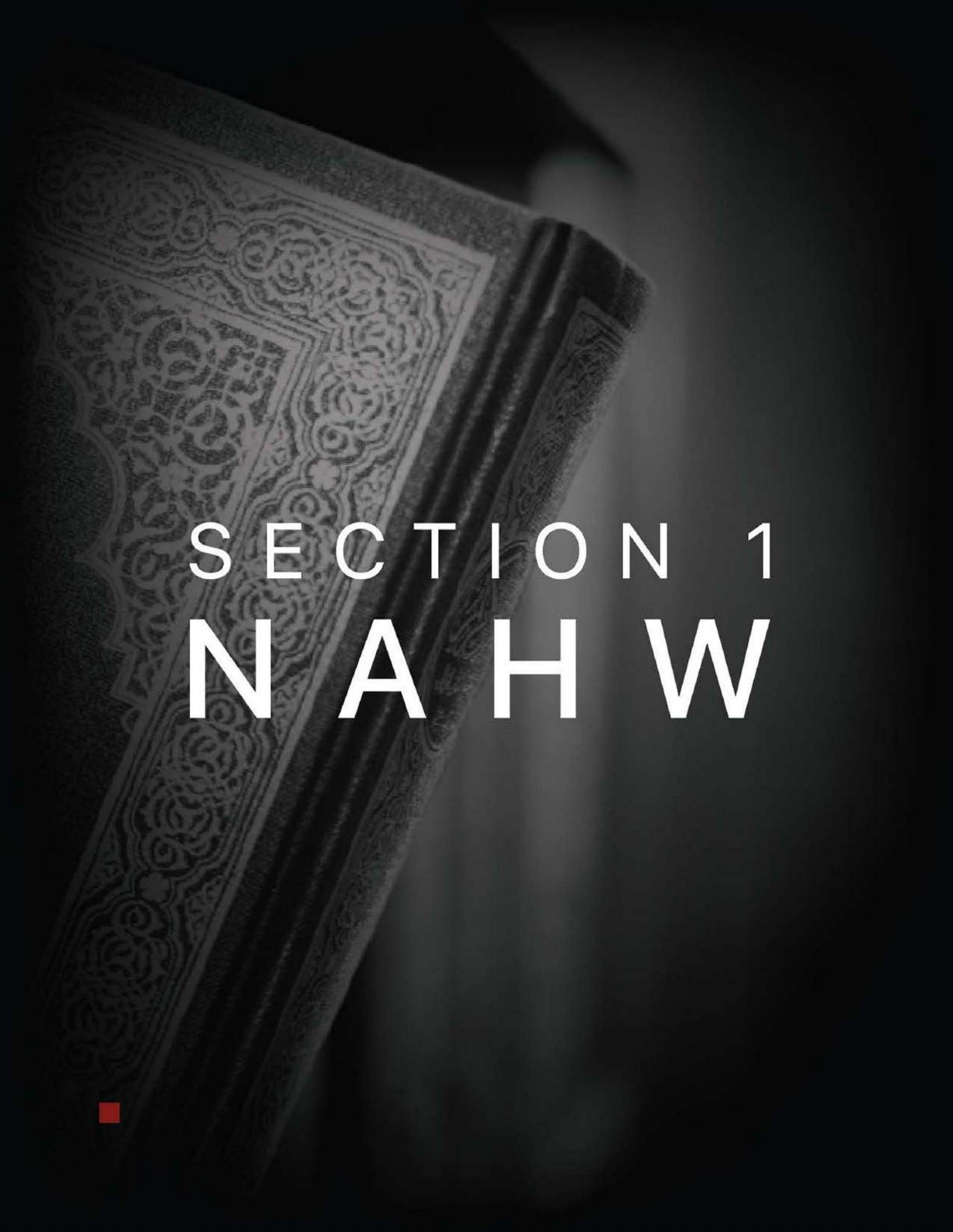
بسم

THE QURAN'S LANGUAGE
A New Approach

By Nouman Ali Khan and The Dream Program Faculty

This textbook is the product of over two decades of teaching students the ancient language of the Quran, but doing so in English. It was inspired by the unconventional yet effective the way I learned the Arabic of the Quran and was able to organize a curriculum and teaching method that showed unprecedented results by the grace of the Almighty. My students went on to become teachers themselves and they also made several enhancements and improvements to the curriculum. I believe in this approach because I have seen first hand what it has done for thousands of students. It is, in my humble opinion, one of the most systematic and successful curricula for the teaching of the Qurans language and based on what I've seen it accomplish, I and my team hope to inspire students to be part of a worldwide effort of shortening the gap between the Ummah and direct access to their book in Allah's original words. Our vision is to provide this resource as a solid foundation for students, teachers and potential teachers and it is our hope that with this globally growing community we can create versions of this work adapted to languages from around the world so even people who don't have access to English can benefit from this work. My prayers are with you, the student or the teacher, who make an effort to learn and teach Allah's words and I hope every step you take in this path brings you many steps closer to guidance.



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NAHW

NAHW TEXTBOOK

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CHAPTER 1 – TYPES OF WORDS IN ARABIC

INTRODUCTION

The smallest unit in language is the letter. Letters come together to form words, words come together to form fragments, and fragments come together to form sentences. We will begin our study by learning about the unit that is second from the bottom on the hierarchy – words. There are **THREE TYPES *of* WORDS** in Arabic:

1. اِسْمٌ
2. فِعْلٌ
3. حَرْفٌ

Every word in Arabic falls into one of these three categories. Let us learn the definition of each.

الاِسْمُ

An اسم is defined as **A PERSON, PLACE, THING, IDEA, ADJECTIVE, ADVERB, *and* MORE.** Let us look at examples of each.

A few examples of a **PERSON** would be:

- Muhammad
- Maryam
- teacher
- writer

Notice that the name of the person can be specific (Muhammad/Maryam) or general (teacher/writer).

A few examples of a **PLACE** would be:

- Egypt
- Arabia
- school
- store

Notice again that the name of the place can be specific (Egypt/Arabia) or general (school/store)

A few examples of a **THING** would be:

- book
- pen
- camera
- table

A thing is a material object that can be touched (see the examples above).

A few examples of an **IDEA** would be:

- justice
- happiness
- education
- authority

Ideas are different than things in that they are abstract and intangible – things that cannot be touched (see the examples above).

A few examples of an **ADJECTIVE** would be:

- tall
- short
- boring
- exciting

Adjectives are words that are used to describe other words.

A few examples of an **ADVERB** would be:

- slowly
- quickly
- gently
- happily

Adverbs are words that describe how an action took place. They usually end in –ly.

The "**MORE**" category will be discussed in a later chapter.

الفِعْلُ

A فعل is defined as **A WORD THAT HAS A TENSE**. A فعل can be in the past, present, or future tense.

A few examples of a **PAST-TENSE** فعل would be:

- He stopped.
- He gave.

The action is complete; it is something that occurred in the past.

A few examples of a **PRESENT-TENSE** فعل would be:

- He searches.
- He learns.

The action is ongoing; it is something that is occurring in the present.

A few examples of a **FUTURE-TENSE** فعل would be:

- He will succeed.
- He will give up.

The action has not yet occurred; it is something that will occur in the future.

To test whether a word is a فعل or not, place the word "I" before it. If it makes sense, it is a فعل. Otherwise, it is not.

Let us put the word "came" to the test. → I came → This makes sense, so "came" is a فعل

Let us put the word "ice cream" to the test. → I ice cream → This does not make sense, so "ice cream is not a فعل".

الحَرْفُ

A حرف is defined as **A WORD THAT IS INCOMPLETE UNLESS IT IS FOLLOWED BY EITHER AN اسم OR A فعل**. Another definition for a حرف is it word that is neither an اسم nor a فعل.

A few examples of a حرف would be:

- to
- from
- in
- with
- until
- if

For instance, "I came from" is an incomplete thought. The word "from" is a حرف. For this reason, it makes no sense on its own and requires either an اسم or فعل after it. "I came from home," on the other hand, is a complete thought because the حرف is followed by an اسم.

➢ **DRILL 1** *Determine whether the words below are اسم (I) or فعل (F) or حرف (H).*

We invited guests for dinner. They arrived early. I told my son to give them fruits and drinks and I put the chicken in the oven hurriedly. He dropped the tray on the white carpet and the drinks spilled. Guests are coming again today. I will remind him to carry the tray carefully this time.

CHAPTER 1 & 2 MEMORIZATION

VOCABULARY (SINGULAR - PLURAL)				
أَبٌ – آباءٌ father	أُمٌّ – أُمَّهَاتٌ mother	زَوْجٌ – أَزْواجٌ spouse	رَجُلٌ – رِجَالٌ man	اِمْرَأَةٌ – نِسَاءٌ woman
وَلَدٌ – أَوْلادٌ boy/child	بِنْتٌ – بَناتٌ girl/daughters	ذُرِّيَّةٌ offspring	اِبْنٌ – أَبْنَاءٌ/ بَنُوْنَ son/child	أَخٌ – إِخْوانٌ/ إِخْوَةٌ brother
أُخْتٌ – أَخَواتٌ sister	تَنْزِيْلٌ revelation	صَدْرٌ – صُدُوْرٌ chest	فَمٌ – أَفْواهٌ mouth	لِسَانٌ – أَلْسِنَةٌ tongue/language
بِناءٌ/بُنْيَانٌ – أَبْنِيَةٌ building/structure	وَجْهٌ – وُجُوْهٌ face	قَلْبٌ – قُلُوْبٌ heart	فُؤَادٌ – أَفْئِدَةٌ heart/intellect	وَرَقَةٌ – أَوْرَاقٌ paper/leaf
بَيْتٌ – بُيُوْتٌ house	بابٌ – أَبْوابٌ door	غُرْفَةٌ – غُرَفٌ/غُرُفَاتٌ room	قَلَمٌ – أَقْلامٌ pen	كِتابٌ – كُتُبٌ book
حياةٌ life	مَاءٌ water	كَلِمَةٌ – كَلِمَاتٌ word	قَرْيَةٌ – قُرًى town	مَكَانٌ – أَمَاكِنُ place

In addition to the vocabulary listed above you are responsible for the following tables included in these chapters:

- *Muslim Chart*
  - *Normal*
  - *Light*
- *Pronouns*
- *Harf of Jarr*
- *Harf of Nasb*
- *Special Mudhaaf*
- *5 Special Isms*

MUSLIM CHART

Plural	Pair	Singular	
مُسْلِمُوْنَ	مُسْلِمانِ	مُسْلِمٌ	رفع
مُسْلِمِيْنَ	مُسْلِمَيْنِ	مُسْلِمًا	نصب
مُسْلِمِيْنَ	مُسْلِمَيْنِ	مُسْلِمٍ	جر

Plural Feminine	Pair Feminine	Singular Feminine	
مُسْلِماتٌ	مُسْلِمَتانِ	مُسْلِمَةٌ	رفع
مُسْلِماتٍ	مُسْلِمَتَيْنِ	مُسْلِمَةً	نصب
مُسْلِماتٍ	مُسْلِمَتَيْنِ	مُسْلِمَةٍ	جر

LIGHT MUSLIM CHART

Plural	Pair	Singular	
مُسْلِمُوْ	مُسْلِما	مُسْلِمُ	رفع
مُسْلِمِيْ	مُسْلِمَيْ	مُسْلِمَ	نصب
مُسْلِمِيْ	مُسْلِمَيْ	مُسْلِمِ	جر

Plural	Pair	Singular	
مُسْلِماتُ	مُسْلِمَتا	مُسْلِمَةُ	رفع
مُسْلِماتِ	مُسْلِمَتَيْ	مُسْلِمَةَ	نصب
مُسْلِماتِ	مُسْلِمَتَيْ	مُسْلِمَةِ	جر

INDEPENDENT PRONOUNS

	Plural	Pair	Singular	
third person	هُمْ They	هُما Both of them	هُوَ He	masculine
	هُنَّ They	هُما Both of them	هِيَ She	
second person	أَنْتُمْ All of you	أَنْتُما You two	أَنْتَ You	masculine
	أَنْتُنَّ All of you	أَنْتُما You two	أَنْتِ You	
first person	نَحْنُ We	أَنا I		both

ATTACHED PRONOUNS

Plural	Pair	Singular	
هُمْ هِمْ They	هُما هِما Both of them	ـهُ ـهِ He	masculine
هُنَّ هِنَّ They	هُما هِما Both of them	هَا She	feminine

كُمْ All of you	كُما You two	كَ You	masculine
كُنَّ All of you	كُما You two	كِ You	feminine

نا We	نِيْ (نصب) ي (جر) I	both

HURUF JARR

I swear by وَ	For (possession) لَـ	Like (comparison) كَـ	I swear (by Allah only) تَـ	With بَـ
Except خَلا	Since مُذْ	Since/For مُنْذُ		
Except عَدا	From مِنْ	Except حاشا	Maybe رُبَّ	
To/Towards إِلى	Until حَتَّى	On/Upon/Against عَلى	About/Away from عَنْ	In فِيْ

HURUF NASB

However	لَـٰكِنَّ	Certainly	إِنَّ
So that, hopefully, maybe	لَعَلَّ	That	أَنَّ
Because	بِأَنَّ	As though	كَأَنَّ
Because	لِأَنَّ	If only	لَيْتَ

SPECIAL MUDAF

between	بَيْنَ	in front of	أَمامَ	above	فَوْقَ
around/surrounding	حَوْلَ	behind	خَلْفَ	under	تَحْتَ
with/at/by	عِنْدَ	right in front of	قَدَّامَ	before	قَبْلَ
with/in support of	مَعَ	far behind	وَراءَ	after	بَعْدَ
especially from	مِنْ لَدُنْ	in the presence of	لَدَى	besides/other than/less than	دُونَ

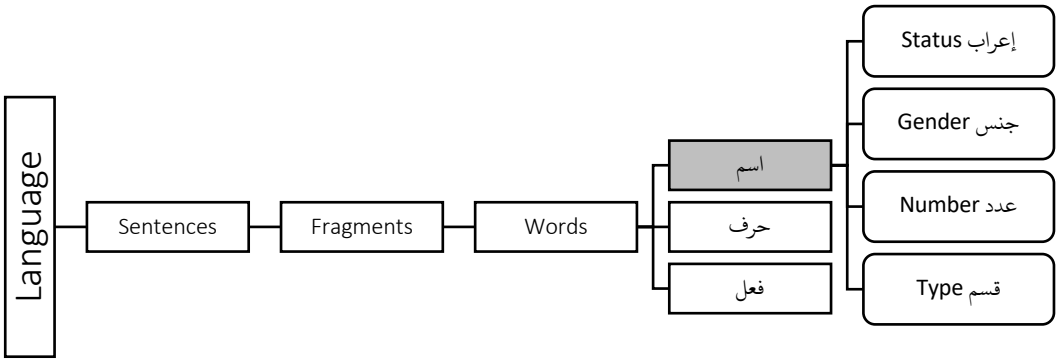
some of	بَعْضٌ	any, which	أَيٌّ	all, each, every	كُلٌّ
like	مِثْلُ	the same	نَفْسُ	other than, non	غَيْرُ

CHAPTER 2 – الإعراب

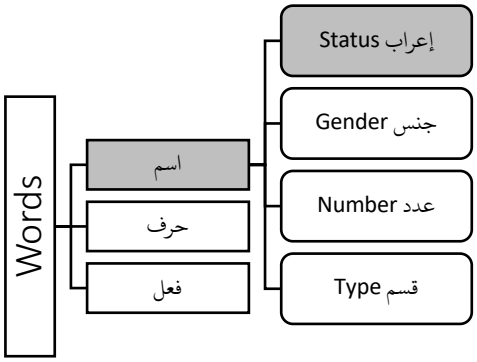
INTRODUCTION

The first of the three types of words that we will study is the اسم. Every اسم has four properties. The four properties are status (الإعراب), gender (الجنس), number (العدد), and type (القسم).

Remember not to lose sight of where we are in our studies.



2.1 STATUS – الإعراب



Status is the first of the four properties. Status has to do with the role an اسم is playing in a sentence. In Arabic, an اسم can have one of three statuses. The status depends on the role the اسم is playing.

STATUS #1: THE DOER - رَفْع

The doer is the one who carries out the action. Take a look at the following examples.

I ate too much chocolate.

The action here is "ate". Now ask yourself who it was who ate. It is the speaker "I" who did the action. In this sentence "I" is the doer.

My tooth is aching.

The action here is "aching". Now ask yourself what is doing the aching. It is the tooth. In this sentence "tooth" is the doer.

The dentist gave me a filling.

The action here is "gave". Now ask yourself who is the one who gave. It is the dentist. In this sentence, "dentist" is the doer.

When searching for the doer in a sentence, follow a two-step process:

1. Identify the action
2. Ask yourself "Who is doing the action?"

Note that it is possible for the doer to be non-human.

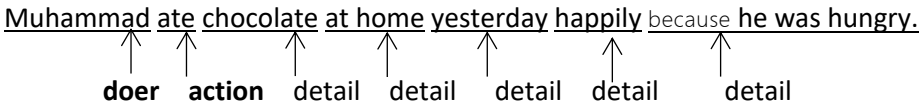
رفع is also known as the default status. If there is no reason for an اسم to be put in another status, it remains in the رفع status.

The doer is always in the رَفْعٌ status. The way you say "in the رَفْع status" in Arabic is مَرْفُوْعٌ. **MEMORIZE** this term and use it.

STATUS #2: THE DETAIL - نَصْب

The detail refers to additional information about the action. When looking for a detail in a sentence, follow a two-step process:

1) Find the action and the doer
2) Everything else in the sentence is a detail



The detail is always in the نَصْب status. The way you say "in the نَصْب status" in Arabic is مَنْصُوْبٌ. **MEMORIZE** this term and use it.

STATUS #3: AFTER-OF - جَرّ

After-of is, quite literally, the word that occurs after "of". Take a look at the following example:

*advisor **of** the king*

In this fragment, "the king" is the word after "of".

This status is straightforward and easy to spot. There are some cases, however, in which the "of" is not clear and the sentence must be rearranged to make the "of" easy to spot. The fragment "my book" for instance, can be rearranged to read "book of mine." In this case, the word "my" or "mine" is the word after of.

How do you know when a fragment needs rearranging? Whenever you see possession (his, hers, my, our etc.), the fragment can be rearranged to show the "of".

The after-of is always in the جَرّ status. The way you say "in the جَرّ status" in Arabic is مَجْرُوْرٌ. **MEMORIZE** this term and use it.

➢ **DRILL 1** *Determine the status of each اسم. Label them رفع (R) or نصب (N) or جر (J).*

The teacher entered the classroom. His student was sleeping soundly. He threw a pencil, and the student woke up suddenly. The student's mother called the teacher the next day and confronted him angrily. The teacher lost his job.

2.2 HOW TO TELL STATUS

In English, we were able to determine the status based on the meaning. In Arabic, however, status is determined by a marker or sign at the end of the word.

As you know, there are three statuses in Arabic. There are, however, more than three status markers or signs. In other words, there are more than three ways that the status of a word can show. This is because each status can show in different ways depending on the number and the gender of the word.

It is important to keep in mind that whenever you are trying to figure out the status of an Ism you must look at the ending of the word. There are two types of endings we will see, **ending sounds** (vowel change at the end) and **ending combinations** (letters added to the end of a word).

The number/gender variations are singular, pair, masculine plural, and feminine plural. Take a look at the charts below. Notice how each status looks different depending on the number and the gender of the word.

The word مسلم is the base. Anything beyond the last letter – in this case, the م – (whether it is a حركة or letters) is part of the status marker.

MEMORIZE these charts.

Plural	Pair	Singular	
مُسْلِمُوْنَ	مُسْلِمانِ	مُسْلِمٌ	رفع
مُسْلِمِيْنَ	مُسْلِمَيْنِ	مُسْلِمًا	نصب
مُسْلِمِيْنَ	مُسْلِمَيْنِ	مُسْلِمٍ	جر

Plural Feminine	Pair Feminine	Singular Feminine	
مُسْلِماتٌ	مُسْلِمَتانِ	مُسْلِمَةٌ	رفع
مُسْلِماتٍ	مُسْلِمَتَيْنِ	مُسْلِمَةً	نصب
مُسْلِماتٍ	مُسْلِمَتَيْنِ	مُسْلِمَةٍ	جر

*Note that the ـً (تنوين فتح) must sit on either an ا or a ة or a ء. This is why the ا is added to the word مسلمًا when it is in the نصب status.

Let us now take a closer look at each number/gender combination.

SINGULAR

The word مسلم is the base and the status marker is the حركة that sits on the last letter. This type of status marker is called an **ENDING SOUND.**

Status	Ending Sound
رفع	مسلمٌ
نصب	مسلمًا
جر	مسلمٍ

To make a singular word feminine, just add a ة to the end of the word. This makes the base for the feminine مسلمة. The status marker is the حركة.

Status	Ending Sound
رفع	مسلمَةٌ
نصب	مسلمَةً
جر	مسلمَةٍ

***NOTE that when adding a ة to any word, the letter before the ة gets a فتحة.

PAIR

The base is مسلم and everything beyond that is the status marker. Here, the فتحة on the م as well as the ان make up the status marker. We call this an **ENDING COMBINATION** because it is made up of more than a single حركة.

Status	Ending Combination
رفع	مسلمَانِ
نصب	مسلمَيْنِ
جر	مسلمَيْنِ

Notice that the نصب and جر forms are exactly the same. The way to distinguish between them is context. By the time we complete our study of fragments and sentences, you will easily be able to distinguish between the نصب and جر forms.

When creating the pair form of the feminine, the base is مسلمة and the ending combination is the انِ that attaches to the end. In script, however, nothing can attach to a ة, so it opens up and becomes a ت.

Status	Ending Combination
رفع	مسلمَتانِ
نصب	مسلمَتَيْنِ
جر	مسلمَتَيْنِ

Notice that the ت always takes a فتحة.

PLURAL

There are two variations of the plural: masculine and feminine. Take a look at the charts below.

MASCULINE

In the plural masculine form, the status is determined by an ending combination just as it is in the pair form. The combination is made up of two letters that attach to the end of the word.

Status	Ending Combination
رفع	مسلمُوْنَ
نصب	مسلمِيْنَ
جر	مسلمِيْنَ

Notice that the word مسلم remains the same throughout. The ending combination acts as an add-on and does not change the make-up of the word. Notice that the last letter in the word, the م, gets a ضمة in the

رفع form and a كسرة in the نصب and جر forms. Also notice that the نصب and جر forms are exactly the same. The way to distinguish between the نصب and جر forms is context.

FEMININE

In the plural feminine form, the status is determined by an ending combination just as it is in the pair and plural masculine forms. The combination is made up of two letters that attach to the end of the word.

Status	Ending Combination
رفع	مسلمَاتٌ
نصب	مسلمَاتٍ
جر	مسلمَاتٍ

Notice that the م gets a فتحة in all the forms. Also notice that the نصب and جر forms are exactly the same. The way to distinguish between them is context.

Now that you are familiar with all of the status markers, you should be able to determine the status of a word in Arabic. It is important to note that when determining status, you should ***ALWAYS*** look for ending combinations ***BEFORE*** you look for ending sounds.

Furthermore, notice that there is no real difference in ending sounds or combinations for singular masculine/feminine and pair masculine/feminine. Therefore, the Muslim Chart can be further simplified as follows:

Plural Feminine	Plural Masculine	Pair	Singular	
مُسْلِماتٌ	مُسْلِمُوْنَ	مُسْلِمانِ	مُسْلِمٌ	رفع
مُسْلِماتٍ	مُسْلِمِيْنَ	مُسْلِمَيْنِ	مُسْلِمًا	نصب
مُسْلِماتٍ	مُسْلِمِيْنَ	مُسْلِمَيْنِ	مُسْلِمٍ	جر

➢ **DRILL 2** *Is the word "Muslim" رفع (R) or نصب (N) or جر (J).*

R / N / J	7. مُسْلِمَةٌ	R / N / J	4. مُسْلِمَانِ	R / N / J	1. مُسْلِمًا
R / N / J	8. مُسْلِمِيْنَ	R / N / J	5. مُسْلِماتٍ	R / N / J	2. مُسْلِمُوْنَ
R / N / J	9. مُسْلِمَتَانِ	R / N / J	6. مُسْلِمٍ	R / N / J	3. مُسْلِمَيْنِ
R / N / J	10. مُسْلِمٌ	R / N / J	7. مُسْلِمَتَيْنِ	R / N / J	4. مُسْلِمَاتٌ

➢ **DRILL 3** *Is the word "Muslim" رفع (R) or نصب (N) or جر (J). How would you write the word in Arabic?*

1. A Muslim woman travelled. R / N / J _____
2. The religion of a Muslim is Islam. R / N / J _____
3. I met a Muslim woman. R / N / J _____
4. The religion of Muslims is Islam. R / N / J _____
5. Two Muslims travelled. R / N / J _____
6. Muslims travelled. R / N / J _____
7. I met a Muslim. R / N / J _____
8. The religion of two Muslims is Islam. R / N / J _____
9. I met Muslims. R / N / J _____
10. The house of a Muslim woman is clean. R / N / J _____

2.3 LIGHT VS HEAVY

Lightness and heaviness are not from among the four properties of the اسم. Rather, the discussion of light and heavy is a sub-topic that falls under status. Now that we have learned about the different markers that we can use to determine status, we will learn about different variations and forms that these markers can take.

Notice that every word in the مسلم chart ends in an 'n' sound, whether it be an ending sound or combination. These words are considered heavy. **HEAVY** is the **DEFAULT**. To make a word light, all you have to do is remove the 'n' sound at the end.

Plural	Pair	Singular	
muslimoo ~~na~~	muslimaa ~~ni~~	muslimu ~~n~~	رفع
muslimee ~~na~~	muslimay ~~ni~~	muslima ~~n~~	نصب
muslimee ~~na~~	muslimay ~~ni~~	muslimi ~~n~~	جر

Plural	Pair	Singular	
muslimaatu ~~n~~	muslimataa ~~ni~~	muslimatu ~~n~~	رفع
muslimaati ~~n~~	muslimatay ~~ni~~	muslimata ~~n~~	نصب
muslimaati ~~n~~	muslimatay ~~ni~~	muslimati ~~n~~	جر

To get rid of the ن sound in Arabic, use the following rules.

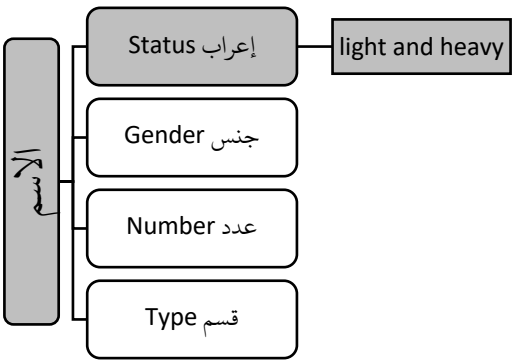
1) If the word ends in a double accent (التَّنْوِيْن), replace the double accent with a single حَرَكَة. For instance, the word مسلمٌ would become مسلمُ. The word مسلماتٍ would become مسلماتِ.
2) If the word ends in the letter ن, all you have to do is drop the ن. For instance, the word مسلمون becomes مسلمو.

Below are the مسلم charts in the light form. **MEMORIZE** them.

Plural	Pair	Singular	
مُسْلِمُوْ	مُسْلِما	مُسْلِمُ	رفع
مُسْلِمِيْ	مُسْلِمَيْ	مُسْلِمَ	نصب
مُسْلِمِيْ	مُسْلِمَيْ	مُسْلِمِ	جر

Plural	Pair	Singular	
مُسْلِماتُ	مُسْلِمَتا	مُسْلِمَةُ	رفع
مُسْلِماتِ	مُسْلِمَتَيْ	مُسْلِمَةَ	نصب
مُسْلِماتِ	مُسْلِمَتَيْ	مُسْلِمَةِ	جر

As stated previously, the heavy form is the default form for an اسم. *An اسم is not made light unless there is a reason*. The details pertaining to these reasons will be discussed later on in the book.



*Note that the discussion of heavy and light becomes irrelevant when the word has an ال on it. This is because تنوين and ال ***NEVER*** come together. For example, the word المسلمٌ is incorrect. You can only say المسلمُ. The words that end in ن, on the other hand, keep their ن even when there is an ال on the word. The word المسلمون is correct; there is no need to drop the ن.

➢ **DRILL 4** *Are the following words light, heavy, or irrelevant?*

LIGHT, HEAVY, OR IRRELEVANT	WORD	LIGHT, HEAVY, OR IRRELEVANT	WORD
L / H / I	1. عَصْفٍ	L / H / I	2. مَغَانِمَ
L / H / I	3. سَبِيْلَ اللهِ	L / H / I	4. مُتَّقِيْنَ
L / H / I	5. مُهْلِكُوْ	L / H / I	6. القَائِلِيْنَ
L / H / I	7. مَسَاجِدَ	L / H / I	8. مُبِيْنًا
L / H / I	9. السَّمَوَاتِ	L / H / I	10. اِبْنَتَيْنِ

2.4 FLEXIBILITY

Flexibility is **not** one of the four properties of the اسم. Rather, it is a sub-topic under status. This topic, just like light and heavy, deals with the different forms the status markers can take.

**** The discussion of flexibility only pertains to words that have an ENDING SOUND. ****

Therefore, for flexibility we are only focused on the following parts of the Muslim Chart:

Plural Feminine	Plural Masculine	Pair	Singular	
مُسْلِماتٌ	مُسْلِمُوْنَ	مُسْلِمانِ	مُسْلِمٌ	رفع
مُسْلِماتٍ	مُسْلِمِيْنَ	مُسْلِمَيْنِ	مُسْلِمًا	نصب
مُسْلِماتٍ	مُسْلِمِيْنَ	مُسْلِمَيْنِ	مُسْلِمٍ	جر

There are three forms of flexibility. They are:

1) fully-flexible (مُنْصَرِف/مُعْرَب)
2) partly-flexible (مَمْنُوْعٌ مِن الصَّرْفِ)
3) non-flexible (مَبْنِيّ)

We will discuss partly-flexible last, because it requires the most attention.

FULLY-FLEXIBLE (**مُنْصَرِف/مُعْرَب**) is the default state for a word. It is the broadest category. A fully-flexible word is a word that can show all three statuses in a normal way according to what we learned in the مسلم chart.

Fully-Flexible Endings are:

(un) مسلمٌ :رفع

(an) مسلمًا :نصب

(in) مسلمٍ :جر

(3 Statuses have 3 Unique Endings)

NON-FLEXIBLE (مَبْنِيّ) words are the opposite of fully-flexible words. They can never show their status. This means that they look the same in the رفع status, the نصب status, and the جر status. Words that end in أَلِف مَقْصُوْرَة (ى) or a normal أَلِف (ا) are non-flexible. Words like مُوْسَى, هُدًى, and زَكَرِيَّا, for example, are non-flexible. All of the pointer words (أَسْمَاءُ الإِشَارَة) in the singular and plural forms as well as all of the أَسْمَاء موصولة are non-flexible. We will learn about these types of أَسْمَاء in detail later. For the time being, learn to recognize them and know that they are non-flexible.

أسماء الإشارة	
هَذا	ذَلِكَ
هَذِهِ	تِلْكَ
هَؤُلاءِ	أُوْلائِكَ

الأسماء الموصولة	
الَّذِيْ	الَّذِيْنَ
الَّتِيْ	الاَّتِيْ،الَّواتِيْ،الَّائِيْ
ما	مَنْ

Non-Flexible Endings all look the same, there is no way to distinguish them by looking at the word alone:

مُوْسَىٰ :رفع

مُوْسَىٰ :نصب

مُوْسَىٰ :جر

(3 Statuses have 1 Ending)

PARTLY-FLEXIBLE (مَمْنُوْعٌ مِن الصَّرْفِ) are words that can only display their status in two ways. A partly-flexible word can only take a ضمة and a فتحة. A partly-flexible word can also never take تَنْوِيْن. This type of word takes a single ضمة in the رفع form, a single فتحة in the نصب form, and a single فتحة in the جر form.

Partly-Flexible Endings are:

(u) يُوْسُفُ:رفع

(a) يُوْسُفَ:نصب

(a) يُوْسُفَ :جر

Notice that نصب and جر look the same. We have seen this problem before in ending combinations.

(3 Statuses have 2 Endings)

***Unlike a non-flexible word, there are times when a partly-flexible word can be made fully flexible by showing a كسرة in the جر form. A partly-flexible word can be made fully-flexible in two ways:*

1) *by adding an ال*
2) *by making it a مضاف (discussed in a later chapter)*

HOW TO INDENTIFY PARTLY FLEXIBLE WORDS

There is no clear marker for partly flexible words. You will become accustomed to identifying partly-flexible words as you are exposed to more vocabulary. However, there are a few categories of partly-flexible words we can familiarize ourselves with to make identification of partly-flexible words easier.

A. NON-ARAB NAMES

Non-Arab names are partly-flexible. Arab names are fully-flexible. There are four Arab prophet's names mentioned in the Quran. They are: مُحَمَّدٌ, هُوْدٌ, صالِحٌ, and شُعَيْبٌ. Take a look at the chart below. Take note of the differences between how the partly-flexible names and the fully-flexible names look in each status.

جر	نصب	رفع
يُوْسُفَ	يُوْسُفَ	يُوْسُفُ
إِسْماعِيْلَ	إِسْماعِيْلَ	إِسْماعِيْلُ
إِبْراهِيْمَ	إِبْراهِيْمَ	إِبْراهِيْمُ
يَعْقُوْبَ	يَعْقُوْبَ	يَعْقُوْبُ
مَرْيَمَ	مَرْيَمَ	مَرْيَمُ

Partly-flexible

مُحَمَّدٍ	مُحَمَّدًا	مُحَمَّدٌ
هُوْدٍ	هُوْدًا	هُوْدٌ
صالِحٍ	صالِحًا	صالِحٌ
شُعَيْبٍ	شُعَيْبًا	شُعَيْبٌ

Fully-flexible

There is one exception to this rule. Three-letter names with a سكون on the middle letter are always fully-flexible, even if they are non-Arab names.

جر	نصب	رفع
لُوْطٍ	لُوْطًا	لُوْطٌ
نُوْحٍ	نُوْحًا	نُوْحٌ

Fully-flexible

B. FEMININE NAMES AND UNIQUELY MASCULINE NAMES

All feminine names are partly-flexible. Masculine names that have no feminine counterpart are also partly-flexible. Below are some commonly occurring uniquely masculine names. Memorize them. We will learn the rest as we encounter them.

جر	نصب	رفع
عائِشَةَ	عائِشَةَ	عائِشَةُ
خَدِيْجَةَ	خَدِيْجَةَ	خَدِيْجَةُ
زَيْنَبَ	زَيْنَبَ	زَيْنَبُ
إِيْمَانَ	إِيْمَانَ	إِيْمَانُ

Feminine

حَمْزَةَ	حَمْزَةَ	حَمْزَةُ
مُعاوِيَةَ	مُعاوِيَةَ	مُعاوِيَةُ
عُمَرَ	عُمَرَ	عُمَرُ
عُثْمَانَ	عُثْمَانَ	عُثْمَانُ

Uniquely masculine

Again, three-letter names with a سكون on the middle letter are always fully-flexible.

C. PROPER NAMES OF PLACES

Proper names of places are partly-flexible.

رفع	نصب	جر
مَكَّةُ	مَكَّةَ	مَكَّةَ
يَثْرِبُ	يَثْرِبَ	يَثْرِبَ
جَهَنَّمُ	جَهَنَّمَ	جَهَنَّمَ

Some names of places have an ال. In such cases, the name is fully-flexible.

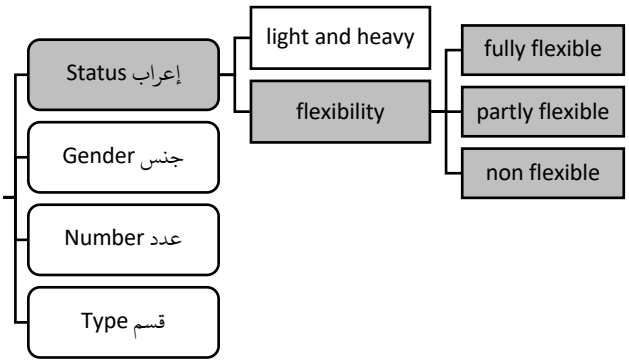
رفع	نصب	جر
العِراقُ	العِراقَ	العِراقِ
الهِنْدُ	الهِنْدَ	الهِنْدِ

Names of places that are three letters with a سكون on the middle letter are fully-flexible.

رفع	نصب	جر
عَدْنٌ	عَدْنًا	عَدْنٍ

There are certain word patterns that are partly-flexible. We will look at these patterns in our study of Sarf.

Note: In your vocabulary, partly-flexible words will be denoted by having a single vowel ending, not a تنوين. For now, as you memorize new vocabulary, make a note of which words are partly-flexible.



➢ **DRILL 5** *Are the following words fully, partly, or non-flexible? Why?*

REASON	FLEXIBILITY	WORD	REASON	FLEXIBILITY	WORD
	F / P / N	1. مُحَمَّد		F / P / N	2. طَلْحَة
	F / P / N	3. هُدًى		F / P / N	4. صَالِح
	F / P / N	5. جَهَنَّم		F / P / N	6. نُوْح
	F / P / N	7. مَكَّة		F / P / N	8. عَدْن
	F / P / N	9. عُمَر		F / P / N	10. زَكَرِيَّا

2.5 PRONOUNS

Before we continue with our study of the remaining 3 properties of the Ism, let's take a look at Isms that don't follow the rules of status mentioned above: Pronouns.

Pronouns are a special type of اسم that do not display their four properties in a standard way. We will learn about two types of pronouns in this chapter. They are independent pronouns (الضَمائِر المُنْفَصِلَة) and attached pronouns (الضَمائِر المُتَّصِلَة). We will see how each type of pronoun shows status. Pronouns are an integral part of the Arabic language, as almost every sentence contains a pronoun.

INDEPENDENT PRONOUNS

Independent pronouns are pronouns that stand alone as their own word and do not attach to another word. **Independent pronouns are always in the رفع status.** As for type, pronouns are always proper. The number and gender of each pronoun is based on its meaning and labeled in the chart below.

MEMORIZE the pronouns and their meanings and know their properties.

	Plural	Pair	Singular	
third person	هُمْ They	هُما Both of them	هُوَ He	masculine
	هُنَّ They	هُما Both of them	هِيَ She	feminine
second person	أَنْتُمْ All of you	أَنْتُما You two	أَنْتَ You	masculine
	أَنْتُنَّ All of you	أَنْتُما You two	أَنْتِ You	feminine
first person	نَحْنُ We		أَنا I	both

ATTACHED PRONOUNS

Every independent pronoun has an attached counterpart. Attached pronouns attach either to a حرف or a فعل or another اسم. **Attached pronouns are always either in the نصب or جر status.** All attached pronouns look the same in the نصب and جر status except for the أنا version. The way to tell what is نصب and what is جر is to look at what the pronoun is attached to. This will be discussed further in later chapters.

MEMORIZE the attached pronouns and their meanings. Review the independent pronouns. **MEMORIZE** the two in conjunction.

	Plural	Pair	Singular	
third person	هُمْ هِمْ They	هُما هِما Both of them	ـهُ ـهِ He	masculine
	هُنَّ هِنَّ They	هُما هِما Both of them	هَا She	feminine
second person	كُمْ All of you	كُما You two	كَ You	masculine
	كُنَّ All of you	كُما You two	كِ You	feminine
first person	نا We	نِيْ (نصب) ي (جر) I		both

Notice that for many of the pronouns, there are two variations with differences in the حركة. These variations do not indicate a change in status or any other property. Rather, the حركة on the attached pronoun may change depending on the last حركة on the word it attaches to. You will get a feel for this with time. The only exception to this is the أنا version, where the different versions indicate different statuses.

SUMMARY OF STATUS

So far in our discussion of status, we have seen the 3 forms of status, رفع نصب جر , show themselves in many different ways. The following chart is a summary of the different ways we see the 3 forms of status:

Pronouns (Independent vs Attached)	Ending Combination (Feminine Plural)	Ending Combination (Masculine Plural)	Ending Combination (Pair)	Ending Sound (Partly-Flexible)	Ending Sound (Non-Flexible)	Ending Sound (Fully Flexible)	
هو	مُسْلِماتٌ	مُسْلِمُوْنَ	مُسْلِمانِ	يُوْسُفُ	مُوْسَىٰ	مُسْلِمٌ	رفع
ـهُ–	مُسْلِماتٍ	مُسْلِمِيْنَ	مُسْلِمَيْنِ	يُوْسُفَ	مُوْسَىٰ	مُسْلِمًا	نصب
ـهُ–	مُسْلِماتٍ	مُسْلِمِيْنَ	مُسْلِمَيْنِ	يُوْسُفَ	مُوْسَىٰ	مُسْلِمٍ	جر

****Remember the whole objective behind our study of the ways status is shown is so that we can accurately and confidently identify whether a word is رفع , نصب , or جر.****

2.6 STATUS IN ACTION

Before we continue on to the remaining 3 properties of an Ism, we are going to pause for a moment and learn some fragments that will help us put our knowledge of status into action. Learning these fragments will also allow us to solve the problem of words that look the same in the نصب and جر forms. Once we learn these fragments we will know when to expect a word to be نصب and when we should expect a word to be جر.

WHAT IS A FRAGMENT?

A fragment (مُرَكَّبَة ناقِصَة) is less than a sentence but more than a word. A fragment is formed when two or more words come together but do not form a complete thought. The words in a fragment have a relationship with each other. Sometimes this relationship is between a حرف and an اسم and sometimes it is between an اسم and another اسم. There are five basic fragments in the Arabic language. In order to observe "status in action" we will begin with the first three fragments:

1) الجارُ والمَجْرُوْرُ
2) حَرْفُ النَّصْبِ واسْمُها

} حرف + اسم fragments

3) الإضافَةُ

} اسم + اسم fragment

The first two fragments mentioned are fragments in which the relationship is a relationship between a حرف and an اسم. The remaining fragment is between an اسم and another اسم.

2.7 الجار والمجرور

This fragment is made up of two parts. The first is what is called حرف جرّ or a جارّ. This is a حرف that puts the اسم that comes after it in the جرّ status. The second is an اسم that follows and is in the جرّ status. This part is called the مجرور. This is the first of two reasons for a word to be in جر status. Nothing can come

between a جارّ and a مجرور – the two parts of this fragment cannot have a long-distance relationship. Also know that a حرف جر can only affect an اسم. It is never followed by a فعل or another حرف. There are seventeen حروف الجر. Once you memorize them, recognizing and constructing الجارّ والمجرور is very easy.

MEMORIZE the حروف below along with their meanings.

I swear by وَ	For (possession) لَـ	Like (comparison) كَـ	I swear (by Allah only) تَـ	With بِـ

Except خَلا	Since مُذْ	Since/For مُنْذُ

Except عَدا	From مِنْ	Except حاشا	Maybe رُبَّ

To/Towards إِلى	Until حَتَّى	On/Upon/Against عَلى	About/Away from عَنْ	In فِيْ

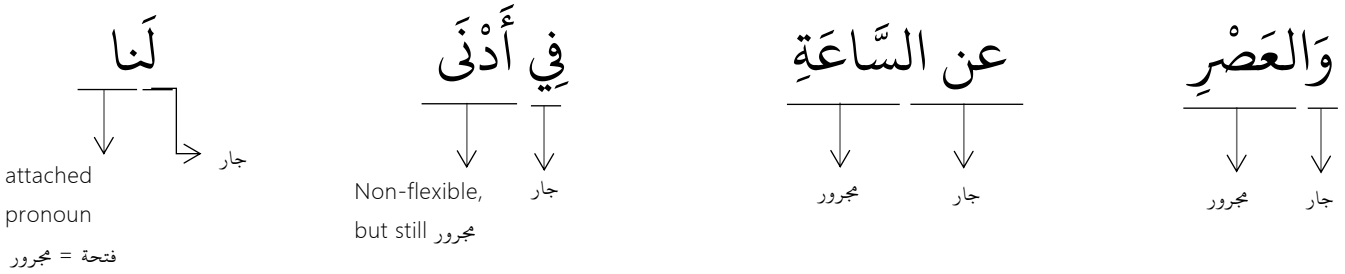
***NOTE that all the letters in the top row attach directly to the word following it.

***NOTE The لـ takes كسرة usually, but it takes a فَتْحَة when it comes before all attached pronouns (except for the ي, the attached version of أنا).

Remember that the حرف جرّ makes the اسم after it مجرور. Let's look back at the different ways the جر status shows itself:

Pronouns (Attached)	Ending Combination (Feminine Plural)	Ending Combination (Masculine Plural)	Ending Combination (Pair)	Ending Sound (Partly-Flexible)	Ending Sound (Non-Flexible)	Ending Sound (Fully Flexible)	
ـهُ–	مُسْلِماتٍ	مُسْلِمِيْنَ	مُسْلِمَيْنِ	يُوْسُفَ	مُوْسَىٰ	مُسْلِمٍ	جر

Let us take a look at a few examples of حروف جرّ from the Quran.



➢ **DRILL 1** *Are the following جار ومجرور fragments? If they are, underline the جار and circle the مجرور.*

بِحِجارَةٍ مِنْ سِجِّيْلٍ Y / N	حَتَّى مَطْلَعِ الفَجْرِ Y / N	مَعَ العُسْرِ Y / N
مَنْ أَعْطَى Y / N	كَعَصْفٍ مَأْكُوْلٍ Y / N	عَلَى طَعامِ المِسْكِيْنِ Y / N
فِيْ مَعْزِلٍ Y / N	لِكُلِّ هُمَزَةٍ Y / N	عَنْ الأَنْفَالِ Y / N
تاللهِ Y / N	بَعْدَ الذِّكْرِ Y / N	وَالعَادِياتِ Y / N

2.8 حرف النصب واسمها

This fragment is made up of two parts. The first is what is called حرف النصب. This is a حرف that puts the اسم that comes after it in the نصب status. The second is an اسم that follows and is in the نصب status. Unlike the جار ومجرور, the two parts of this fragment can have a long-distance relationship. In cases where the اسم directly follows the حرف النصب, this fragment is very easy to spot and construct. In cases where something does come between the two parts (always a جار ومجرور or a special مضاف), simply look for the first word in the نصب status and ignore everything in between. Remember that **EVERY** حرف النصب ***NEEDS*** **AN** اسم. You will **NEVER** find a حرف alone.

MEMORIZE the حروف النصب and their meanings.

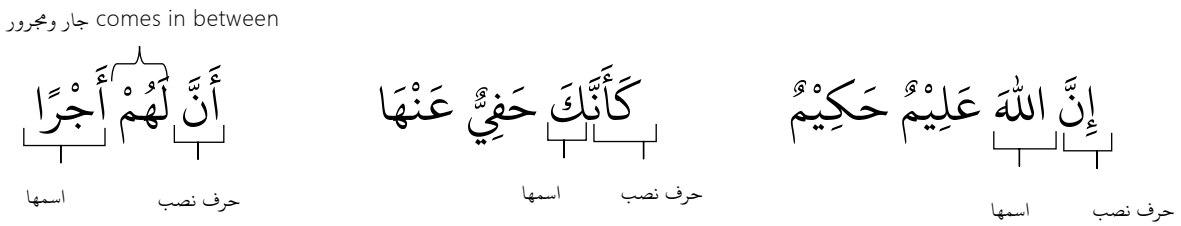
However	لَـكِنَّ	Certainly	إِنَّ
So that, hopefully, maybe	لَعَلَّ	That	أَنَّ
Because	بِأَنَّ	As though	كَأَنَّ
Because	لِأَنَّ	If only	لَيْتَ

***Note** that if the حرف ends in a ن and it is followed by an attached pronoun that begins with a ن (ني/نا), the two ن can merge or remain separate. For example إِنَّ + نِي can become إِنَّنِيْ or إِنِّيْ.*

Remember that the حرف النصب makes the اسم after it نصب. Let's look back at the different ways the نصب status shows itself:

Pronouns (Attached)	Ending Combination (Feminine Plural)	Ending Combination (Masculine Plural)	Ending Combination (Pair)	Ending Sound (Partly-Flexible)	Ending Sound (Non-Flexible)	Ending Sound (Fully Flexible)	
ـهُ–	مُسْلِماتٍ	مُسْلِمِيْنَ	مُسْلِمَيْنِ	يُوْسُفَ	مُوْسَىٰ	مُسْلِمًا	نصب

Let us take a look at a few examples of حروف النصب from the Quran.



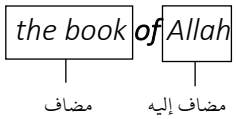
➢ **DRILL 2** *Are the following حرف النصب واسمها fragments? If so, circle the حرف النصب and underline its اسم.*

Y / N أَنَّهُمْ	Y / N لَيْتَنِي	Y / N أَنْ تَقُوْلُوا
Y / N إنَّ الصَّفا والمَرْوَةَ	Y / N لِيَعْلَمَ اللهُ	Y / N لَهُ وَلِيًّا
Y / N إِنْ هُوَ	Y / N لَعَلَّ السَّاعَةَ	Y / N كَأَنَّهُمْ
Y / N إِنَّ هَذا	Y / N إِنَّ عَلَيْكَ اللَّعْنَةَ	Y / N وَلَكِنَّ أَكْثَرَ النَّاسِ

2.9 الإضافة

Meaning and Parts

An إضافة is a construction that indicates possession or belonging. In English, belonging can be expressed using the word “of”. For example, “the book of Allah” expresses possession and would be considered an إضافة. This fragment is made up of two parts. The first is the word before the “of” and is called the مضاف. The word before “of” is that which is possessed. The second part is the word after the “of”. This is called the مضاف إليه. The word after “of” is the owner or the one who possesses.



When you see a fragment that seems to indicate belonging but does not contain an “of,” the fragment can be rearranged to make the “of” apparent. For example, “the cat’s paws” can be rearranged to read “the paws of the cat.” The fragment “his eyes” can be rearranged to read “eyes of his”.

➢ **DRILL 3** *Underline the مضاف once and the مضاف إليه twice.*

my ears	a book of fiqh	his opinions
the king of Persia	their tears	the capital of Malaysia
her strategy	the king of the jungle	our mother

THE GRAMMAR OF الإضافة

There are three grammatical conditions that an إضافة must meet.

1) The مضاف must be light
2) The مضاف cannot have an ال
3) The مضاف إليه must be in the جر status

Also know that nothing can come between a مضاف and مضاف إليه.

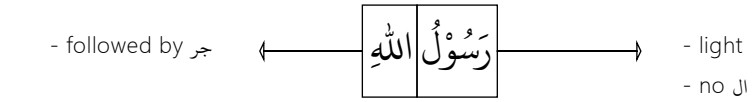
**Remember, there are times when a partly-flexible word can be made fully-flexible by showing a كسرة in the جر form. A partly-flexible word can be made fully-flexible in two ways:

1) by adding an ال
2) **by making it a مضاف**

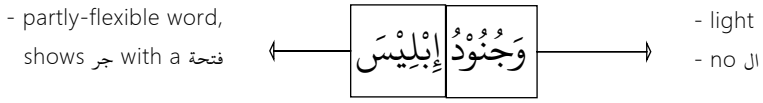
Remember that the مضاف إليه must be مجرور. Let's look back at the different ways the جر status shows itself:

Pronouns (Attached)	Ending Combination (Feminine Plural)	Ending Combination (Masculine Plural)	Ending Combination (Pair)	Ending Sound (Partly-Flexible)	Ending Sound (Non-Flexible)	Ending Sound (Fully Flexible)	
ـهُ–	مُسْلِماتٍ	مُسْلِمِيْنَ	مُسْلِمَيْنِ	يُوْسُفَ	مُوْسَىٰ	مُسْلِمٍ	جر

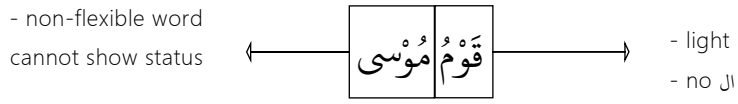
Let us look at a few examples.



*the Prophet **of** Allah*

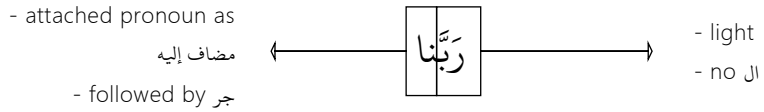


*the soldiers **of** Iblis*



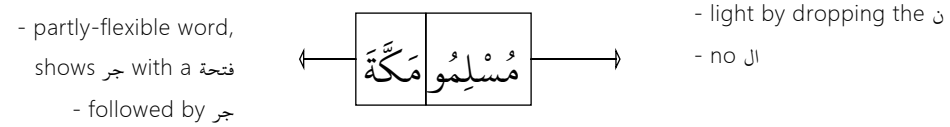
*the people **of** Musa*

Note that when a partly or non-flexible word is preceded by a word that is light and has no ال, it is likely an إضافة, even if the status of the word is not clear.



our Master

Note that a pronoun attached to an اسم always makes an إضافة.



*the Muslims **of** Mecca*

Recall that there are very few reasons to make something light. If you see an اسم that is light with no ال followed directly by another اسم, chances are it is an إضافة, even if you cannot be completely sure that the word after it is in the جر status. This is the second of two reasons for a word to be in جر status.

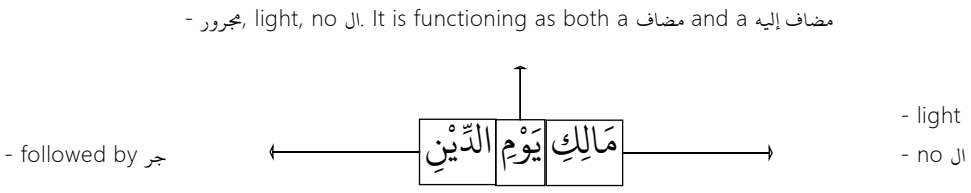
You may also recall that the إضافة construction was referenced in passing a few times in previous sections. Now that you know what an إضافة is, let us reiterate and relearn these rules.

1) One of the four scenarios in which a word is made light is when it is a مضاف
2) One of the scenarios in which a partly-flexible word is made fully-flexible is when it is a مضاف

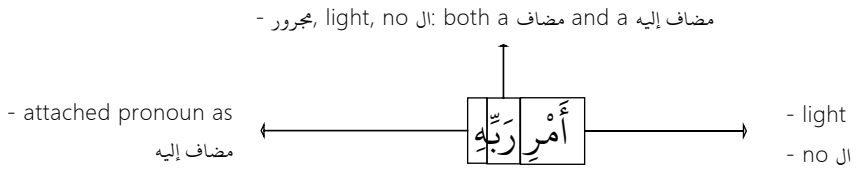
إضافة CHAINS

Take a look at the fragment “my mother’s food” or “the food of the mother of mine.” Notice that in this fragment, the word “of” appears twice. The presence of more than one “of” creates what we call an إضافة chain. In this chain, the middle word “mother” is a مضاف إليه to the word before it, “food,” and a

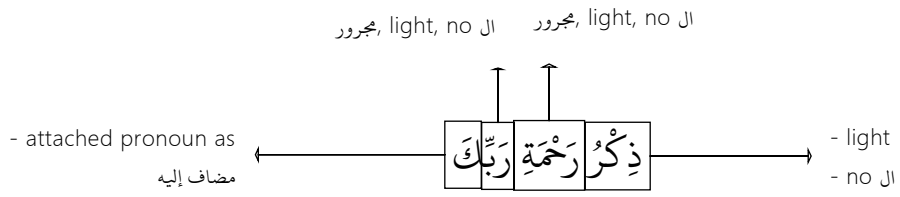
مضاف to the word after it, “mine”. In a chain, any word that appears between two other words serves as a مضاف إليه to the word before it and a مضاف to the word after it.



*the Master **of** the Day **of** Judgement*



his Master’s command



*the mention **of** the mercy **of** your Master*

When determining whether something is an إضافة or not, put it to a three-question test:

1) Is the first word light?
2) Does the first word have NO ال?
3) Is the second word مجرور?

If the answer to all three of these questions is “yes,” it is an إضافة. Otherwise, it is not.

→ ***Remember*** that the مضاف can be in any status.

→ ***Remember*** that partly-flexible words take a فتحة in the جر status.

→ ***Remember*** that non-flexible words cannot show their جر status. If the first word looks like a مضاف, assume that the non-flexible word that follows it is a مضاف إليه.

➢ **DRILL 4** *Are the following إضافة fragments? If they are, label the مضاف "M" and the مضاف إليه "MI".*

Y / N مُرْسِلُو النَّاقَةِ	Y / N عَصْفٍ مَأْكُوْلٍ	Y / N كِتابُ اللهِ
Y / N مَوْجٌ كالجِبالِ	Y / N عِنْدَ رَبِّهِمْ	Y / N قَوْمَ يُوْنُسَ
Y / N أَمْرِ رَبِّهِ	Y / N جَاءَ الحَقُّ	Y / N مِنْ قَوْمِ مُوْسَى
Y / N كِتابٌ مَرْقُوْمٌ	Y / N بَعْدَ الذِّكْرى	Y / N غَيْبُ السَّمواتِ

SPECIAL مضاف

There is a handful of words in Arabic that always appear as مضاف but do not necessarily create the meaning of belonging or possession. **MEMORIZE** them along with their meanings.

between	بَيْنَ	in front of	أَمامَ	above	فَوْقَ
around/surrounding	حَوْلَ	behind	خَلْفَ	under	تَحْتَ
with/at/by	عِنْدَ	right in front of	قَدَّامَ	before	قَبْلَ
with/in support of	مَعَ	far behind	وَراءَ	after	بَعْدَ
especially from	مِنْ لَدُنْ	in the presence of	لَدَى	besides/other than/less than	دُونَ

The words above remain منصوب unless preceded by a حرف جر. The Arabic term for these special مضاف is ظَرْف. Note that لَدُنْ is always preceded by a مِنْ. The مِنْ is a حرف جر. Together لدن and من make a ظرف.

some of	بَعْضٌ	any, which	أَيٌّ	all, each, every	كُلٌّ
like	مِثْلُ	the same	نَفْسُ	other than, non	غَيْرُ

The above special مضاف do not denote time or place and can appear in any status.

الأسماء الخمسة

There are five special اسم that commonly appear as مضاف. They are special in that when they appear as مضاف they do not show their status through an ending sound. Rather, they show their status through the letter that corresponds with each ending حركة.

This means that if the word is:

- مرفوع, it would normally end in a ضمة, then in the case of these special five words, it would end in a واو.
- منصوب and would normally end in a فتحة, it ends in an ألف.
- مجرور and would normally end in a كسرة, it ends in a ياء.

Remember that this only occurs when these words appear as مضاف. When they do not appear as مضاف, they look like any other اسم and display their status like any other اسم.

		AS مضاف		
MEANING	**NON مضاف**	**جر**	**نصب**	**رفع**
father	أَبٌ	أَبِيْ	أَبا	أَبُوْ
brother	أَخٌ	أَخِيْ	أَخا	أَخُوْ
father-in-law	حَمٌ	حَمِيْ	حَما	حَمُوْ
mouth	فَمٌ	فِيْ	فا	فُوْ
possessor of	---	ذِيْ	ذا	ذُوْ

Notice that the last word in the table does not have a non مضاف version. This is because this word only ever appears as a مضاف. The feminine version of this word is ذاتُ/ذاتَ/ذاتِ. This version also only appears as a مضاف; however, it displays its status in a normal way.

➢ **DRILL 6** *Underline the مضاف once and the مضاف إليه twice. Determine the status of the مضاف.*

وَاللهُ ذُو الفَضْلِ العَظِيْمِ R / N / J	مَدْيَنَ أَخَاهُمْ شُعَيْبًا R / N / J	إِلَى ذِي العَرْشِ R / N / J
بِأَخٍ لَكُمْ مِنْ أَبِيْكُمْ R / N / J	لَيُوسُفُ وَأَخُوْهُ R / N / J	كانَ ذا قُرْبَى R / N / J

CHAPTER 3 & 4 MEMORIZATION

The following are vocabulary words that you are responsible for from the chapter.

CHAPTER VOCABULARY				
أَبْيَضُ – بَيْضاءُ white	أَخْضَرُ - خَضْراءُ green	أَحْمَرُ – حَمْراءُ red	أَسْوَدُ - سَوْداءُ black	أَصْفَرُ- صَفْراءُ yellow
أَعْظَمُ greater	أَحْسَنُ better	أَكْثَرُ more	أَكْبَرُ bigger	أَزْرَقُ – زَرْقاءُ blue
أَعْلَمُ more knowing	أَقْرَبُ closer	أَظْلَمُ more unjust	أَصَمُّ – صُمٌّ deaf	أَبْكَمُ – بُكْمٌ mute
عَيْنٌ – أَعْيُنٌ/عُيُوْنٌ eye/spring	يَدٌ - أَيْدٍ hand	رِجْلٌ – أَرْجُلٌ leg	قَدَمٌ foot	أَعْمَى – عُمْىٌ blind
أُذُنٌ - آذَانٌ ear	أَرْضٌ land	حَرْبٌ war	نَفْسٌ - أَنْفُسٌ person	دارٌ – دِيَارٌ house
شَمْسٌ sun	رِيْحٌ - رِيَاحٌ wind	سَماءٌ – سَمَوَاتٌ sky	جَهَنَّمُ/ سَعِيْرٌ hellfire	سَبِيْلٌ/ طَرِيْقٌ path
خَمْرٌ alcohol	نارٌ fire	كَأْسٌ cup	عَصا staff	ناسٌ – أُنَاسٌ a people
أَهْلٌ - أَهْلُوْنَ family/people	حِزْبٌ a faction	قَوْمٌ – أَقْوَامٌ a nation	آلٌ family/people	قَرْنٌ – قُرُوْنٌ a generation

COMMON صفات

بَعِيْدٌ (عن) far	قَرِيْبٌ (من) close	صَغِيْرٌ small	كَبِيْرٌ big
قَلِيْلٌ few/little	كَثِيْرٌ many/a lot	جَمِيْلٌ beautiful	شَدِيْدٌ – أَشِدَّاءُ intense
طَيِّبٌ pure/good	كَرِيْمٌ - كُرَماءُ noble/generous	مُبِيْنٌ clear	أَلِيْمٌ painful
عَظِيْمٌ great	جَدِيْدٌ new	قَدِيْمٌ old	عَزِيْزٌ mighty/respected
رَحِيْمٌ – رُحَمَاءُ merciful	قَوِيٌّ – أَقْوِيَاءُ strong	ضَعِيْفٌ – ضُعَفَاءُ weak	حَكِيْمٌ wise

اسم الإشارة والمشار إليه

FOR POINTING NEAR

PLURAL	PAIR	SINGULAR	
هَؤُلاءِ	هَذانِ	هَذا	masc.
these	Both of these	this	
هَؤُلاءِ	هَتانِ	هَذِهِ	fem.
these	Both of these	This	

FOR POINTING FAR

PLURAL	PAIR	SINGULAR	
أُوْلايِكَ	ذٰنِكَ	ذٰلِكَ	masc.
those	Both of those	That	
أُوْلايِكَ	تٰنِكَ	تِلْكَ	fem.
those	Both of those	That	

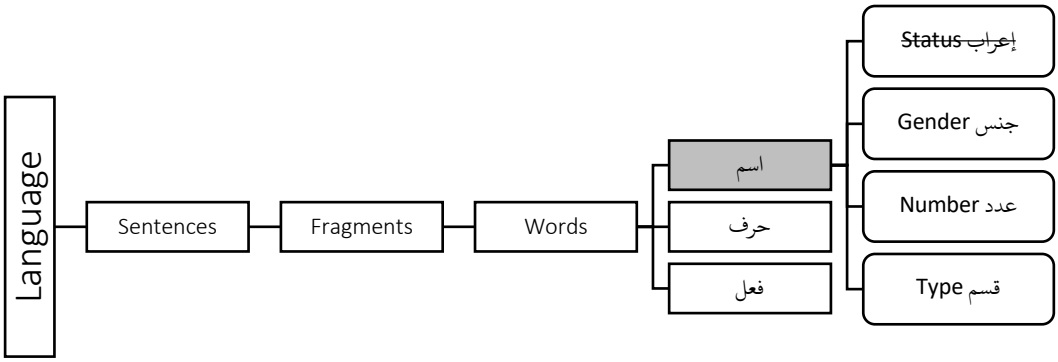
CHAPTER 3 – الجنس- العدد - القسم

INTRODUCTION

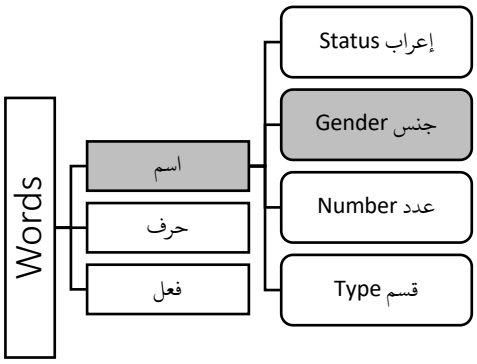
Remember every اسم has four properties. The four properties are status (الإعراب), gender (الجنس), number (العدد), and type (القسم). We spent a lot of time focusing on status (الإعراب) as it is unique to the Arabic language and the most extensive of the 4 properties.

In this chapter, we will complete our study of the 4 properties of an اسم.

Remember not to lose sight of where we are in our studies.



3.1 GENDER – الجنس



Gender is the second of the four properties of the اسم. Every word in the Arabic language is either masculine (مُذَكَّر) or feminine (مُؤَنَّث). The **DEFAULT GENDER** for an اسم is **MASCULINE**. There are six categories of feminine words. If a word does not fall into one of these six categories, it is masculine.

1) **BIOLOGICALLY FEMININE**

This refers to words that are feminine by nature.

Sister	أُخْتٌ
Mother	أُمٌّ
Cow	بَقَرَةٌ

2) **WORDS THAT END IN ة OR اء OR ى**

When a word has **THREE LETTERS** and those three letters are followed by اء or ى, the word is considered feminine. In the word ذِكْرَى for example, there are three letters before the ى. This word is feminine. In the word هُدًى, on the other hand, there are only two letters before the ى. This word is not considered feminine. As for the ة, almost all words that end in a ة are feminine.

ى	اء	ة
الكُبْرى	حَمْراءُ	رَحْمَةٌ
العُلْيِ	سَوْداءُ	صَلاةٌ

3) **BODY PARTS IN PAIRS**

Body parts that come in pairs are feminine, both in the dual and singular forms.

lip	شَفَةٌ	ear	أُذُنٌ	hand	يَدٌ
foot	قَدَمٌ	leg	رِجْلٌ	eye	عَيْنٌ
shin	ساقٌ	cheek	خَدٌّ	elbow	مِرْفَقٌ
ankle	كَعْبٌ	heel	عَقِبٌ	shoulder	مَنْكِبٌ

4) **SPECIFIC NAMES OF PLACES**

Most specific names of places are feminine. The word “school” or “masjid” is not a specific name of a place.

Egypt	مِصْرُ	Sudan	السُوْدانُ	America	أَمْرِيْكا
Morocco	المَغْرِبُ	Yathrib	يَثْرِبُ	Makkah	مَكَّةُ

There are few exceptions to this rule.

5) **NON-HUMAN PLURALS**

All non-human plurals are considered feminine. This holds true regardless of the gender of the singular form. Take a look at the chart below. The singular form of سيارات is سيارة (f). The singular form of مساجد is مسجد (m), and the singular form of كتب is كتاب (m).

Cars	سَيَّارَاتٌ
Masjids	مَساجِدُ
Books	كُتُبٌ

6) **FEMININE BECAUSE THE ARABS SAID SO**

There is a set of words that do not fall into any of the categories above and are feminine only because the Arabs decided to treat them as such. The Arabic term for this is مُؤَنَّثٌ سَماعِيٌّ.

Land	أَرْضٌ	War	حَرْبٌ
Wind	رِيْحٌ	Sky	سَماءٌ
Well	بِئْرٌ	Sun	شَمْسٌ
House	دارٌ	Person	نَفْسٌ
Cup	كَأْسٌ	Fire	نارٌ
Wine	خَمْرٌ	Bucket	دَلْوٌ
Hellfire	جَهَنَّمُ	Path	سَبِيْلٌ
Hellfire	سَعِيْرٌ	Path	طَرِيْقٌ
		Staff	عَصا

The following story will help you remember these words and their definitions.

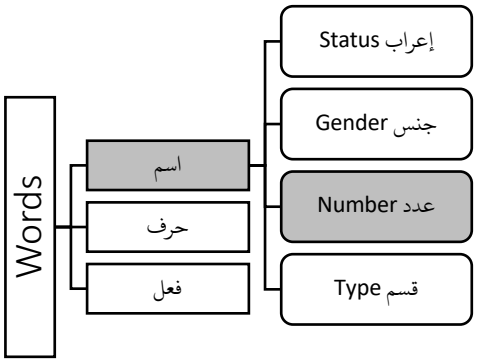
During a حرب a soldier was daydreaming, looking up at the سماء until the شمس came up. When he snapped out of it, he realized that he was the only نفس left on the battlefield. He was surrounded by نار, so he used a دلو full of water to make a سبيل and طريق for himself to a safer أرض. In the hot, blowing ريح, he was desperately looking for a بئر to draw more water from. In his search, he found an empty دار inside which there was a كأس full of خمر. He remembered his fear of جهنم and السعير, and he used his عصا to strike the drink.

➢ **DRILL 6** *What is the gender of the following words? Why?*

REASON	GENDER	WORD	REASON	GENDER	WORD

2. حَامِيَةٌ	M / F	_____	1. صَفْراءُ	M / F	_____
4. عَيْنَيْنِ	M / F	_____	3. ظُلُمَاتٍ	M / F	_____
6. مَكَّةَ	M / F	_____	5. الحُسْنَى	M / F	_____
8. أَبْكَمُ	M / F	_____	7. مُؤْمِنَيْنِ	M / F	_____
10. صَابِرًا	M / F	_____	9. عَصَا	M / F	_____

3.2 NUMBER – العدد



The third property of the اسم is number. All words in Arabic have a singular version (مُفْرَدٌ), a pair version (مُثَنًّى) and a plural version (جَمعٌ). The singular and pair are standard and easy to recognize. They are the first and second columns of the مسلم chart. When it comes to plurals, however, there are four types. They are:

1) The sound masculine plural – الجَمْعُ المُذَكَّرُ السالِمُ
2) The sound feminine plural – الجَمْعُ المُؤَنَّثُ السالِمُ
3) The broken plural – جَمْعُ تَكْسِيْرٍ
4) The plural by meaning – اسْمُ جَمْعٍ

The Sound Masculine Plural

The sound masculine plural refers to the third column in the masculine version of the مسلم chart (مُسْلِمُوْنَ، مُسْلِمِيْنَ). This type of plural is used only for beings of intellect. This includes humans, angels (الملائكة), and jinn. Even though this type of plural is known as the sound masculine plural, it is also used for mixed groups that include both men and women.

This type of plural is known as a sound plural because the original make-up of the word remains sound. That is to say the original form of the word does not change. The ون/ين endings are simply added onto the singular version without affecting its form.

The Sound Feminine Plural

The sound feminine plural refers to the third column in the feminine version of the مسلم chart (مُسْلِماتٌ مُسْلِماتٍ، مُسْلِماتٍ). This type of plural is used for both beings of intellect and inanimate objects. It cannot be used to refer to mixed groups (a group made up of both men and women).

This type of plural is known as a sound plural because the original make-up of the word remains sound. The اتٌ/اتٍ endings are simply added onto the singular version without affecting its form.

Broken Plurals

Broken plurals are plurals in which the original make-up of the word is broken. In English, generally, to create a plural, an "s" is added to the end of the word and the original word remains unchanged. For example, "book" becomes "books" and "house" becomes "houses". There are some words, however, that do not follow this pattern. The plural of "goose", for instance is "geese". The plural of "tooth" is "teeth", and the plural of "mouse" is "mice".

In a similar way, in many cases in Arabic, an ending combination (ونَ/ينَ/اتٌ/اتٍ) can be added to the singular version of a word to make it plural. There are some cases, however, where the original form of the اسم is broken. The plural of مَسْجِد for example, is مَساجِد. The ا appears in the middle of the word in the plural version and breaks the original form of the word. Likewise, the plural of the word كِتابٌ is كُتُبٌ. In this case, the ا is eliminated and the حركات on the word change. The original form of the word does not remain intact.

Because broken plurals do not have an ending combination that indicates that they are plural, they tend to look like singular words. The only way to tell the difference between a singular word and a broken plural is to know the definition or memorize the broken plural patterns. Below are some common broken plural patterns that appear in the Quran.

المعنى	جمع	مفرد	المعنى	جمع	مفرد
one of a pair	أَزْواجٌ	زَوْجٌ	witness	شُهَداءُ	شاهِدٌ
emotional heart	أَفْئِدَةٌ	فُؤَادٌ	blessing	نِعَمٌ	نِعْمَةٌ
woman	نِساءٌ	اِمْرَأَةٌ	prophet	أَنْبِياءُ	نَبِيٌّ

Notice that some broken plural patterns are partly-flexible and some are fully-flexible.

Plural By Meaning

There are words that appear to be singular but are considered plural because they have a plural meaning in that they refer to a group comprised of many members.

المعنى	الكلمة	المعنى	الكلمة
an argumentative group	خَصْمٌ	a nation	قَوْمٌ

a faction	حِزْبٌ	a people	ناسٌ
an army	جُنْدٌ	a generation	قَرْنٌ
family/people	آلٌ	family/people	أَهْلٌ

THE GRAMMATICAL TREATMENT OF PLURALS

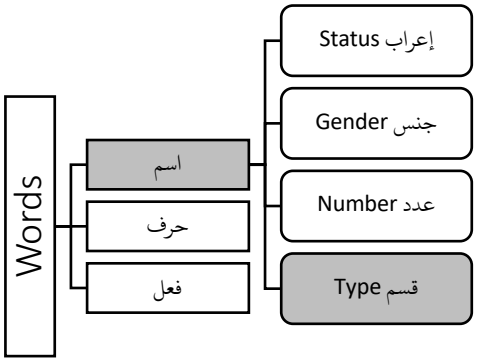
What is meant by "grammatical treatment" will become clearer when we study pronouns, pointing words, fragments, and sentences. For now, **memorize** the rules below. There are two rules pertaining to the grammatical treatment of plurals.

1) All non-human plurals are treated as ***SINGULAR FEMININE***
   ex.) سَيَّاراتٌ
2) Everything else is treated "as is":
   a. The sound masculine human plural is treated as ***PLURAL MASCULINE***
      ex.) مُسْلِمُوْنَ
   b. The sound feminine human plural is treated as ***PLURAL FEMININE***
      ex.) مُسْلِماتٌ
   c. Words that are plural by meaning are treated as ***PLURAL MASCULINE***
      ex.) قَوْمٌ
   d. Human broken plurals are treated as ***PLURAL MASCULINE***
      ex.) رُسُلٌ

➢ **DRILL 7** *How are these words treated grammatically?*

NUMBER	GENDER	MEANING	WORD	NUMBER	GENDER	MEANING	WORD
S / 2 / PL	M / F	the scholars	1. العُلَماءُ	S / 2 / PL	M / F	the mountains	2. الجِبالِ
S / 2 / PL	M / F	rivers	3. أَنْهارًا	S / 2 / PL	M / F	prophets	4. أَنْبِياءُ
S / 2 / PL	M / F	a sayer	5. قَائِلٌ	S / 2 / PL	M / F	corrupters	6. مُفْسِدِيْنَ
S / 2 / PL	M / F	the ship	7. السَّفِيْنَةِ	S / 2 / PL	M / F	ayahs	8. آياتٍ
S / 2 / PL	M / F	hand	9. يَدٌ	S / 2 / PL	M / F	worshipping women	10. عابِداتٌ

3.3 TYPE - القسم



The fourth property of the اسم is type. Every word in the Arabic language is either common (نَكِرَة) or proper (مَعْرِفَة). Common words are generic words that do not refer to something specific. Proper words are specific. An example of a نكرة/معرفة pair would be "a girl," which refers to an unspecified girl and "Maryam," which refers to a specific person. Another example of a نكرة/معرفة pair would be "a chair," which refers to an unspecified chair and "the chair," which refers to a specific chair. **COMMON** (نَكِرَة) is the **DEFAULT** for a word. There are seven categories of proper (مَعْرِفَة) words. Unless something falls under one of these categories, it is assumed to be common (نَكِرَة).

1) WORDS WITH ال (لام التعريف)

The ال in Arabic means "the," which makes a word specific.
As mentioned before, remember that تنوين and ال ***NEVER*** come together. For example, the word المسلمٌ is incorrect. You can only say المسلمُ.

***Remember, a partly-flexible word is made fully flexible in two ways:*

a. by adding an ال

b. by making it a مضاف

2) SPECIFIC NAMES (اسم علم)

Specific names of people and places such as حَمْزَةُ or مَكَّةُ are always معرفة.

3) PRONOUNS (الضمائر)

Pronouns (he, she, they, we, etc.) are always معرفة. The following are the ضمائر for recognition purposes. We have discussed pronouns in detail previously.

الضمائر		
هُوَ	هُما	هُم

هِيَ	هُما	هُنَّ
أَنْتَ	أَنْتُما	أَنْتُمْ
أَنْتِ	أَنْتُما	أَنْتُنَّ
أَنا		نَحْنُ

4) POINTERS (أسماء الإشارة)

Words used to point (this, that, those, these) are always معرفة. Below are the أسماء الإشارة for recognition purposes. We will learn their definitions and how to use them in a later chapter.

أسماء الإشارة		
هَذا	هَذَانِ	هَؤُلاءِ
هَذِهِ	هَتَانِ	هَؤُلاءِ
ذَلِكَ	ذَانِكَ	أُوْلايِكَ
تِلْكَ	تَانِكَ	أُوْلايِكَ

5) الأسماء الموصولة

Below are the أسماء موصولة for recognition purposes. We will learn their definitions and how to use them in a later chapter.

الأسماء الموصولة		
الَّذِىْ	الَّذَانِ	الَّذِيْنَ
الَّتِىْ	الَّتَانِ	الاَّتِىْ،الَّواتِىْ،الاَّيِىْ
ما		مَنْ

6) THE ONE BEING CALLED (المنادى)

The حرف used to call a person is يا. The word following يا is always معرفة. This is because when calling someone, you are addressing a specific person. So, both the word وَلَدُ in يا وَلَدُ and the name حَمْزَةُ in يا حَمْزَةُ are معرفة.

7) IF THE مضاف إليه IS معرفة, THE مضاف IS ALSO معرفة.

The مضاف gets its type from the مضاف إليه. If the مضاف إليه is proper, the مضاف is also proper. If the مضاف إليه is common, the مضاف is also common.

➢ **DRILL 8** *Are the following proper or common? Why?*

REASON	TYPE	WORD	REASON	TYPE	WORD
	P / C	11. هُوَ		P / C	12. السَّائِلِ
	P / C	13. هُدَىً		P / C	14. سَبِيْلًا
	P / C	15. أَكْرَمُ		P / C	16. هَذا
	P / C	17. مَكَّةَ		P / C	18. مُحَمَّدٌ

APPENDIX

Note that the meaning of كُلُّ changes depending on the number and type of the مضاف إليه. Below are the possible scenarios:

1) If the مضاف إليه is **SINGULAR AND COMMON**, the meaning is *each and every*

ex) كُلُّ مَسْجِدٍ – each and every masjid

2) If the مضاف إليه is **SINGULAR AND PROPER**, the meaning is *the entire*

ex) كُلُّ المَسْجِدِ – the entire masjid

3) If the مضاف إليه is **PLURAL AND PROPER**, the meaning is *all of*

ex) كُلُّ المَساجِدِ – all of the masjids

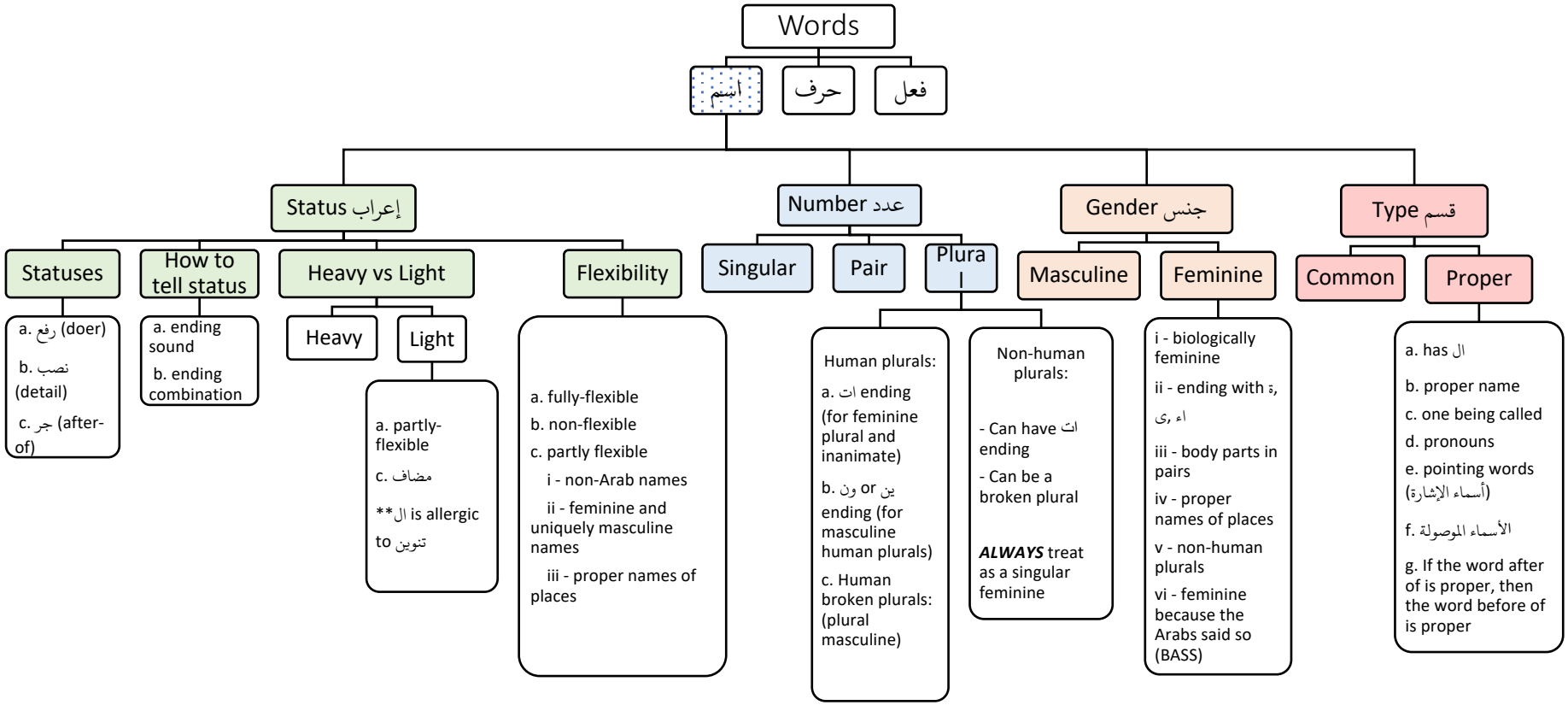
➢ **DRILL 5** *Translate the following fragments. Use the word bank below.*

ثَمَرَة – fruit	طَعام - food

كُلَّ أُمَّةٍ _____ كُلِّ الثَّمَراتِ _____

كُلِّ مَسْجِدٍ _____ كُلِّ نَفْسٍ _____

كُلِّ شَيْطَانٍ _____ كُلُّ الطَّعامِ _____


Words
اسم
حرف
فعل
Status إعراب
Statuses
a. رفع (doer)
b. نصب (detail)
c. جر (after-of)
How to tell status
a. ending sound
b. ending combination
Heavy vs Light
Heavy
Light
a. partly-flexible
c. مضاف
**ال is allergic to تنوين
Flexibility
a. fully-flexible
b. non-flexible
c. partly flexible
i - non-Arab names
ii - feminine and uniquely masculine names
iii - proper names of places
Number عدد
Singular
Pair
Plural
Human plurals:
a. ات ending (for feminine plural and inanimate)
b. ون or ين ending (for masculine human plurals)
c. Human broken plurals: (plural masculine)
Non-human plurals:
- Can have ات ending
- Can be a broken plural
ALWAYS treat as a singular feminine
Gender جنس
Masculine
Feminine
i - biologically feminine
ii - ending with ة, اء, ى
iii - body parts in pairs
iv - proper names of places
v - non-human plurals
vi - feminine because the Arabs said so (BASS)
Type قسم
Common
Proper
a. has ال
b. proper name
c. one being called
d. pronouns
e. pointing words (أسماء الإشارة)
f. الأسماء الموصولة
g. If the word after of is proper, then the word before of is proper

CHAPTER 4 – اسم IN ACTION

INTRODUCTION

Now that we have completed our study of the 4 properties of an اسم, we can look at the remaining fragments. Recall that we already covered three of the five fragments under "status in action." The remaining two fragments will require us to use our knowledge of all 4 properties of an اسم.

Recall that the five fragments are:

4) الجارُ والمَجْرُوْرُ
5) حَرْفُ النَّصْبِ واسْمُها

حرف + اسم fragments

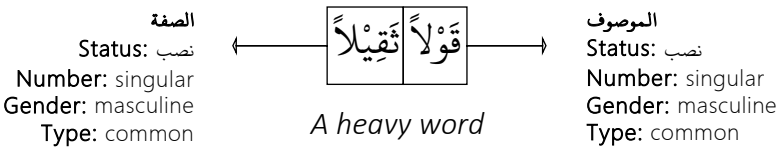
6) الإِضافَةُ
7) المَوْصُوْفُ والصِّفَةُ
8) اسْمُ الإِشارَةِ والمُشارُ إِلَيْهَ

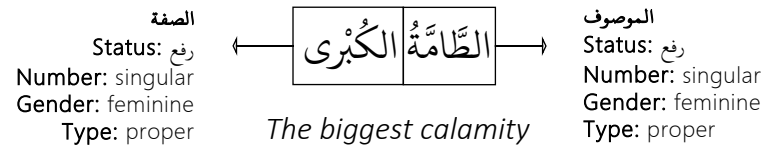
اسم + اسم fragments

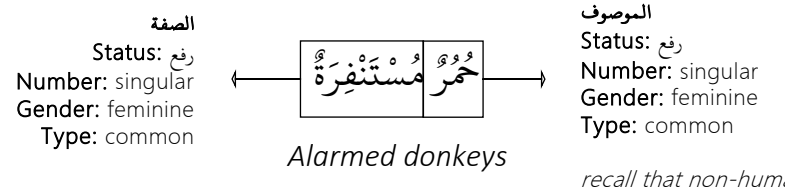
4.1 الموصوف والصفة

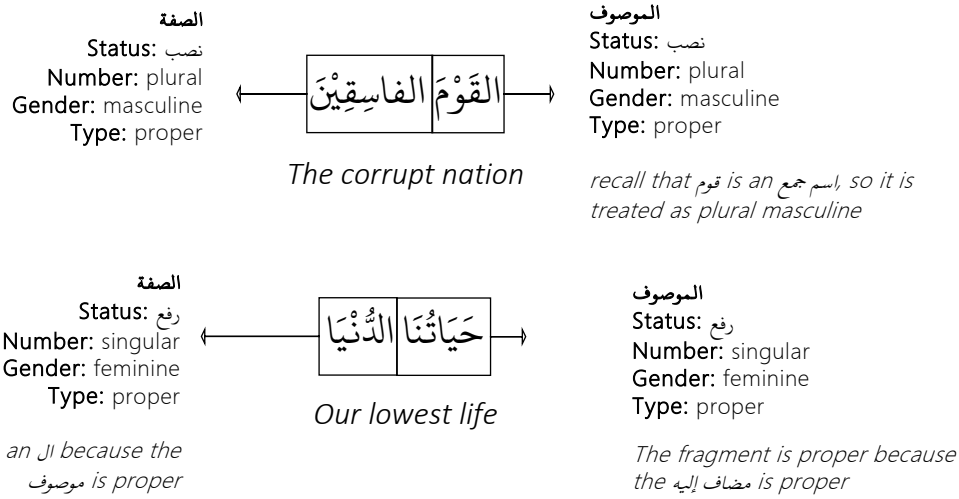
This fragment is made up of two parts. The first is the موصوف, an ordinary اسم. The second is the صفة, a descriptive word (an adjective) that follows it. In Arabic, the adjective comes after the اسم, whereas in English, the adjective comes before the noun.

Grammatically, a موصوف must match with its صفة in all four properties.









Also keep in mind that an اسم that is inherently proper such as a pronoun, pointing word or اسم موصول cannot appear as a موصوف.

➢ **DRILL 7** *Are the following موصوف وصفة fragments? Underline the موصوف once and the صفة twice.*

Y / N	وَاللهُ خَبِيْرٌ	Y / N	الأَنْعامُ خَالِصَةٌ	Y / N	الحَجِّ الأَكْبَرِ
Y / N	رَبُّكُمْ الأَعْلَى	Y / N	قَوْمٌ مُجْرِمُوْنَ	Y / N	إِلَى يَوْمِ القِيامَةِ
Y / N	نارٌ حامِيَةٌ	Y / N	بِفاكِهَةٍ كَثِيْرَةٍ	Y / N	عَيْنانِ نَضَّاخَتانِ
Y / N	حَمَإٍ مَسْنُوْنٍ	Y / N	لِغُلامَيْنِ يَتِيْمَيْنِ	Y / N	إِلَى قَوْمِهِمْ مُنْذِرِينَ

It is important to note that when the names of Allah appear in succession, they are not considered موصوف وصفة even though they match in all four properties. This is a common occurrence in the Quran. Below are two such examples.

وَاللهُ غَنِيٌّ حَمِيْدٌ وَهُوَ السَّمِيْعُ العَلِيْمُ

4.2 اسم الإشارة والمشار إليه

This fragment is made up of two parts. The first is a pointing word, اسم الإشارة. The second is that which is being pointed at, المشار إليه. An example of such a fragment in English would be “that cow”. “That” would be اسم الإشارة and “cow” would be the مشار إليه.

The grammatical rules for this fragment are as follows:

1) The اسم الإشارة and the مشار إليه must **MATCH IN ALL FOUR PROPERTIES**.
2) The مشار إليه **MUST HAVE AN ال ON IT**
3) Nothing can come between اسم الإشارة and its مشار إليه.

Below are the أسماء الإشارة used for pointing at something that is **NEAR**. **MEMORIZE** them along with their meaning.

PLURAL	PAIR	SINGULAR	
هَؤُلاءِ	هَذانِ	هَذا	masc.
these	Both of these	this	
هَؤُلاءِ	هَتانِ	هَذِهِ	fem.
these	Both of these	This	

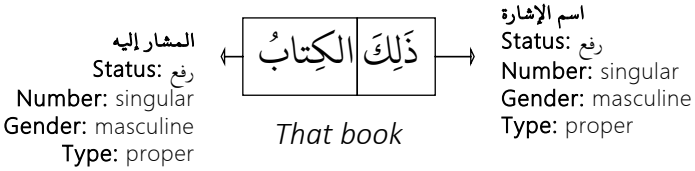
Below are the أسماء الإشارة used for pointing at something that is **FAR**. **MEMORIZE** them along with their meaning.

PLURAL	PAIR	SINGULAR	
أُوْلائِكَ	ذٰنِكَ	ذٰلِكَ	masc.
those	Both of those	That	
أُوْلائِكَ	تٰنِكَ	تِلْكَ	fem.
those	Both of those	That	

Recall that the **SINGULAR** and **PLURAL** versions of pointers are **NON-FLEXIBLE**. The **PAIR** version, on the other hand functions like the normal pair ending combination we know from the مسلم chart. Below are the نصب and جر versions of the pair. **MEMORIZE** them.

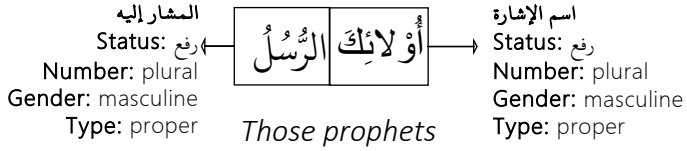
رفع	نصب/جر
هَذٰانِ	هٰذَيْنِ
هٰتانِ	هٰتَيْنِ
ذٰنِكَ	ذَيْنِكَ
تٰنِكَ	تَيْنِكَ

Let us take a look at a few examples.



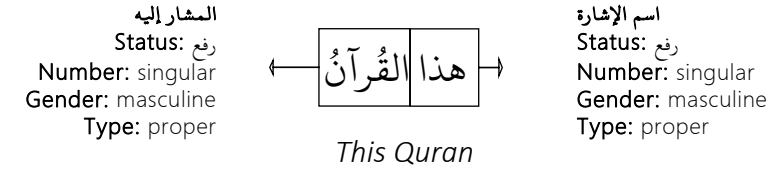
The word after the اسم الإشارة has an ال

note that the اسم إشارة is in رفع even though it cannot show its status



The word after the اسم الإشارة has an ال

The word after the اسم الإشارة has an ال



The word after the اسم الإشارة has an ال

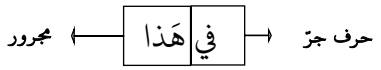
اسم الإشارة IN OTHER FRAGMENTS

Keep in mind that most اسم الإشارة are non-flexible so they don't show different endings for different statuses.

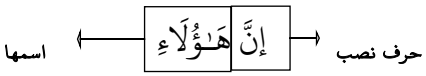
If we look at our list of fragments and try to plug in اسم الإشارة in the place of an اسم we would find it in the following fragments:

1. After a حرف جرّ in جار و مجرور fragment.
2. After a حرف نصب in a حرف نصب واسمها fragment.
3. Or as a مضاف إليه in an إضافة fragment.

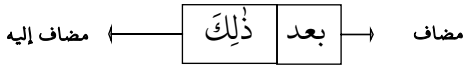
We would not find it in a موصوف و صفة or as a مضاف because it does not make sense in language. Take a look at the following examples.



In this

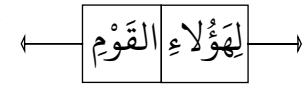


Certainly these



After that

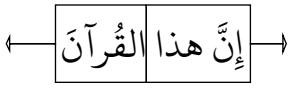
In addition to the basic examples mentioned above, we also find اسم الإشارة in more complex fragments. We find an اسم الإشارة و مشار إليه fragment connected to another fragment. For example, if we wanted to say, "in this house", in Arabic we would write فِي هٰذا البيتِ. Notice that we have a جار و مجرور fragment and a اسم الإشارة و مشار إليه. Recall that the اسم الإشارة and the مشار إليه must MATCH IN ALL FOUR PROPERTIES, therefore they must match in status. In the above example, فِي هٰذا البيتِ, we see the effect of the حرف جر transfer through the اسم الإشارة and we see the مشار إليه in جرّ status. Take a look at the following examples.



For this nation

The word after the اسم الإشارة has an ال

note that the اسم إشارة is in جر even though it cannot show its status



Certainly this Quran

The word after the اسم الإشارة has an ال

note that the اسم إشارة is in نصب even though it cannot show its status

Here are some more examples:

مِنْ هٰذِه القريةِ

From this town

بَيْتُ ذٰلِكَ الرجُلِ

House of that man

In the above examples, an easy way to figure out the status of the مشار إليه is to think of the اسم الإشارة as a pipe that transfers any status changes through it directly to the مشار إليه.

POINTING AT AN إضافة

Recall that a مضاف ***CANNOT*** have an ال. Recall also that the مشار إليه ***MUST*** have an ال. So, when pointing at an إضافة how are these two rules reconciled? How would you point, for instance, at the fragment بَيْتُ اللهِ? هذا بَيْتُ اللهِ would not be a fragment because there is no ال on the word following the اسم الإشارة. On the other hand, هذا البَيْتُ اللهِ would be incorrect, because بيت is a مضاف and cannot take an ال.

The solution is to place the اسم الإشارة ***<u>AFTER</u>*** the إضافة. The correct way to point at the fragment بيت الله would be بيت الله هذا. Take a look at the following examples.

في عامِهِمْ هَذا

In this year of theirs

بِوَرِقِكُمْ هَذِهِ

With this silver coin of yours

لِقاءَ يَوْمِكُمْ هَذا

The meeting of this day of yours

➢ **DRILL** 9 *Choose the appropriate pointer to create an اسم إشارة+مشار إليه fragment. Tell whether it should come before (B) or after (A).*

FAR AWAY FROM YOU	CLOSE TO YOU	BEFORE OR AFTER	WORD
		B / A	القَوْمُ
		B / A	قَوْمِي
		B / A	اليَوْمُ
		B / A	يَوْمِنا
		B / A	ناقَةُ اللهِ
		B / A	الغُلامَيْنِ
		B / A	نِساءِ العالَمِيْنَ

4.3 CONNECTOR LETTERS – حروف العطف

There is a handful of حُرُوْف in Arabic that are used to connect units of language. These connectors can come between أَسْمَاء, fragments, or sentences. They are called حُرُوْفُ العَطْفِ. When these حروف are used to connect between two or more اسم, they carry over the status of that اسم.

The most common of the حروف العطف is the وَ, which translates as "and". The other حروف العطف will be introduced at a later time.

When labeling something that contains a حرف عطف, the حرف itself is simply labeled as a حرف عطف. Whatever comes after the حرف is labeled as مَعْطُوْفٌ على _____. What goes in the blank is whatever comes before the حرف.

Take a look at the following examples.

اللهُ والرَّسُوْلُ

الوَاوُ: حَرْفُ عَطْفٍ
الرَّسُوْلُ: مَعْطُوْفٌ عَلَى لَفظِ الجَلَالَةِ*

*Note: when speaking of the name of الله grammatically, we use the term لَفْظُ الجلالَة out of respect. This translates as "the name Allah" or literally "the name of majesty".

إِنَّ الْمُسْلِمِينَ وَالْمُسْلِمَاتِ وَالْمُؤْمِنِينَ وَالْمُؤْمِنَاتِ وَالْقَانِتِينَ وَالْقَانِتَاتِ وَالصَّادِقِينَ وَالصَّادِقَاتِ وَالصَّابِرِينَ وَالصَّابِرَاتِ وَالْخَاشِعِينَ وَالْخَاشِعَاتِ وَالْمُتَصَدِّقِينَ وَالْمُتَصَدِّقَاتِ وَالصَّائِمِينَ وَالصَّائِمَاتِ...

Indeed, the Muslim men and Muslim women, the believing men and believing women, the obedient men and obedient women, the truthful men and truthful women, the patient men and patient women, the humble men and humble women, the charitable men and charitable women, the fasting men and fasting women…

Notice how the effect of "إنَّ" is carried on to so many words by using a حرف عطف. The "و" is connecting a series of أسماء and they all carry the same status.

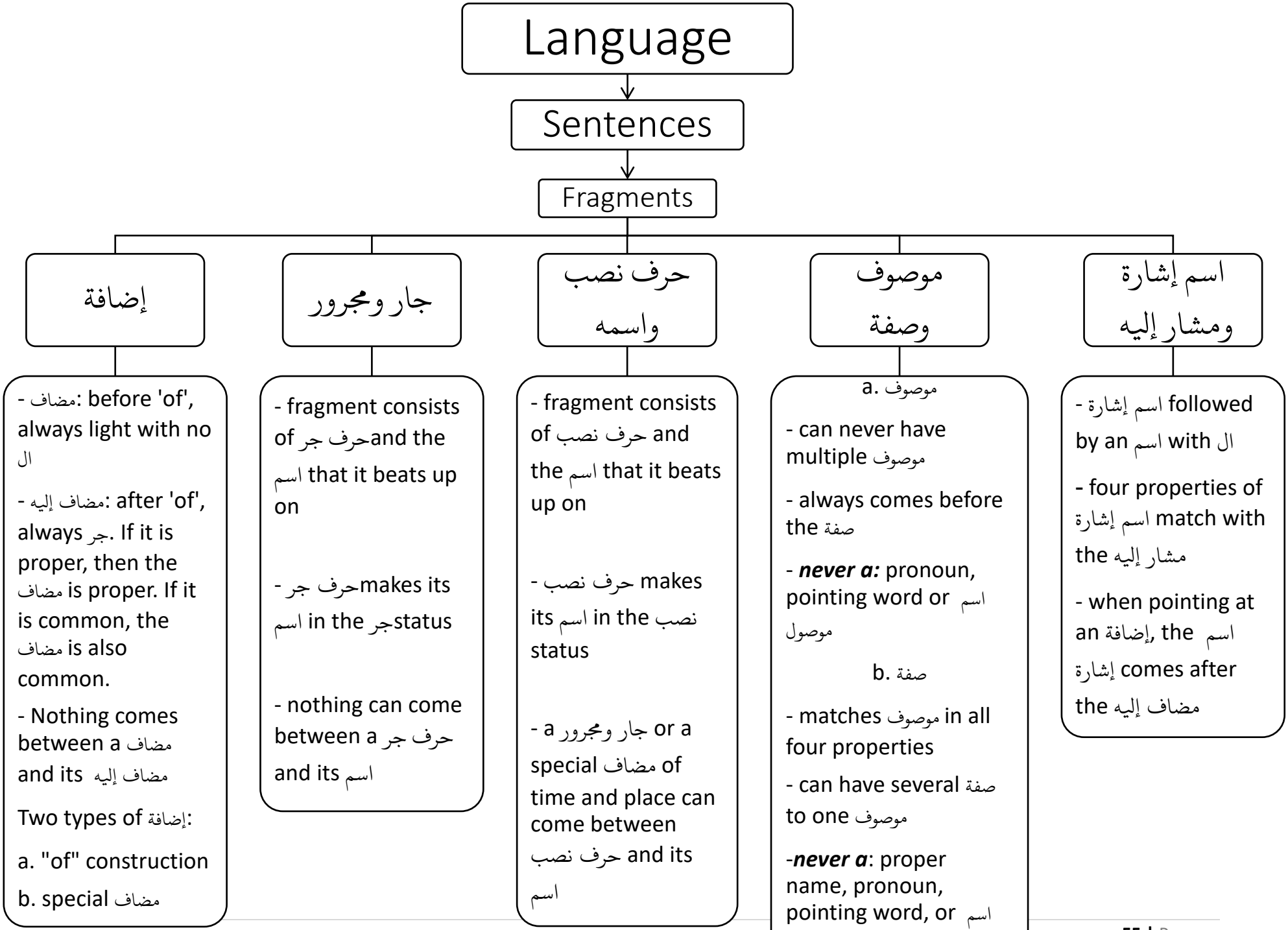
أَبُوْ مُحَمَّدٍ وَمَحْمُوْدٍ وَأَحْمَدَ وَفَاطِمَةَ وَمُوْسٰى وَزَكَرِيّا

Father of Muhammad and Mahmood and Ahmad and Fatima and Musa and Zakariya

Notice how a series of أسماء are connected as multiple مضاف إليه to a single مضاف by use of the connector letter "و". All the connected words share جرّ status because they are connected to a مضاف إليه. Keep in mind different أسماء show جرّ status in different ways.

➢ **DRILL 11** *Determine the status of the highlighted words.*

R / N / J	الحُسْنَى وَزِيادَةٌ	R / N / J	رَحْمَةً وَبُشْرَى	R / N / J	مُوْسَى وَأَخاهُ
R / N / J	السَّماواتِ وَالأَرْضَ	R / N / J	هُوَ وَالَّذِيْنَ	R / N / J	هُوْدًا والَّذِيْنَ
R / N / J	السَّماواتِ وَالأَرْضِ	R / N / J	هُدًى وَنُوْرٌ	R / N / J	خَيْرٌ وَأَبْقَى


Language
Sentences
Fragments
إضافة
- مضاف: before 'of', always light with no ال
- مضاف إليه: after 'of', always جر. If it is proper, then the مضاف is proper. If it is common, the مضاف is also common.
- Nothing comes between a مضاف and its مضاف إليه
Two types of إضافة:
a. "of" construction
b. special مضاف
جار ومجرور
- fragment consists of حرف جر and the اسم that it beats up on
- حرف جر makes its اسم in the جر status
- nothing can come between a حرف جر and its اسم
حرف نصب واسمه
- fragment consists of حرف نصب and the اسم that it beats up on
- حرف نصب makes its اسم in the نصب status
- a جار ومجرور or a special مضاف of time and place can come between حرف نصب and its اسم
موصوف وصفة
a. موصوف
- can never have multiple موصوف
- always comes before the صفة
- never a: pronoun, pointing word or اسم موصول
b. صفة
- matches موصوف in all four properties
- can have several صفة to one موصوف
-never a: proper name, pronoun, pointing word, or اسم موصول
اسم إشارة ومشار إليه
- اسم إشارة followed by an اسم with ال
- four properties of اسم إشارة match with the مشار إليه
- when pointing at an إضافة, the اسم إشارة comes after the مضاف إليه

CHAPTER 5 VOCABULARY

حَقٌّ truth, purpose/right	بَحْرٌ – بِحَارٌ/أَبْحُرٌ ocean	جَبَلٌ – جِبَالٌ mountain	شَجَرَةٌ – شَجَرٌ/أَشْجارٌ tree
لَيْلٌ - لَيَالٍ night	نَهَارٌ day	قَمَرٌ moon	دابَّةٌ – دَوابٌّ creatures
رَبٌّ – أَرْبابٌ master	جَنَّةٌ – جَنَّاتٌ garden	ثَمَرٌ – ثَمَرَاتٌ yield of plant/trees	نَهْرٌ – أَنْهَارٌ river
وَلِيٌّ – أَوْلِيَاءُ protective friend	عَدُوٌّ – أَعْدَاءٌ enemy	خَيْرٌ (مِنْ) good/better	شَرٌّ (مِنْ) evil/worse
عِلْمٌ – عُلُوْمٌ knowledge	حَمْدٌ praise and thanks	نِعمَةٌ – أَنْعُمٌ/نِعَمٌ blessing	عَمَلٌ – أَعْمَالٌ deeds
عَبْدٌ – عِبَادٌ slave/worshipper	فَضْلٌ favor/grace	سَيِّئَةٌ – سَيِّئَاتٌ bad deed/thing	حَسَنَةٌ – حَسَنَاتٌ good deed/thing
مَدِيْنَةٌ city	فَرِحٌ overjoyed	خَائِفٌ scared	ظَالِمٌ oppressive/wrongdoing

أسماء THAT ARE LIKE ACTIONS

خارِجٌ leaving/exiting	ذاهِبٌ going	قادِمٌ coming
راجِعٌ returning	نائِمٌ sleeping	دارِسٌ studying
ناظِرٌ(إلى) looking (at)	عابِدٌ worshipping	آكِلٌ eating

CHAPTER 5 – الجُمْلَةُ الاسْمِيَّةُ

5.1 INTRODUCTION

There are two types of sentences in the Arabic language. They are الجملة الاسمية and الجملة الفعلية. If a sentence begins with an اسم, it is a جملة اسمية. There are few exceptions to this rule. If a sentence begins with a فعل, it is a جملة فعلية. There are no exceptions to this rule.

We will begin our study of sentences with الجملة الاسمية.

5.2 FINDING THE INVISIBLE "IS"

Every جملة اسمية contains an "is" or one of its variants (am, are). In Arabic, however, there is no word for "is" or its variants. In a جملة اسمية, the "is" is invisible. There is one golden rule that you can use when searching for the invisible "is" in a جملة اسمية. It is called "the break in the chain" rule.

A Break in the Chain

We were introduced to the concept of words having a relationship with the words around them when we studied the five fragments in the previous chapter. As long as a word is a part of one of these five fragments, it is in a relationship and is a part of what we call "the chain," a chain of words that are all connected in some way.

As soon as we find two words that are not a part of one of the following relationships, we have a break in the chain:

1) الجارُ والمَجْرُوْرُ
2) حَرْفُ نَّصْبٍ واسْمُها
3) الإِضافَةُ
4) المَوْصُوْفُ والصِّفَةُ
5) اسْمُ الإِشارَةِ والمُشارُ إِلَيْهَ
6) حَرْفُ عَطْفٍ

If you find multiple breaks, the "is" goes after the first break.

Take a look at the following examples.

المَالُ وَالبَنُوْنَ | زِيْنَةُ الحَياةِ الدُّنْيا

Wealth and children are an adornment of the lowest life.

المال is connected to البنون through a حرف عطف

There is no connection between البنون and زينة, so there is a break in the chain.

زينة is connected to الحياة through an إضافة. الدينا is connected to الحياةِ as its صفة.

الأَنْفَالُ | لِلّٰهِ وَالرَّسُوْلِ

The spoils of war are for Allah and the messenger.

There is no connection between الأنفال and لله, so there is a break in the chain.

الرسول is connected to لله through a حرف عطف

بَعْضُكُمْ | مِنْ بَعْضٍ

Some of you are from some (others).

بعض is connected to كم through an إضافة.

There is no connection between بعضكم and the جار ومجرور so there is a break in the chain.

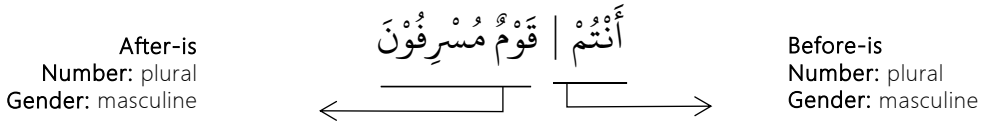
COMMON BREAKS IN THE CHAIN

There are some breaks in the chain that occur frequently. Take a look at the list below.

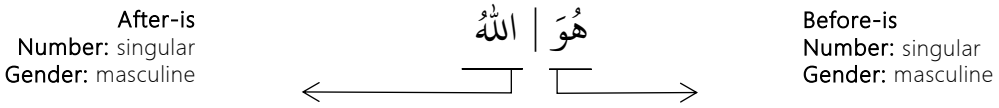
#1: AFTER INDEPENDENT PRONOUNS

Independent pronouns are followed by an invisible "is". They usually appear at the very beginning of the sentence. If the independent pronoun is followed by an اسم, the pronoun and the اسم match in number and gender.

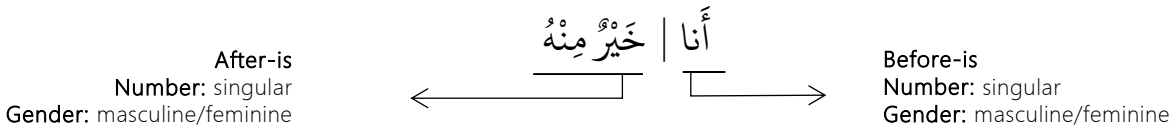
Take a look at the following examples.



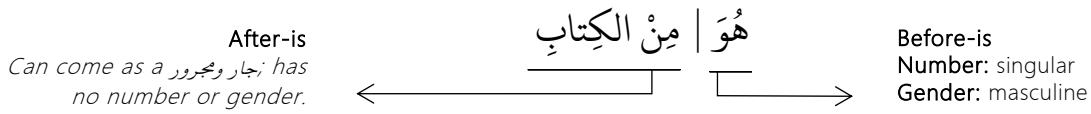
You all are an extravagant nation.



He is Allah.



I am better than him.

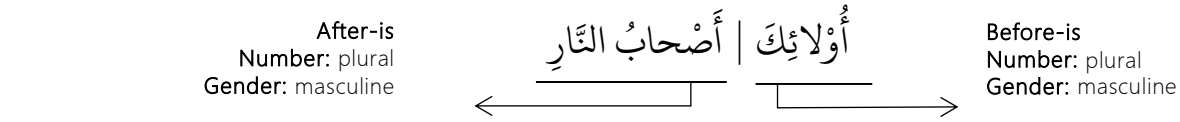


It is from the book.

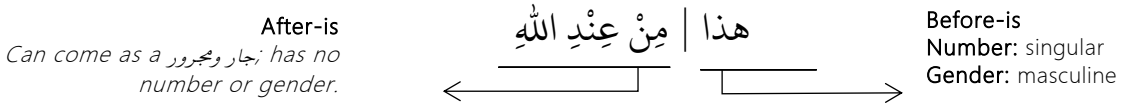
#2: AFTER POINTERS – أسماء الإشارة

There is an invisible "is" after an اسم الإشارة if the word after it does not have an ال. It usually appears at the very beginning of the sentence. If the اسم الإشارة is followed by an اسم, it matches with the اسم in number and gender.

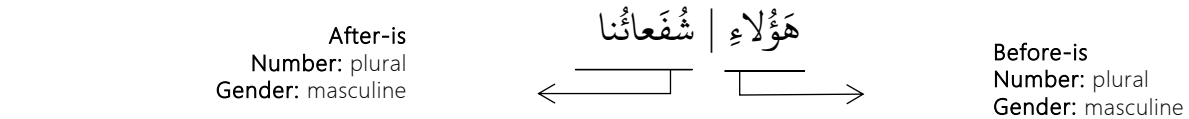
Take a look at the following examples.



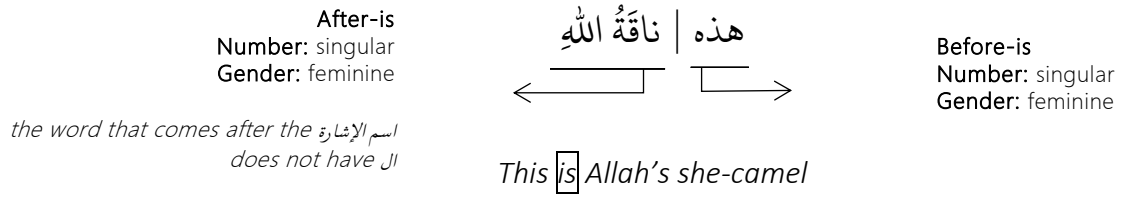
Those are the people of the fire



This is from Allah



These are our intercessors



SENTENCE VS. FRAGMENT

Let us revisit the second rule of اسم الإشارة والمشار إليه. The مشار إليه must have an ال. This is because if it does not, the fragment turns into a sentence. For example, هذه الآية translates as "this ayah". Remove the ال, and it becomes هذه آية, which translates as "This is an ayah".

******REMEMBER***, if there is an ال, it is a fragment. If there is no ال, it is a sentence.

Also know that اسم الإشارة والمشار إليه is not the only relationship that an اسم إشارة can be in. An اسم إشارة can appear as اسم إن or as a مجرور or as a مضاف إليه to name a few.

➢ **DRILL** 8 *Sentence or Fragment?*

هذِهِ الأَنْهارُ S / F	تِلكَ القُرَى S / F	أُوْلائِكَ وَقُوْدُ النَّارِ S / F
هذا حَرامٌ S / F	ذلكَ مِنْ أَنْباءِ الغَيْبِ S / F	هَؤلاءِ قَوْمٌ S / F

#3: AFTER HoN - حرف النصب واسمها

A حرف النصب along with its اسم is followed by an "is". It generally appears at the beginning of a sentence. The اسم of إِنَّ matches in number and gender with the word after "is".

Take a look at the following examples.

إِنَّها | بَقَرَةٌ صَفْراءُ

Certainly it is a yellow cow.

إِنَّ اللهَ | مَعَ الصَّابِرِيْنَ

Certainly Allah is with those who are patient.

Remember that the "is" comes ***AFTER*** the اسم of the حرف نصب. It does not come between the حرف النصب and its اسم.

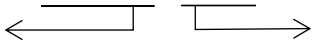
#4: BETWEEN A PROPER AND A COMMON WORD

When a proper word is followed directly by a common word, an "is" goes between them. The two words usually match in number and gender.

Take a look at the following examples.

After-is
Number: pair
Gender: feminine
Type: common
the "before-is" and "after-is" match in number and gender

يَداهُ | مَبْسُوْطَتَانِ



Before-is
Number: pair
Gender: feminine
Type: proper

His (2) hands are extended.

واللهُ | واسِعٌ عَلِيْمٌ

And Allah is all-encompassing and all-knowing

Note that this is a list of common breaks in the chain for your reference. Not all breaks fit into one of these four categories.

➢ **DRILL 1** *Draw a line at the break in the chain. Translate the ayaat using the word bank.*

بَلاغٌ - announcement　　مَطْوِيٌّ – folded　　ناظِرٌ – one who looks　　مَيِّتٌ – dead　　غَار – cave

3. وَالسَّماواتُ مَطْوِيَّاتٌ　　2. أَنَا يُوْسُفُ　　1. هذا بَلاغٌ لِلّناسِ

4. هِيَ بَيْضَاءُ لِلنَّاظِرِيْنَ	5. إِنَّكَ مَيِّتٌ وَإِنَّهُمْ مَيِّتُوْنَ	6. هُمَا فِيْ الغَارِ

5.3 إعراب الجملة الاسمية – GRAMMATICAL LABELING

When it comes to grammatical labeling or إعراب, we use a two-level labeling system. The two levels are:

1) Sentence-level labels – also known as macro-إعراب
2) Fragment-level labels – also known as micro-إعراب

Think of sentence-level labels as buckets that contain words or fragments inside of them. Sentence-level labels are the higher-level labels that deal with the parts of a sentence on a larger scale. Fragment-level labels are used to further dissect the sentence-level material.

Rather than thinking of these two types of labels as separate systems, think of them as two levels of the same system. The inner-workings of this system will become clearer as we move through the chapter.

SENTENCE-LEVEL LABELS

A جملة اسمية is made up of three parts. They are:

1) المُبْتَدَأ – The مبتدأ is the part ***BEFORE*** "is". It is made up of a single اسم or an اسم+اسم fragment or a HoN and its اسم. It is مرفوع by default. The four common breaks in the chain that we learned are considered common types of مبتدأ.

2) الخَبَر – The خبر is the part ***AFTER*** "is". It is made up of a single اسم or an اسم+اسم fragment. It is مرفوع by default.

3) المُتَعَلِّق بالخَبَر – The متعلق بالخبر is the part ***AFTER*** "is". It is made up of a جار ومجرور or a special مضاف fragment of time and place.

Every جملة اسمية must have a part ***BEFORE*** "is" and a part ***AFTER*** "is". This means that it must have a مبتدأ and ***<u>either</u>*** a خبر or a متعلق بالخبر. It may have both a خبر and a متعلق بالخبر. In this case, the "is" goes at the first break in the chain. Again, you **CANNOT** have a جملة اسمية without a مبتدأ.

Take a look at the following examples. The مبتدأ is underlined once, the خبر twice, and the متعلق بالخبر three times.

إِنَّ صَلاتَكَ سَكَنٌ لَهُمْ

Certainly your prayer is relief for them.

وَهُوَ خَيْرُ الحاكِمِيْنَ

And He is the best of judges.

Notice that there is no متعلق بالخبر, only a خبر.

إِنَّ أَبانا لَفِيْ ضَلالٍ مُبِيْنٍ

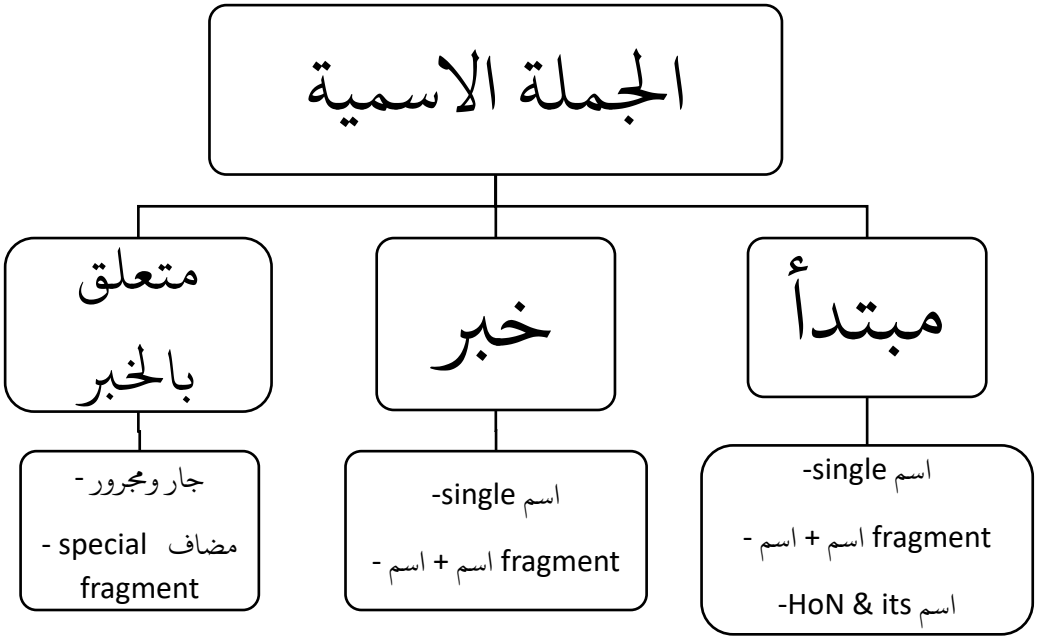
Certainly our father is in clear error

Notice that there is no خبر, only a متعلق بالخبر.

The لام on the في is what is called لام التوكيد, or the لام of emphasis.

Fragment-Level Labels

Recall that on a sentence-level, we have the مبتدأ, the خبر, and the متعلق بالخبر. Each of these is like a bucket that holds either an اسم or a fragment inside of it. When doing fragment-level labeling, we are pulling the contents out of the sentence-level buckets and analyzing them.



Let us take a look at a few examples.

إِنَّ صَلاتَكَ سَكَنٌ لَهُمْ

Certainly your prayer is relief for them.

In the ayah above, on a sentence-level, we have a مبتدأ bucket, a خبر bucket, and a متعلق بالخبر bucket. Let us look at what we have contained within each.

1) Within the مبتدأ, we have two fragments:
    a. إِنَّ صَلاةَ is a حرف النصب واسمها
    b. صَلاتَكَ is an إضافة
2) There are no fragments within the خبر
3) Within the متعلق بالخبر, there is one fragment:
    a. لَهُمْ is a جار ومجرور

إِنَّ أَبانا لَفِيْ ضَلالٍ مُبِيْنٍ

Certainly our father is in clear error

In the ayah above, on a sentence-level, we have a مبتدأ bucket and a متعلق بالخبر bucket. Let us look at what we have contained within each.

1) Within the مبتدأ we have two fragments:
    a. إِنَّ أَبا is a حرف النصب واسمه
    b. أَبانا is an إضافة
2) Within the متعلق بالخبر we have two fragments:
    a. لَفِي ضَلالٍ is a جار ومجرور
    b. ضَلالٍ مُبِيْنٍ is a موصوف وصفة

➢ **DRILL 2** *Underline the مبتدأ once, the خبر twice, and the متعلق بالخبر three times.*

1. هذا بَلاغٌ لِلّناسِ
2. إِنِّي مَعَكُمْ
3. إِنَّهُ لَقَوْلُ رَسُوْلٍ كَرِيْمٍ
4. هِيَ بَيْضَاءُ لِلنَّاظِرِيْنَ
5. إِنَّكَ مَيِّتٌ وَإِنَّهُمْ مَيِّتُوْنَ
6. هُمَا فِيْ الغَارِ

5.4 ABNORMAL SENTENCE STRUCTURE

The standard order for a typical جملة اسمية is the مبتدأ followed by the خبر followed by the متعلق بالخبر.

It is possible for this order to be shifted for rhetorical purposes. Shifting the order can produce several different meanings. The meaning produced by the shift in order is determined by the type of shift and the context.

In terms of labeling, when something appears before it is expected to, it is labeled as مُقَدَّم, which means "brought forward". When something appears after it is expected to, it is labeled as مُؤَخَّر which means "delayed". If there is something that is مقدم in a sentence, there will necessarily be something مؤخر.

There are two common abnormal patterns. They are:

1)	المتعلق بالخبر	المبتدأ	x
2)	المبتدأ	المتعلق بالخبر	الخبر

The first pattern (in which the متعلق بالخبر comes before the مبتدأ) generally produces a meaning of exclusivity or اِخْتِصاص. Take a look at the following examples.

مقدم مؤخر

وَإِلَى اللهِ الْمَصِيرُ

And to Allah <u>alone</u> is the final place of return

مقدم مؤخر

وَعِنْدَهُ مَفاتِحُ الغَيْبِ

And with Him <u>exclusively</u> are the keys to the unseen

مقدم مؤخر

لَهُ مُلْكُ السَّماواتِ وَالأَرْضِ

For Him <u>alone</u> is the ownership of the skies and the earth

Know that if the مبتدأ is common, it **MUST** be made مؤخر. When the مبتدأ is common, there is no بلاغة implication in the متعلق بالخبر being brought forward. This is because it is the only way to structure the sentence.

مقدم مؤخر

فِي قُلُوبِهِمْ مَرَضٌ

There is a sickness in their hearts

(lit. In their hearts is a sickness)

أَنَّ لَهُمْ أَجْرًا حَسَنًا

That they have a beautiful compensation

In the example shown above, the حرف نصب واسمها (the مبتدأ) is considered مؤخر. Since this fragment can be in a long-distance relationship, if one portion is مؤخر, the entire fragment is مؤخر.

The second pattern (in which the مبتدأ remains in its place and the خبر and متعلق بالخبر switch places) can produce a variety of meanings. The intended meaning is determined by context. Emphasis (التَّوْكِيْد) and giving importance or showing interest (الاهْتِمَام) are two of the many possibilities.

Take a look at the following examples.

مؤخر مقدم

وَاللهُ عَلَى كُلِّ شَيْءٍ قَدِيْرٌ

And Allah is completely capable over every single thing.

Note that there is a difference between "abnormal" and "unusual" or "rare". The structures introduced in this section defy the standard but are commonly used and commonly found in the Quran and other literature.

➢ **DRILL 3** *Underline the مبتدأ once, the خبر twice, and the متعلق بالخبر three times. If a component is مقدم or مؤخر, mention that it is.*

1. وَفِيْ السَّماءِ رِزْقُكُمْ
2. وَهُمْ فِيْ غَفْلَةٍ مُعْرِضُوْنَ
3. فِيْهِ آياتٌ بَيِّنَاتٌ
4. وَإِنَّ اللهَ بِكُمْ لَرَؤُوْفٌ رَحِيْمٌ
5. وَعَلَى الوارِثِ مِثْلُ ذَلِكْ
6. فَهُمْ فِيْهِ سَواءٌ

5.5 "HE HAS" AND "THERE IS" SENTENCES

There are two structures in Arabic where abnormal sentence structure is used. These structures are used in ordinary speech and not for rhetorical purposes. They are:

1) "he has" sentences, which express possession
2) "there is" sentences, which express the existence of something or someone

The متعلق بالخبر مقدم followed by a مبتدأ مؤخر structure is used. **MEMORIZE** the templates for each type of sentence.

POSSESSIVE SENTENCES

There are two templates that are commonly used to express possession. As stated previously, both of these templates are made up of a متعلق بالخبر مقدم followed by a مبتدأ مؤخر.

In the first template, the متعلق بالخبر مقدم is made up of a لام (حرف الجر) followed by ***THE OWNER OF THE ITEM***.

The مبتدأ مؤخر is ***THE ITEM THAT IS OWNED***.

متعلق بالخبر مقدم لَهَا شِرْبٌ مبتدأ مؤخر

She has a right to drink.

(lit. For her is a right to drink.)

لِلذَّكَرِ مِثْلُ حَظِّ الأُنْثَيَيْنِ

The male has the equivalent of the share of two females.

(lit. For the male is the equivalent of the share of two females.)

This template is the default for expressing possession.

➢ **DRILL 4** *Translate the following ayaat. Use the word bank provided below.*

نُوْر – light أَجْر – reward أَلِيْم – painful عَذاب – punishment أَعْمال – deeds

1. لَهُمْ أَجْرُهُمْ وَنُوْرُهُمْ
2. وَلِلْكافِرِيْنَ عَذابٌ أَلِيْمٌ
3. لَنا أَعْمالُنا وَلَكُمْ أَعْمالُكُمْ

In the second template, the متعلق بالخبر مقدم is made up of a عند (special مضاف) followed by ***THE OWNER OF THE ITEM***.

The مبتدأ مؤخر is ***THE ITEM THAT IS OWNED***.

وَعِنْدَهُ أُمُّ الكِتابِ

And with only Him is the essence of the book.

وَعِنْدَهُ مَفاتِحُ الغَيْبِ

And with him exclusively are the keys to the unseen.

This template is used to express closeness but does not imply permanent possession.

"There Is" Sentences

There are two templates that are commonly used to express the existence of something at a certain location.

This first is made up of a متعلق بالخبر مقدم followed by a مبتدأ مؤخر.

فِيْ قُلُوْبِهِمْ مَرَضٌ

There is a disease in their hearts.

(lit. In their hearts is a disease.)

وَبَيْنَهُما حِجابٌ

And there is a barrier between the two of them.

(lit. And between the two of them is a barrier.)

**See APPENDIX II for "There Is" sentence structure in Modern Standard Arabic.*

➢ **DRILL 5** *Translate the following ayaat. Use the word bank provided below.*

فاسِق – trespasser أَكْثَر – most بَيِّن – clear رِزْق – provisions

1. وَفِيْ السَّماءِ رِزْقُكُمْ
2. فِيْهِ آياتٌ بَيِّنَاتٌ
3. مِنْهُمْ المُؤْمِنُوْنَ وَأَكْثَرُهُمْ الفاسِقُوْنَ

5.6 COMPLEX SENTENCES

HAVING A SENTENCE AS A **خبر**

Recall our discussion about sentence-level and fragment-level labels or macro and micro إعراب. Recall that on a sentence level, the possibilities are limited. In a جملة اسمية on a sentence level, there are only three labels or "buckets": المبتدأ، الخبر،المتعلق بالخبر. The contents of those buckets, however, can vary. The topic of complex sentence is concerned with the خبر bucket in particular, and what it can hold within it.

The خبر bucket is special and different than the other two buckets in that it can hold a ***FULL SENTENCE*** within it. It can carry both جملة اسمية and جملة فعلية. We will study more about جملة فعلية as a خبر after we study فعل.

For now, take a look at the following examples of a جملة اسمية as a خبر.

هذا هُوَ الحَقُّ

مبتدأ ⟵ هذا ⟵ خبر

This, it is the truth.

إِنَّكَ أَنْتَ عَلَّامُ الغُيُوْبِ

مبتدأ ⟵ إِنَّكَ ⟵ خبر

Certainly you, you are the knower of the unseen.

In the examples above, there are two tiers of sentence-level labeling. This is because the خبر, which is a sentence-level label, has a sentence inside of it. After completing the first tier of sentence-level labeling, the sentence inside the خبر is pulled out and labeled like any other sentence.

هُوَ الحَقُّ

It is the truth.

أَنْتَ عَلَّامُ الغُيُوْبِ

You are the knower of the unseen.

➢ **DRILL 6** *Underline the مبتدأ once, the خبر twice, and the متعلق بالخبر three times. Rewrite the contents of the خبر in the box provided and repeat the underlining process.*

1. إِنَّهُمْ هُمْ السُفَهَاءُ 2. إِنَّ هَذا لَهُوَ القَصَصُ الحَقُّ 3. وَأُولائِكَ هُمْ وَقُوْدُ النَّارِ

HAVING MULTIPLE **خبر**

Know that it is possible to have two or more خبر back-to-back with no حرف العطف between them. This occurs most commonly with the names of Allah, but also elsewhere in the Quran and other literature.

وَاللهُ | وَاسِعٌ عَلِيْمٌ

And Allah is all-encompassing and all-knowing.

وَرَبُّنا | الرَّحْمنُ المُسْتَعانُ

And our master is the merciful and the one who is relied upon.

APPENDIX I

THE REFEREE PRONOUN

We learned that when there is no ال on the word following a اسم إشارة, a sentence is formed. For example, هذا بَيْتٌ translates as "This is a house". However, if you wanted to say "This is ***the*** house," the word "house" would require an ال. Adding an ال would turn the sentence into a fragment. What is the solution?

The solution is to add the ال and then to add what is called a referee pronoun between the اسم الإشارة and the word following. This pronoun should match with the اسم الإشارة in number and gender. The correct way to say "This is the house" is:

The Referee Pronoun
Number: singular
Gender: masculine

The word after it has an ال

هَذا | هُوَ | البَيْتُ →

*This is **the** house*

اسم الإشارة
Number: singular
Gender: masculine

Take a look at the following examples in which the referee pronoun is used.

The Referee Pronoun
Number: singular
Gender: masculine

The word after it has an ال

ذَلِكَ | هُوَ | الفَوْزُ العَظِيْمُ ⟶

*That is **the** great success*

اسم الإشارة
Number: singular
Gender: masculine

The Referee Pronoun
Number: plural
Gender: masculine

The word after it has an ال

فَأُوْلائِكَ | هُمُ | الفاسِقُوْنَ ⟶

*Then those are **the** ones who cause corruption*

اسم الإشارة
Number: plural
Gender: masculine

➢ **DRILL 10** *Turn the following fragments into sentences without removing the ال.*

1. أُوْلايِكَ المُفْلِحُوْنَ _____
2. تِلكَ الدَّارُ الآخِرَةُ _____
3. هذا البَلاءُ _____
4. هذه اليَدُ _____
5. هؤلاءِ المُؤْمِناتُ _____

APPENDIX II

In Modern Standard Arabic, there is another template to create the "There Is" sentence structure. It is made up of the word "هُناكَ" followed by a مبتدأ مؤخر followed by a متعلق بالخبر. This template is unique to modern Arabic and does not occur in the Quran. Below shows how the previous "there is" sentences would be expressed in modern Arabic:

هُناكَ مَرَضٌ فِي قُلُوْبِهِمْ

There is a disease in their hearts.

هُناكَ حِجابٌ بَيْنَهُما

And there is a barrier between the two of them.

In this template, the مبتدأ must be common.

CHAPTER 6 VOCABULARY

COMMONLY USED مفعول فيه			
سَنَةٌ – سِنِيْنَ year	حَيْثُ/حَيْثُما	where/wherever	أَمْسِ/ بِالأَمْسِ yesterday
شَهْرٌ – أَشْهُرٌ/شُهُوْرٌ month	يَوْمَئِذٍ	on that day	غَدًا/الغَد tomorrow
يَوْمٌ – أَيَّامٌ day	الآنَ	now	ساعَةٌ hour
يَوْمَئِذٍ on that day	كُلَّمَا	whenever	حِيْنَ/حِيْنَما when
اَلْيَوْمَ today	أَبَدًا	forever/never	

رَسُوْلٌ – رُسُلٌ messenger	نَبِيٌّ – أَنْبِيَاءُ/نَبِيُّوْنَ prophet	مالٌ – أَمْوالٌ wealth	شَيءٌ – أَشْياءُ thing
حِكْمَةٌ wisdom	حَدِيْثٌ – أَحَادِيْثُ discourse/speech	صَاحِبٌ – أَصْحَابٌ companion/dweller	سِرٌّ – أَسْرَارٌ secrets

3-LETTER			
سَأَلَ يَسْأَلُ سُؤالًا	to ask	دَخَلَ يَدْخُلُ دُخُوْلًا	to enter
قَرَأَ يَقْرَأُ قِراءَةً	to read	كَتَبَ يَكْتُبُ كِتابَةً	to write
سَمِعَ يَسْمَعُ سَمْعًا	to hear	أَكَلَ يَأْكُلُ أَكْلًا	to eat
نَظَرَ يَنْظُرُ نَظَرًا (إلى)	to look	خَرَجَ يَخْرُجُ خُرُوْجًا	to leave/emerge
ذَهَبَ يَذْهَبُ ذَهابًا	to go	دَرَسَ يَدْرُسُ دِراسَةً	to study
حَفِظَ يَحْفَظُ حِفْظًا	to memorize/protect	قالَ يَقُوْلُ قَوْلًا	to say
عَلِمَ يَعْلَمُ عِلْمًا	to know	ذَكَرَ يَذْكُرُ ذِكْرًا	to mention/remember
خَلَقَ يَخْلُقُ خَلْقًا	to create	رَجَعَ يَرْجِعُ رُجُوْعًا	to return
FAMILY II			
عَلَّمَ يُعَلِّمُ تَعْلِيْمًا	to teach	ذَكَّرَ يُذَكِّرُ تَذْكِيْرًا (ـه، بـ)	to remind (s.o of s.t)
FAMILY IV			
أَنْذَرَ يُنْذِرُ إِنْذَارًا (ـه، بـ)	to warn (s.o of s.t)	أَرْسَلَ يُرْسِلُ إِرْسالاً (ـه، بـ)	to send (s.o w/ s.t)
FAMILY V			
تَعَلَّمَ يَتَعَلَّمُ تَعَلُّمًا	to learn	تَذَكَّرَ يَتَذَكَّرُ تَذَكُّرًا	to remember/ponder
FAMILY VIII			
اِجْتَمَعَ يَجْتَمِعُ اِجْتِمَاعًا	to meet/gather	اِسْتَمَعَ يَسْتَمِعُ اِسْتِمَاعًا (لـ/إلى)	to listen carefully

CHAPTER 6 – الفِعْلُ المَاضِيْ

6.1 INTRODUCTION

A فعل in Arabic differs from an English verb in that every فعل contains a pronoun inside of it. This pronoun serves as a doer. Together, an action and a doer make a full sentence. Because a فعل contains both, it is considered a full sentence, a جملة فعلية.

There are three types of فعل in Arabic. They are:

1) الفعل الماضي – the past-tense فعل
2) الفعل المضارع – the present/future-tense فعل
3) فعل الأمر/النهي – the imperative فعل

There are other فعل forms that can be derived from these three types, but they are not considered separate types or categories of فعل. They are considered variations of these three basic types.

USING A ***فعل*** IN A SENTENCE

Recall that if a sentence begins with a فعل, it is a جملة فعلية. Recall that a فعل is an action that has a tense, so a جملة فعلية is a sentence that contains some sort of ***action***.

Just as a جملة اسمية has three parts, there are also three parts to a جملة فعلية. They are:

1) الفعل – the action
2) الفاعل – the doer; the one who carries out the action
3) المفعول – the detail

Let us explore each of these three components in detail, one at a time.

* * *

6.2 الفعل الماضي

Because every فعل has a pronoun inside of it, the فعل takes on a different form depending on what pronoun it contains. Observe how the ending of each فعل changes depending on the pronoun.

MEMORIZE all of the أفعال in the chart below along with their corresponding pronouns.

	Plural	Pair	Singular	
third person	هُمْ نَصَرُوْا They helped.	هُما نَصَرا Both of them helped.	هُوَ نَصَرَ He helped.	masculine
	هُنَّ نَصَرْنَ They helped.	هُما نَصَرَتا Both of them helped.	هِيَ نَصَرَتْ She helped.	feminine
second person	أَنْتُمْ نَصَرْتُمْ All of you helped.	أَنْتُما نَصَرْتُما You two helped.	أَنْتَ نَصَرْتَ You helped.	masculine
	أَنْتُنَّ نَصَرْتُنَّ All of you helped.	أَنْتُما نَصَرْتُما You two helped.	أَنْتِ نَصَرْتِ You helped.	feminine
first person	نَحْنُ نَصَرْنا We helped.		أَنا نَصَرْتُ I helped.	both

➢ **DRILL 1** *Do the نصر chart of the following أفعال orally.*

كَتَبَ سَمِعَ عَلَّمَ أَسْلَمَ جَاهَدَ تَكَبَّرَ اِسْتَمْسَكَ تَلاوَمَ

➢ **DRILL 2** *What is the inside pronoun? Pay attention to the endings of each فعل.*

1. أَخَذَتْ _____
2. اِتَّبَعْنا _____
3. تَفَرَّقُوْا _____
4. اِتَّخَذْتُمْ _____
5. خانَتا _____
6. فَرَّقْتَ _____
7. أَكَلا _____
8. مَنَنْتُ _____
9. اِسْتَكْبَرَ _____
10. اِتَّقَيْتُنَّ _____

6.3 الفاعل

The فاعل is the doer of the action. There are two types of فاعل:

1) **INSIDE فاعل** (الضَّمِيْرُ المُسْتَتِرُ) – this is the built-in pronoun that every فعل contains.
2) **OUTSIDE فاعل** – this type of فاعل is used when the doer is someone or something other than a pronoun (e.g "Muhammad" rather than "he").

The rules for an outside فاعل are as follows:

1) it must come **AFTER** the فعل
2) it must be **مرفوع**
3) the فعل must be in either the **هو** form or the **هي** form
4) the **فعل** will **MATCH** the **فاعل** in **GENDER**

Take a look at the following examples.

1) نَصَرَ المُسْلِمُ	The Muslim helped.	5) نَصَرَتْ المُسْلِمَةُ	The Muslimah helped.
2) نَصَرَ المُسْلِمانِ	The two Muslims helped.	6) نَصَرَتْ المُسْلِمَتانِ	The two Muslimahs helped.
3) نَصَرَ المُسْلِمُوْنَ	The Muslims helped.	7) نَصَرَتْ المُسْلِماتُ	The Muslimahs helped.

Notice that only the هو form and the هي form are used despite the variety in the number of the outside فاعل. Also notice that the فعل and outside فاعل match in gender.

Know that every جلمة فعلية must have a فاعل, whether it be inside or outside. But you cannot have both.

➢ **DRILL 3** *Inside or outside doer? If you find an outside doer, circle it. If you find an inside doer, write out the pronoun.*

فَما رَبِحَتْ تِجارَتُهُمْ I / O	وَدَخَلَ جَنَّتَهُ I / O	قَالَ لَهُ مُوْسَى I / O
فَاسْتَطْعَما أَهْلَهَا I / O	أَخَذَتْهُمْ الرَّجْفَةُ I / O	وَاتَّبَعْنا الرَّسُوْلَ I / O
عَلَّمَنِي رَبِّيْ I / O	قَالُوْا رَبُّكُمْ أَعْلَمُ I / O	خَلَقَكُمْ مِنْ تُرابٍ I / O

6.4 المفعول

The مفعول is defined as a detail that pertains to the action. The detail refers to additional information about the action. Such information includes:

- ***WHO/WHAT*** the action was ***DONE TO***
- ***WHERE*** the action took place
- ***WHEN*** the action took place
- ***HOW*** the action took place
- ***WHY*** the action took place

Take a look at the following example:

The sentence above contains five details:

1. Chocolate – this tells us **WHAT** the action was done to
2. At home – this tells us **WHERE** the action took place
3. Yesterday – this tells us **WHEN** the action took place
4. Happily – this tells us **HOW** the action took place
5. Because he was hungry – this tells us **WHY** the action took place

When searching for a detail in a sentence, follow a two-step process:

1. Identify the action
2. Look at each bit of information in the sentence related to the action and ask yourself:
    - Who/what did (doer) (verb)? (e.g. What did Ahmed eat? → chocolate)
    - Where did (doer) (verb)? (e.g. Where did Ahmed eat? → at home)
    - When did (doer) (verb)? (e.g. When did Ahmed eat? → yesterday)
    - How did (doer) (verb)? (e.g. How did Ahmed eat? → happily)
    - Why did (doer) (verb)? (e.g. Why did Ahmed eat? → because he was hungry)

The answer to these questions is the مفعول. Remember that details are منصوب. There are six types of details (مَفَاعِيْلُ), each answering a different question.

#1 – المفعول به

The مفعول به tells you **WHO** or **WHAT** was the action done to. This is the most common of the six مفاعيل.

The مفعول به can take two forms. It can either appear as a regular اسم in the sentence or as a pronoun attached to the فعل.

خَلَقَ السَّماواتِ وَالأَرْضَ

He created the skies and the earth.

What did He create? The skies and the earth.

فَأَخَذَهُمْ العَذابُ

Then the punishment took them.

Who did the punishment take? It took them.

Any pronoun that is attached to a فعل is **ALWAYS** a مفعول به and is always في محل نصب.

***Note:** when attaching a pronoun to the أنتم form of a فعل, a helper و goes between the فعل and the pronoun to make the pronunciation of the word smoother.

نَصَرْتُمْ + ه = نَصَرْتُمُوْهُ

➢ **DRILL 3** *Write the inside pronoun on the first line. Write the attached pronoun on the second line. Then translate.*

Hint: The inside pronoun translates as the doer and the attached pronoun translates as the detail.

1. نَصَرَكُمْ _____ _____ _____
2. عَلَّمْناهُ _____ _____ _____
3. سَأَلْتَهُمْ _____ _____ _____
4. سَأَلْتُمُوْهُنَّ _____ _____ _____
5. كَتَبْناها _____ _____ _____
6. دَخَلُوْهُ _____ _____ _____
7. خاطَبَهُمْ _____ _____ _____
8. قَرَأْناهُ _____ _____ _____
9. أَرادَنِيْ _____ _____ _____
10. أَكَلَهُ _____ _____ _____

#2 – المفعول فيه

The مفعول فيه tells you **WHEN** or **WHERE** the action took place. It often appears as a special مضاف of time or place. It can also appear as an اسم that denotes time but is not a مضاف. When في appears in a جملة فعلية, that جار مجرور is a مفعول فيه.

وَرَفَعْنا فَوْقَكُمْ الطُّوْرَ

And We raised the mount over you.

Where did we raise the mount? Over you. فَوْقَ is a special مضاف.

إِنِّي دَعَوْتُ قَوْمِي لَيلاً وَنَهارًا

Certainly, I called my people night and day.

When did I call? During the night and the day. ليلا and نهارا are words that denote time.

مَكَرْتُمُوْهُ فِي المَدِينَةِ

All of you plotted it in the city.

Where did you all plot? In the city. في oftentimes denotes time or place.

#3 – المفعول له

The مفعول له tells you **WHY** the action took place. It is often translated as "because of" or "out of" but is not limited to these translations. Most often, the مفعول له is a مصدر. We will learn to recognize a مصدر when we study صرف.

صَبَرُوْا ابْتِغاءَ وَجْهِ رَبِّهِمْ

They persevered for the pleasure of their Master.

Why did they persevere? For the pleasure of their Master.

#4 – المفعول المطلق

The مفعول مطلق is has three main functions.

1. to emphasize the action (when the مفعول مطلق is a single word)
2. to describe the action (when the مفعول مطلق has a صفة)
3. to indicate the number of times an action happened (when the مفعول مطلق has a number)

It appears as a مصدر that shares the same root letters as the فعل. Again, we will learn more about this when we study صرف.

وَكَلَّمَ اللهُ مُوْسى تَكْلِيْمًا

And Allah spoke to Musa directly.

#5 – الحال

The حال tells you **HOW** the action took place. It describes the state of the doer or the action. It often translates as an adverb (e.g angrily) or as "while" or "as," but is not limited to these translations.

فَخَرَجَ مِنْها خائِفًا

Then he left it fearfully.
In what state did he leave? He left fearfully.

وَانْقَلَبُوْا صاغِرِيْنَ

And they returned belittled.
In what state did they return? They returned in the state of being belittled.

***Note that a جملة فعلية does not require a مفعول to be considered complete. There is no limit to how many مفاعيل there can be in one sentence.

#6 – المتعلق بالفعل

Recall that a جار ومجرور within a جملة اسمية is labeled as a متعلق بالخبر. Within a جملة فعلية, a جار ومجرور is labeled as a متعلق بالفعل. Literally, متعلق means "related to" or "associated with". There are many أفعال that are associated with a حرف.

For example, نَظَرَ, which means to look, comes with إلى. So if we wanted to say "He looked at him," we would say نَظَرَ إِلَيْهِ rather than نَظَرَهُ. There are many such examples. A فعل coming with an accompanying حرف is very common.

***Note that حروف that are associated with أفعال do not always have to be translated.

نَظَرَ بَعْضُهُمْ إِلى بَعْضٍ

They looked at each other.
(lit. Some of them look at some others.)

ثُمَّ صَرَفَكُمْ عَنْهُمْ

And then He averted all of you away from them.

➢ **DRILL 4** *Underline the فعل once, the فاعل twice, and the مفعول/متعلق بالفعل three times. If the فاعل is an inside pronoun, write it out underneath the فعل.*

قاتَلَهُمْ اللهُ　　وَقَتَلَ دَاوُوْدُ جَالُوْتَ　　فَجَعَلْناهُمْ سَلَفًا وَمَثَلًا لِلآخَرِيْنَ

فَأَخَذَهُمْ عَذابُ يَوْمِ الظُّلَّةِ　　أَرْسَلْنا مُوْسِى بِآياتِنا　　وَعَدَكُمْ وَعْدَ الحَقِّ وَوَعَدْتُكُمْ فأَخْلَفْتُكَمْ

6.6 ABNORMAL SENTENCE STRUCTURE

The standard order for a جملة فعلية is the فعل followed by the فاعل followed by the مفعول. Recall that one of the rules of the فاعل is that it must come **AFTER** فعل. This holds true even when it comes to abnormal structure. **ONLY** the position of the مفعول به and the متعلق بالفعل can be shifted. They can either come before the فاعل or before the فعل.

As for the مفعول فيه, it is flexible in its position and it is not considered abnormal if it is shifted.

عَلى اللهِ تَوَكَّلْنا

فعل مؤخر　　متعلق بالفعل مقدم

We have relied only on Allah

In the example above, the shift in order creates the meaning of exclusivity.

ATTACHED PRONOUNS

When it comes to attached pronouns, it is normal for the attached مفعول به to come before the فاعل. This is because it is attached to the فعل and cannot be separated. This is ***NOT*** considered abnormal structure.

قاتَلَهُمُ اللهُ

6.7 COMPLEX SENTENCES

HAVING A SENTENCE AS A خبر

Recall that a جملة اسمية can act as a خبر. In a like way, a جملة فعلية can also act as a خبر. When this occurs, the entire sentence is labeled as a خبر. This is the first tier of sentence-level labeling. As for the second tier, the sentence is pulled out of the خبر bucket and labeled like any other جملة فعلية. Take a look at the example below.

إِنَّا فَتَحْنا لَكَ فَتْحًا مُبِيْنا

Certainly we, we have given you a clear victory.

We can now extract the contents of the خبر and label it.

فَتَحْنا لَكَ فَتْحًا مُبِيْنا

Inside this خبر, we have a complete جملة فعلية. On a sentence level, the word فتحنا serves as the فعل as well as the فاعل. The fragment لك is a متعلق بالفعل, and فتحا مبينا is a مفعول مطلق.

When the خبر is a جملة فعلية, the pronoun inside the فعل must match with the مبتدأ in number and gender. In the example above, the مبتدأ (إنَّا+نحن) matches in number and gender with the pronoun inside the خبر (فَتَحْنا).

Consider the sentence "المُسْلِمُوْنَ نَصَرُوْا".

→ The word المسلمون (the مبتدأ) is masculine/plural.

→ The masculine plural pronoun is "هم".

→ The inside pronoun in the sentence نَصَرُوا (the خبر) is هم.

→ The مبتدأ and خبر match in number and gender.

➢ **DRILL 5** *Convert the following جمل فعلية into جمل اسمية. Remember to match the مبتدأ and the خبر. The first one is done as an example.*

نَصَرَ المُسْلِمُوْنَ	المُسْلِمُوْنَ نَصَرُوْا
كَتَبَتْ النِّساءُ	_____
حَضَرَ الطَّالِبانِ	_____
اِسْتَمْتَعَتْ الأُمَّانِ	_____
بَدَأَ الدَّرْسُ	_____

QUOTES

Quotes in Arabic are considered to be a type of مفعول به, because they answer the question "What did x say?" The term for this in Arabic is مَقُوْلُ القَوْلِ.

A مقول القول can contain either a جملة اسمية or a جملة فعلية.

وَقالَ اللهُ إِنِّي مَعَكُمْ

And Allah said, "Certainly, I am with all of you".

Here, the مقول القول is a simple جملة اسمية that contains a مبتدأ and a متعلق بالخبر.

In some cases, the مقول القول does not always have to be a sentence. Take a look at the example below.

قالُوْا نَعَمْ

They said, "yes".

6.8 QUESTION WORDS

In Arabic, most question words have no grammatical effect and can simply be added to the beginning of a sentence, both اسمية and فعلية.

Below are some commonly used question words and their definitions.

أَيُّ	هَلْ/ أَ	كَيْفَ	لِماذا	أَيْنَ	مَتَى	ماذا/ ما	مَنْ
which	did	how	why	where	when	what	who

Take a look at how these question words are used with a جملة فعلية

Who studied?	**مَنْ** دَرَسَ؟
Did Zaynab study?	**هَل/ أَ**دَرَسَتْ زَيْنَبُ؟
When did Zaynab study?	**مَتى** دَرَسَتْ زَيْنَبُ؟
Where did Zaynab study?	**أَيْنَ** دَرَسَتْ زَيْنَبُ؟
Why did Zaynab study?	**لِماذا** دَرَسَتْ زَيْنَبُ؟
How did Zaynab study?	**كَيْفَ** دَرَسَتْ زَيْنَبُ؟
What did Zaynab study?	**ماذا/ما** دَرَسَتْ زَيْنَبُ؟
At **which** school did Zaynab study?	فِيْ **أَيِّ** مَدْرَسَةٍ دَرَسَتْ زَيْنَبُ

Take a look at how these question words are used with a جملة اسمية

Who is he?	**مَنْ** هُوَ؟
Is he present?	**هَل** هُوَ مَوْجُوْدٌ؟
When is it?	**مَتى** هُوَ؟
Where is it?	**أَيْنَ** هُوَ ؟

Why is he here?	لِماذا هُوَ مَوْجُوْدٌ؟
What is it?	ماذا/ما هُوَ؟

Note that when أَيْنَ or ما are used with a sentence that has a جار ومجرور in it, the حرف جر comes before the question word.

In the case of ما, the حرف جر merges with the ما and the ا is omitted and replaced with a فتحة.

Take a look at the examples below.

Where is he **from**?	مِنْ **أَيْنَ** هُوَ؟
The حرف جر (مِنْ) comes before the question word (أين).	
What are they asking each other **about**?	**عَمَّ** يَتَساءَلُوْنَ؟
The حرف جر (عَنْ) comes before the question word (ما).The ا is replaced with a ـَ.	
What were you all **in**?	**فِيْمَ** كُنْتُمْ؟
The حرف جر (فِي) comes before the question word (ما).The ا is replaced with a ـَ.	
For what (reason) did you give them permission?	**لِمَ** أَذِنْتَ لَهُمْ؟
لِمَ translates literally as “for what” but can be translated more naturally as “why”.	

CHAPTER 7 VOCABULARY

أَجْرٌ – أُجُوْرٌ reward	جَزَاءٌ compensation	عَذَابٌ torment	عِقَابٌ punishment
ذَنْبٌ – ذُنُوْبٌ sin	ثَوَابٌ reward	إِثْمٌ sin	حِسَابٌ accounting/reckoning
وَقْتٌ time	ضَعْفٌ weakness	قُوَّةٌ strength	تَقْوَى piety

3-Letter			
to attend	حَضَرَ يَحْضُرُ حُضُوْرًا	to open	فَتَحَ يَفْتَحُ فَتْحًا
to request	طَلَبَ يَطْلُبُ طَلَبًا	to start	بَدَأَ يَبْدَأُ بِدايَةً
to leave	تَرَكَ يَتْرُكُ تَرْكًا	to advise	نَصَحَ يَنْصَحُ نَصِيْحَةً
to get angry	غَضِبَ يَغْضَبُ غَضَبًا	to drink	شَرِبَ يَشْرَبُ شُرْبًا
to judge	حَكَمَ يَحْكُمُ حُكْمًا (على/بين)	to wear	لَبِسَ يَلْبَسُ لِباسًا
to reside/settle	سَكَنَ يَسْكُنُ سَكَنًا	to be patient	صَبَرَ يَصْبِرُ صَبْرًا (على)
to work	عَمِلَ يَعْمَلُ عَمَلًا	to oppress	ظَلَمَ يَظْلِمُ ظُلْمًا
to take	أَخَذَ يَأْخُذُ أَخْذًا	to command	أَمَرَ يَأْمُرُ أَمْرًا
Family II			
to deny/belie	كَذَّبَ يُكَذِّبُ تَكْذِيْبًا	to affirm	صَدَّقَ يُصَدِّقُ تَصْدِيْقًا
Family III			
to argue		جَادَلَ يُجَادِلُ جِدَالاً وَمُجَادَلَةً (ـه، في)	
Family IV			
to corrupt (s/t)	أَفْسَدَ يُفْسِدُ إِفْسَادًا	to want/intend	أَرَادَ يُرِيْدُ إِرَادَةً
to complete	أَكْمَلَ يُكْمِلُ إِكْمَالًا	to believe	ءامَنَ يُؤْمِنُ إِيْمَانًا (بـ)
Family V			
to speak/talk		تَكَلَّمَ يَتَكَلَّمُ تَكَلُّمًا (مع)	
Family VIII			
to wait		اِنْتَظَرَ يَنْتَظِرُ اِنْتِظَارًا (ـه)	

CHAPTER 7 VOCABULARY

الحروف الجازمة للمضارع	
إِنْ	If
لَمْ	Did not
لَمَّا	Not yet
وَلْـ	And should
فَلْـ	Then should
لِـ	Should

الحروف الناصبة للمضارع	
أَنْ	To
لَنْ	Will not
لِكَيْ	So that, in order to
حَتَّى	Until, to the point that, so that

سـ/سَوْفَ + مضارع	will	قد + ماض	have/already	قد + مضارع	Qur'anic Arabic: certainly Modern Arabic: might

المصطلحات

فعل a present tense	فِعْلٌ مُضَارِعٌ
فعل a commanding	فِعْلُ أَمْرٍ
فعل a forbidding	فِعْلُ نَهْيٍ
فعل a normal present tense	فِعْلٌ مُضَارِعٌ مَرْفُوْعٌ
فعل a light present tense	فِعْلٌ مُضَارِعٌ مَنْصُوْبٌ
فعل a lightest present tense	فِعْلٌ مُضَارِعٌ مَجْزُوْمٌ
حرف of light	الحُرُوْفُ النَّاصِبَةُ
حرف of lightest	الحُرُوْفُ الجَازِمَةُ

CHAPTER 7 – الفعل المضارع

7.1 INTRODUCTION

Recall that الفعل المضارع is used to express actions occurring in the present tense or future tense. In terms of usage and sentence structure, all the rules of الجملة الفعلية apply when it comes to الفعل المضارع as well. In this chapter, we will cover the فعل مضارع chart as well as a few concepts that are unique to الفعل المضارع.

7.2 الفعل المضارع

Recall that when it came to الفعل الماضي, only the endings changed. Observe how the ***ENDING AND BEGINNING*** of each فعل changes depending on the pronoun when it comes to المضارع. **MEMORIZE** all of the أفعال in the chart below along with their corresponding pronouns.

	Plural	Pair	Singular	
third person	هُمْ يَنْصُرُوْنَ They help.	هُما يَنْصُرانِ Both of them help.	هُوَ يَنْصُرُ He helps.	masculine
	هُنَّ يَنْصُرْنَ They help.	هُما تَنْصُرانِ Both of them help.	هِيَ تَنْصُرُ She helps.	feminine
second person	أَنْتُمْ تَنْصُرُوْنَ All of you help.	أَنْتُما تَنْصُرانِ You two help.	أَنْتَ تَنْصُرُ You help.	masculine
	أَنْتُنَّ تَنْصُرْنَ All of you help.	أَنْتُما تَنْصُرانِ You two help.	أَنْتِ تَنْصُرِيْنَ You help.	feminine
first person	نَحْنُ نَنْصُرُ We help.		أَنا أَنْصُرُ I help.	both

Notice that الفعل المضارع **ALWAYS** begins with one of four letters. They are أ ي ت ن. The حركة on these letters can be a فتحة or a ضمة. Whichever it is, that حركة will remain the same throughout the chart.

Remember that you are looking at ***the beginnings*** and ***ending*** of each فعل ***to determine the inside pronoun***. Use the following code to help you.

ي + ـُ	ي + انِ	ي + ونَ
ت + ـُ	ت + انِ	ي + نَ
ت + ـُ	ت + انِ	ت + ونَ
ت + ـِيْنَ	ت + انِ	ت + نَ
أ + ـُ		ن + ـُ

➢ **DRILL 1** *Do the نصر chart of the following أفعال orally.*

يَكْتُبُ يَسْمَعُ يُعَلِّمُ يُسْلِمُ يُجاهِدُ يَتَكَبَّرُ يَسْتَمْسِكُ يَتَلاوَمُ

➢ **DRILL 2** *What is the inside pronoun? Pay attention to the **beginning and ending** of each فعل.*

6. يَسْتَبْشِرُوْنَ _____ 11. يَتَراجَعانِ _____
7. يَكْتُمُ _____ 12. تَعْلَمُ _____
8. نُنَزِّلُ _____ 13. أُنَبِّئُ _____
9. تُؤْمِنُوْنَ _____ 14. يَشْهَدُوْنَ _____
10. يَسْرِقْنَ _____ 15. تُجادِلُ _____

7.3 حروف ASSOCIATED WITH الفعل المضارع

الفعل المضارع differs from الفعل الماضي in that it can take on different "statuses" or forms. Recall that when it comes to the اسم, there are certain حروف, like حروف الجر and حروف النصب, that can come before it and change its status. In a like way, there are certain حروف that can come before a فعل مضارع and affect its "status" or its form. This is not the case with الفعل الماضي, which never changes.

الفعل المضارع can take on three forms. They are:

1) **NORMAL** (مرفوع) – This is the **DEFAULT** form of the فعل when there is no حرف affecting it.
2) **LIGHT** (منصوب) – This is the form the فعل takes when affected by الحروف الناصبة للمضارع.
3) **LIGHTEST** (مجزوم) – This is the form that the فعل takes when affected by الحروف الجازمة للمضارع.

Then let us learn these two sets of حروف. Then let us learn how to construct the light and lightest forms.

LIGHT

MEMORIZE الحروف الناصبة للمضارع along with their meanings.

أَنْ	To
لَنْ	Will not
لِكَيْ	So that, in order to
حَتَّى	Until, to the point that, so that

*****Note**

- ➔ لكي is a compound حرف. The لام can be used on its own and so can كَيْ, or they can be used together. The meaning remains the same.
- ➔ حتى can come before a فعل ماض as well. In this case, it means "until" or "to the point that". Since الفعل الماضي does not change, the حرف has no effect.

To make a فعل light (منصوب):

1) If it ends in a ضمة, change it to a فتحة
2) If it ends in a ن, get rid of the ن
3) The هن and أنتن forms **ALWAYS** remain the same

يَنْصُرَ	يَنْصُرا	يَنْصُرُوْا
تَنْصُرَ	تَنْصُرا	يَنْصُرْنَ
تَنْصُرَ	تَنْصُرا	تَنْصُرُوْا
تَنْصُرِيْ	تَنْصُرا	تَنْصُرْنَ
أَنْصُرَ	نَنْصُرَ	

Take a look at the following examples. Notice how the حروف affect the أفعال after them.

يُرِيْدُ أَنْ يُخْرِجَكُمِ مِنْ أَرْضِكُمْ

*He wants **to** expel you all from your land.*

قُلْ لَنْ يَنْفَعَكُمْ الفِرارُ

*Say, ‘‘Fleeing **will not** benefit you all.”*

وَأَنْزَلْنا إِلَيْكَ الذِّكْرَ لِتُبَيِّنَ لِلنَّاسِ

*We sent down the reminder **so that** you can clarify for the people*

كَيْ نُسَبِّحَكَ كَثِيْرًا

***So that** we can glorify You a lot.*

وَإِنَّا لَنْ نَدْخُلَها حَتَّى يَخْرُجُوْا مِنْها

*We definitely will not enter it **until** they exit from it.*

وَغَرَّتْكُمْ الأَمانِيُّ حَتَّى جاءَ أَمْرُ اللهِ

*False hopes deluded you **until** the command of Allah came.*

Notice that حتى is followed by a فعل ماض.

LIGHTEST

MEMORIZE الحروف الجازمة للمضارع along with their meanings.

If	إِنْ
Did not	لَمْ
Not yet	لَمَّا
And should	وَلْـ
Then should	فَلْـ
Should	لِـ

***Note**

- ➔ إنْ can sometimes affect two فعل and gives an "if, then" meaning
- ➔ لم gives a past-tense meaning (did not) despite the fact that it comes only before a فعل مضارع.
- ➔ Also know that لما can come before a فعل ماض. In this case, it means "when" and has no effect on the فعل.

To make a فعل lightest (مجزوم):

1) If it ends in a ضمة, change it to a سكون
2) If it ends in a ن, get rid of the ن
3) The هن and أنتن forms **ALWAYS** remain the same

يَنْصُرْ	يَنْصُرا	يَنْصُرُوْا
تَنْصُرْ	تَنْصُرا	يَنْصُرْنَ
تَنْصُرْ	تَنْصُرا	تَنْصُرُوْا
تَنْصُرِيْ	تَنْصُرا	تَنْصُرْنَ
أَنْصُرْ	نَنْصُرْ	

Take a look at the following examples. Notice how the حروف affect the أفعال after them

إِنَ تَنْصُرُوْا اللهَ يَنْصُرْكُمْ

***If** you aid Allah, He will aid you.*

Notice that that إن is affecting two words: (تنصروا) and (ينصرْكم).

لَمْ يُنَزِّلْ بِهِ سُلْطانًا

*He **did not** send down any authority for it.*

لَمَّا يَذُوْقُوْا عَذابِ

*They have **not yet** tasted My punishment.*

وَلَمَّا قامَ عَبْدُ اللهِ

*And **when** the slave of Allah stood up.*

Notice that لَمَّا is followed by a فعل ماض. In this case, it translates as "when" and has no effect on the فعل.

فَلْيَسْتَجِيْبُوْا لِيْ وَلْيُؤْمِنُوْا بِي

***So then they should** respond to me **and they should** believe in me*

.

لِيَتَفَقَّهُوْا فِي الدِّيْنِ وَلِيُنْذِرُوْا قَوْمَهُمْ

***They should** obtain a deep understanding of the religion and **they should** warn their people.*

➢ **DRILL 3** *Give the light and lightest form of each فعل.*

	LIGHT	**LIGHTEST**
1. تُؤْمِنُوْنَ		
2. تَعْلَمُ		
3. نُنَزِّلُ		
4. يَتَراجَعانِ		
5. يَسْرِقْنَ		

HOW TO RECOGNIZE A LIGHT/LIGHTEST فعل

if a فعل ends in…	*then it originally had a…*	*so the possible pronouns are…*
ـَ or ـْ	ـُ	هو هي أنتَ أنا نحن
ـا و ي	ن	هما أنتما هم أنتم أنتِ
ـْنَ	ـْنَ	هن أنتن

7.4 COMMANDING AND FORBIDDING

Recall that there are three types of فعل. We have already learned about الفعل الماضي and الفعل المضارع. The third on the list is فعل الأمر, the commanding فعل. The forbidding فعل, فعل النهي, is considered a type of command, which is why it is grouped together with فعل الأمر. Both of these types are constructed using الفعل المضارع as a frame, which is why they are usually studied alongside الفعل المضارع.

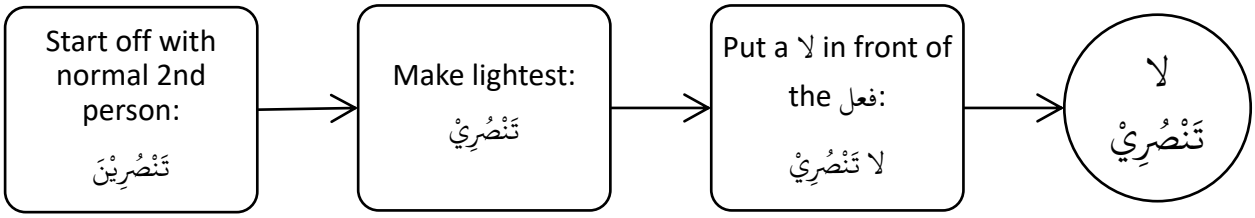
When it comes to commanding and forbidding, we are concerned only with the **SECOND PERSON PRONOUNS** (أَنْتَ through أَنْتُنَّ) because you cannot command or forbid yourself (first person) or someone who is not present (third person).

FORBIDDING – فعل النهى

We will begin by learning how to construct النهي, because it is simpler. Follow a three-step process:

1) Begin with your فعل in in the **SECOND-PERSON** مضارع **FORM** and make sure that the pronoun matches with the one being forbidden
2) Put the فعل in the **LIGHTEST FORM**
3) Put a "لا" in front of the فعل

If you wanted to command Maryam not to help, for instance, you would follow this process:



Below is the forbidding chart. **MEMORIZE** it along with the pronouns and meanings.

أَنْتُمْ لا تَنْصُرُوْا All of you don't help!	أَنْتُما لا تَنْصُرا You two don't help!	أَنْتَ لا تَنْصُرْ You don't help!	masculine
أَنْتُنَّ لا تَنْصُرْنَ All of you don't help!	أَنْتُما لا تَنْصُرا You two don't help!	أَنْتِ لا تَنْصُرِيْ You don't help!	feminine

HOW TO RECOGNIZE A فعل نهى

In order for a فعل to be a فعل نهي, look for two things:

1. a لا
2. a فعل that is lightest

Note that "لا" can be used to negate a فعل مضارع as well as to forbid. If the فعل following the "لا" is **NOT** in the lightest form, it is negation, ***NOT*** forbidding. Negation differs from forbidding in that it is a simple statement of fact or an observation, whereas فعل النهي demands action from the listener by forbidding.

لا تَنْصُرِي, for example, is in the forbidding form because it is lightest. It translates as "Don't help!"

Compare this to لا تَنْصُرِينَ, which is not lightest. It is a negative statement that translates as "You do not help".

Both occur frequently in the Quran, so learning how to distinguish between them is important.

➢ **DRILL 4** *Is the following in the forbidding form (F) or is it a statement (S)?*

F / S لا تَقْعُدْ

F / S لا يُؤْمِنُوْنَ بِهِ

F / S لا تَقُوْلُوْا عَلَى اللهِ إِلَّا الحَقَّ

F / S وَلا يَنالُوْنَ مِنْ عَدُوٍّ نَيْلًا

F / S فَلا تَنْتَصِرانِ

F / S لا تَقُمْ فِيْهِ أَبَدًا

X Should Not Y

Recall that it is not possible to directly forbid someone who is not present. It is, however, possible to say, "someone should not do something." This is what is known as an indirect forbidding or a third person forbidding.

هُمْ لا يَنْصُرُوْا They should not help.	هُما لا يَنْصُرا They (2) should not help.	هُوَ لا يَنْصُرْ He should not help.	masculine
هُنَّ لا يَنْصُرْنَ They should not help.	هُما لا تَنْصُرا They (2) should not help.	هِيَ لا تَنْصُرْ She should not help.	feminine

Remember to look for an outside فاعل if the one being forbidden is not a pronoun. Take a look at the following examples.

لا يَتَّخِذْ المُؤْمِنُوْنَ الكافِرِيْنَ أَوْلِياءَ

The believers should not take the disbelievers as friends.

فَلا يَحْزُنْكَ كُفْرُهُ

His disbelief should not sadden you.

COMMANDING – فعل الأمر

Use the following process to construct a command:

1) Begin with your فعل in in the second-person مضارع form and make sure that the pronoun matches with the one being commanded
2) Put the فعل in the lightest form
3) Remove the ت, the first letter of the فعل

IF the new first letter after removing the ت has something **OTHER THAN** a سكون on it, your job is done.

IF the new first letter after removing the ت has a سكون on it, then it is impossible to pronounce, so the following steps must be taken in order to make it pronounceable.

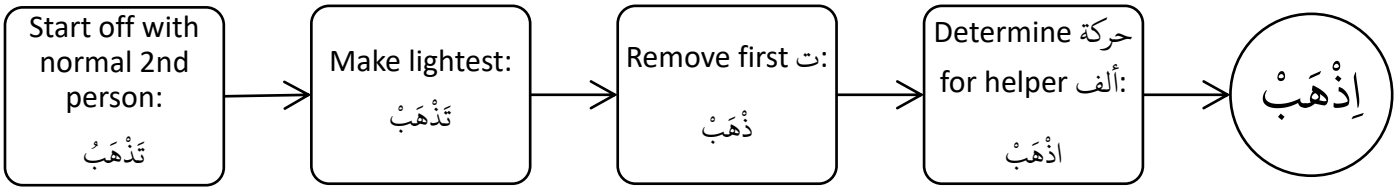
4) Add a helper ا to the front of the word
5) Put a حركة on the helper ألف
    a. If the second to last letter on the هو form is a ضمة, the helper ألف also gets a ضمة
    b. If it is a فتحة or a كسرة, the helper ألف gets a كسرة

MEMORIZE the chart below.

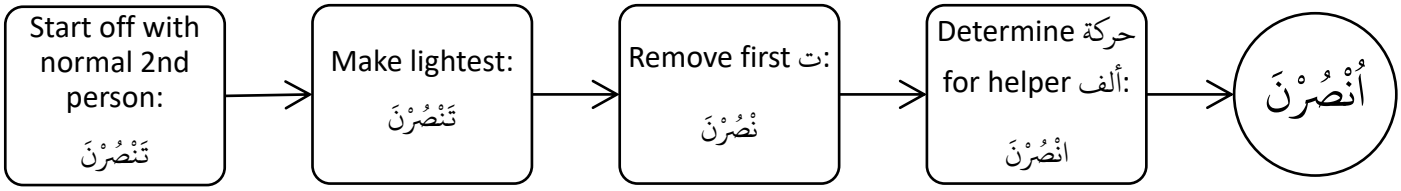
أَنْتُمْ اُنْصُرُوْا All of you help!	أَنْتُما اُنْصُرا You two help!	أَنْتَ اُنْصُرْ You help!	masculine
أَنْتُنَّ اُنْصُرْنَ All of you help!	أَنْتُما اُنْصُرا You two help!	أَنْتِ اُنْصُرِيْ You help!	feminine

Now take a look at the following examples.

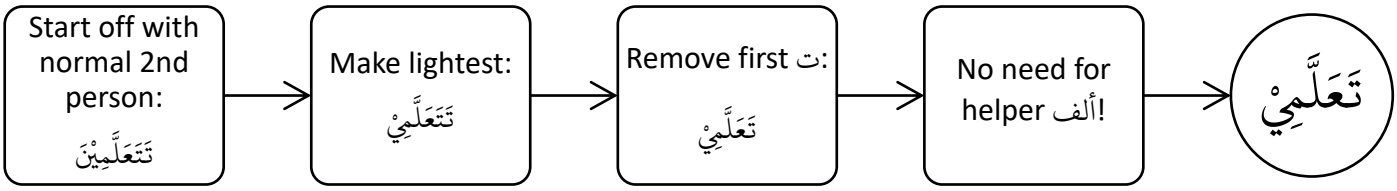
GO! (أنتَ)



AID! (أنتن)



LEARN! (أنتِ)

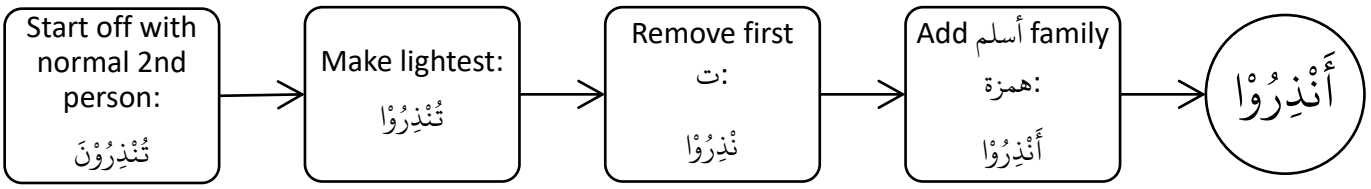


Note that the helper ألف is not pronounced when reading Quran if there is a word before it. The حركة is not written on the ألف in the Uthmani script.

Also note that commands in the أَسْلَمَ family always begin with a أَ. This is the only exception to the rules mentioned above. We will learn more about this family when we study صرف. For now, know that if a فعل rhymes with أَسْلَمَ in the past-tense and يُسْلِمُ in the present-tense, it is from the أَسْلَمَ family.

Note that in your vocabulary, the words from the أسلم family are under "FAMILY IV". It will always be written as أَ.

WARN! (أنتم)



➢ **DRILL 5** *Give the commanding and forbidding form of each فعل.*

	COMMANDING	FORBIDDING
1. يَسْتَبْشِرُوْنَ		
2. تَعْلَمُ		
3. تُنَزِّلِيْنَ		
4. تَتَراجَعانِ		
5. يَسْرِقْنَ		

7.6 ABNORMAL SENTENCE STRUCTURE

All the rules of abnormal sentence structure that apply to the ماض also apply to مضارع and أمر.

There is, however, one structure in particular that occurs with الفعل المضارع and فعل الأمر and does not occur with الفعل الماضي.

When it comes to الفعل المضارع and فعل الأمر, it is possible to move the مفعول به before the فعل, even if the مفعول به is a pronoun. This is done through the use of a place-holder, إيّا

إِيّاكَ نَعْبُدُ وَإِيَّاكَ نَسْتَعِيْنُ

We worship You alone and we rely on You alone.

This placeholder is also used when doing عطف or a pronoun onto another pronoun.

نَحْنُ نَرْزُقُهُمْ وَإِيّاكُمْ

We will provide for them and for you all.

7.7 نون التوكيد

Another structure that is not relevant to ماض and occurs only with مضارع and نهي is the نون of emphasis (نون التوكيد). This is a نون which is attached to the end of a فعل مضارع to emphasize the action. It is often accompanied by لام التوكيد.

Note that a فعل that has a نون التوكيد will always ***translate in the future tense***.

الفعل المضارع المؤكد

To add one level of emphasis to a فعل مضارع, one ن is added to the end of the فعل. This is known as نون التوكيد الخفيفة (the light نون of emphasis). To add two levels of emphasis to a فعل مضارع, two نون are added. This is known as نون التوكيد الثقيلة (the heavy نون of emphasis). The light نون of emphasis only occurs twice in the Quran, while the heavy نون of emphasis occurs countless times. For this reason, we will focus on that. Take a look at the chart below. The frequently used forms are highlighted. Familiarize yourself with them.

هو يَنْصُرَنَّ	هما يَنْصُرانِّ	هم يَنْصُرُنَّ
هى تَنْصُرَنَّ	هما تَنْصُرانِّ	هن يَنْصُرْنَانِّ
أنتَ تَنْصُرَنَّ	أنتما تَنْصُرانِّ	أنتم تَنْصُرُنَّ
أنتِ تَنْصُرِنَّ	أنتما تَنْصُرانِّ	أنتن تَنْصُرْنانِّ
أنا أَنْصُرَنَّ		نحن نَنْصُرَنَّ

Notice that when the original فعل has a و as part of the ending (هم/أنتم), it is replaced with a ضمة when the نون is added.

When the original ends in a ضمة (هو/هي/أنتَ/أنا/نحن), it is replaced with a فتحة when the نون is added.

Take a look at the following examples. Pay attention to the first letter of the فعل as well as the last حركة to figure out the inside pronoun.

لَنُخْرِجَنَّكُمْ مِنْ أَرْضِنا أَوْ لَتَعُوْدُنَّ فِي مِلَّتِنا

We will definitely expel you all from our land or you all will definitely come back to our religion.

Notice the حركة before the نون التوكيد. Notice how it is a فتحة on لنخرجن (meaning the original was a ضمة) and a ضمة on لتعودن (meaning the original was a واو).

لَتُنَبِّئَنَّهُمْ بِأَمْرِهِمْ هذا

You will most definitely inform them of this matter of theirs

فعل النهى المُؤَكَّد

The نهي can be emphasized to convey the meaning "don't you dare…" For the ***second*** person, it will translate as "***don't you dare***", and for ***third*** person, it will be translated as "***X should not at all***".

The فعل is constructed the same way as the مضارع and a لا is added before it.

Take a look at the chart below.

أنتَ لا تَنْصُرَنَّ	أنتما لا تَنْصُرانِّ	أنتم لا تَنْصُرُنَّ
أنتِ لا تَنْصُرِنَّ	أنتما لا تَنْصُرانِّ	أنتن لا تَنْصُرْنانِّ

ولا تَحْسَبَنَّ اللّهَ غافِلاً عَمَّا يَعْمَلُ الظالِمُوْنَ

Don't you dare think that Allah is unaware of the wrongdoers.

فَلَا تَغُرَّنَّكُمُ ٱلْحَيَوٰةُ ٱلدُّنْيَا

The lowest life should not at all deceive you all.

➢ **DRILL 6** *What is the inside pronoun? Pay attention to the **first letter** as well as the حركة on the letter before the نون.*

1. لَيَقُوْلُنَّ _____
2. لَنَنْزِعَنَّ _____
3. لَتُبَيِّنُنَّ _____
4. لا تَقُوْلَنَّ _____
5. لَأُكَفِّرَنَّ _____
6. لَتُسْئَلُنَّ _____
7. لَيُبَطِّئَنَّ _____
8. لَنُدْخِلَنَّ _____

7.8 DISTINGUISHING BETWEEN أسماء AND أفعال

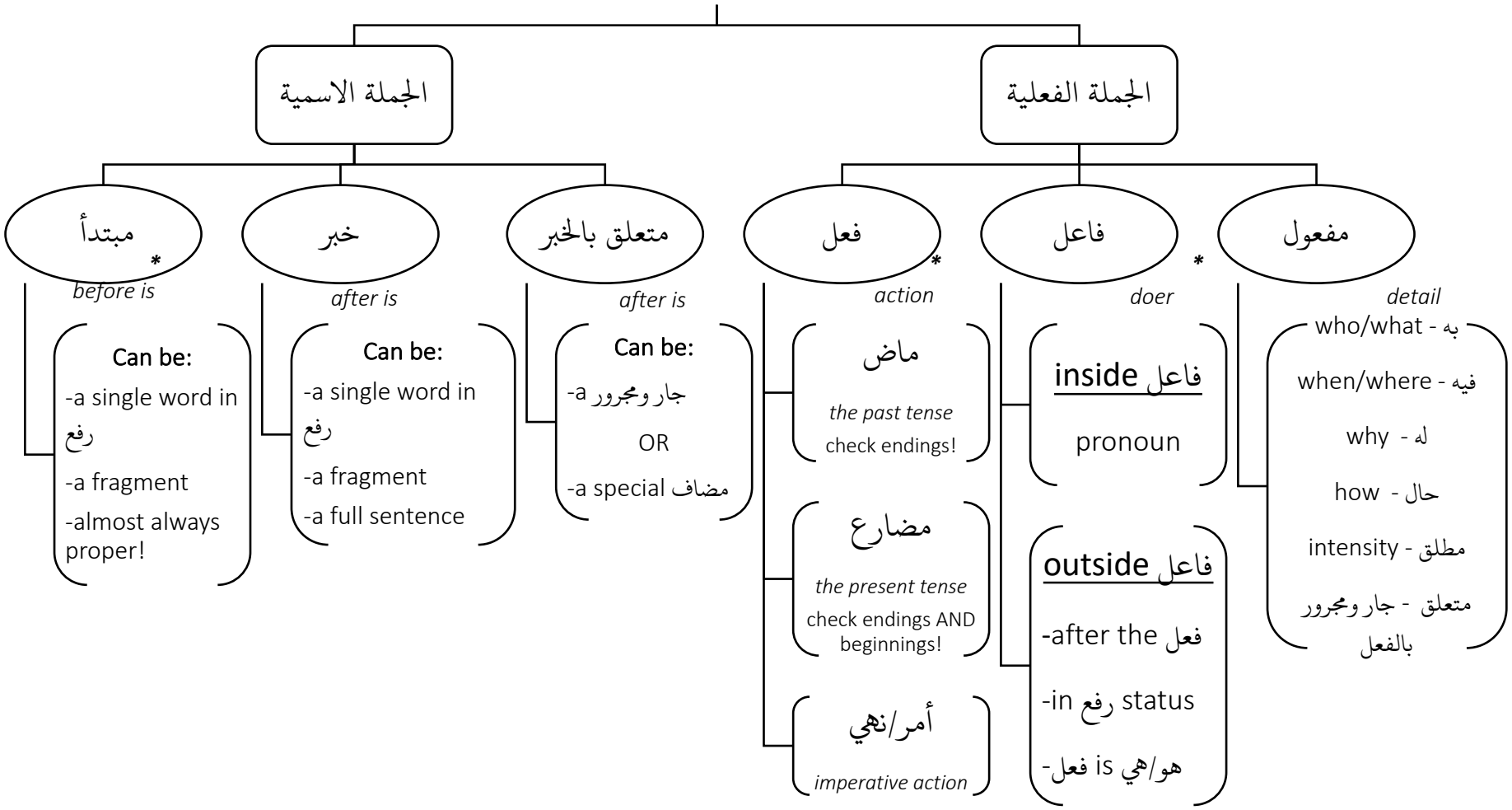
We have completed basics of أسماء and أفعال, so now we can distinguish between an اسم and a فعل just by looking at the word, regardless of whether we know the definition or not. Use the following tips to help you distinguish between the two.

الفعل	الاسم
A فعل cannot	An اسم can take تنوين or ال or ة
Some forms of the فعل end in a سكون	An اسم rarely ends in a سكون
If it ends in ون/ين and the first letter is a ي or ت, it is a فعل	If it ends in ون/ين and the first letter is something other than ي or ت, it is an اسم
If it comes after a حرف جازمة or a حرف ناصبة للمضارع or a سَوْفَ or س or قَدْ, it is a فعل	If comes after a حرف الجر or a حرف النصب or a special مضاف it is an اسم

➢ **DRILL 7** *Determine whether the words below are أسماء or أفعال.*

1. شَفِيْعٍ _____
2. مُسْتَبْشِرُوْنَ _____
3. السَّائِلَ _____
4. قَدْ أَفْلَحَ _____
5. إِنَّ المُنافِقِيْنَ _____
6. بَعْدَ الذِّكْرى _____
7. سَيُصِيْبُ _____
8. أَنْ يتَراجَعا _____
9. في قُلُوْبِهِمْ _____

SENTENCES



Essential part of every sentence!

CHAPTER 8 VOCABULARY

شَرِيْكٌ – شُرَكَاءُ partner/associate	إِلٰهٌ – آلِهَةٌ god/diety	أَنْعَامٌ cattle	عَالَمٌ – عَالَمُوْنَ world/creation
مَرَّةٌ – مَرَّاتٌ times (occurrences)	وَحْدَ(هُ) alone	أَحَدٌ /إِحْدَى(f) one	واحِدٌ/وَاحِدَةٌ (f) one

3-Letter			
عَرَفَ يَعْرِفُ مَعْرِفَةً	to know	جَمَعَ يَجْمَعُ جَمْعًا	to gather (s.t)
هَلَكَ يَهْلِكُ هَلاكًا	to perish/be destroyed	رَفَعَ يَرْفَعُ رَفْعًا	to lift/raise
وَجَدَ يَجِدُ وُجُوْدًا	to find	قَتَلَ يَقْتُلُ قَتْلًا	to kill
ظَنَّ يَظُنُّ ظَنًّا	to assume	مَنَعَ يَمْنَعُ مَنْعًا	to prevent/protect
جَعَلَ يَجْعَلُ جَعْلًا	to make	رَزَقَ يَرْزُقُ رِزْقًا	to provide for/sustain
عَبَدَ يَعْبُدُ عِبادَةً	to worship	حَسِبَ يَحْسَبُ حُسْبَانًا	to presume/deem
Family II			
بَيَّنَ يُبَيِّنُ تَبْيِيْنًا	to make (s/t) clear	كَلَّمَ يُكَلِّمُ تَكْلِيْمًا (ه)	to speak/talk to
بَدَّلَ يُبَدِّلُ تَبْدِيْلًا	to change/exchange	غَيَّرَ يُغَيِّرُ تَغْيِيْرًا	to change s/t
عَذَّبَ يُعَذِّبُ تَعْذِيْبًا		to torture	
Family IV			
أَعْجَبَ يُعْجِبُ إِعْجَابًا	to impress	أَخْرَجَ يُخْرِجُ إِخْرَاجًا	to make leave/bring forth
أَهْلَكَ يُهْلِكُ إِهْلَاكًا	to destroy	أَطْعَمَ يُطْعِمُ إِطْعَامًا	to feed
أَكْرَمَ يُكْرِمُ إِكْرَامًا	to honor	أَدْخَلَ يُدْخِلُ إِدْخَالًا	to make enter
Family V			
تَفَكَّرَ يَتَفَكَّرُ تَفَكُّرًا (عن/فى)	to think/contemplate	تَبَيَّنَ يَتَبَيَّنُ تَبَيُّنًا	to become clear
Family VIII			
اِتَّخَذَ يَتَّخِذُ اِتِّخَاذًا	to take s/t as s/t else	اِخْتَلَفَ يَخْتَلِفُ اِخْتِلافًا (فى)	to differ

المصطلحات

فِعْل مَعْلوم	active verb, doer is known
الفِعْل المبني للمَجْهول	passive verb, doer is unknown
نَائِب الفَاعِل	the “done to”, the one affected by a passive فعل
فِعْل لازِم	an intransitive verb (a فعل that cannot take a مفعول به)
فِعْل مُتَعَدٍّ	a transitive verb (a فعل that can take a مفعول به)
مُتَعَدٍّ لِمَفْعُوْلَيْنِ	a فعل that takes two مفعول به

أفعال متعدية لمفعولين

1. عَلَّمَ يُعَلِّمُ تَعْلِيْمًا to teach عَلَّمَهُ ٱلْبَيَانَ ٤ *He taught him language*
2. وَقَى يَقِيْ وِقَايَةً to protect فَوَقَىٰهُمُ ٱللَّهُ شَرَّ ذَٰلِكَ ٱلْيَوْمِ ... ١١ *So Allah protected them from the evil of that day...*
3. وَفَّى يُوَفِّيْ تَوْفِيَةً to give s/o their full share of s/t ... وَوَجَدَ ٱللَّهَ عِندَهُۥ فَوَفَّىٰهُ حِسَابَهُۥ ... ٣٩ *And he found Allah at it, so He gave to him in full his reckoning*
4. جَعَلَ يَجْعَلُ جَعْلًا to make فَجَعَلَهُمْ جُذَٰذًا إِلَّا كَبِيرًا ... ٥٨ *So he made them all into fragments, except for the biggest of them*
5. اِتَّخَذَ يَتَّخِذُ اِتِّخَاذًا to take (s/o as s/t) إِنَّ ٱلشَّيْطَٰنَ لَكُمْ عَدُوٌّ فَٱتَّخِذُوهُ عَدُوًّا ... ٦ *No doubt, Shaytan is especially for you all an enemy so take him as an enemy.*
6. رَأَى يَرَى رُؤْيَةً to see فَلَمَّا رَءَا ٱلشَّمْسَ بَازِغَةً قَالَ هَٰذَا رَبِّي هَٰذَآ أَكْبَرُ ... ٧٨ *And when he saw the sun rising, he said "This is my master, this is bigger."*
7. ظَنَّ يَظُنُّ ظَنًّا to assume ... وَإِنِّي لَأَظُنُّهُۥ كَٰذِبًا ... ٣٧ *Certainly, I definitely assume him to be a liar.*
8. حَسِبَ يَحْسَبُ حُسْبَانًا to consider, to deem ... فَلَمَّا رَأَتْهُ حَسِبَتْهُ لُجَّةً وَكَشَفَتْ عَن سَاقَيْهَا ... ٤٤ *So when she saw it, she thought it a body of water and revealed her calves.*
9. وَجَدَ يَجِدُ وُجُوْدًا to find ... إِنَّا وَجَدْنَٰهُ صَابِرًا ... ٤٤ *Indeed, We found him patient.*
10. تَرَكَ يَتْرُكُ تَرْكًا to leave ...فَأَصَابَهُۥ وَابِلٌ فَتَرَكَهُۥ صَلْدًا ... ٢٦٤ *And it is hit by a downpour then it leaves it bare*
11. أَعْطَى يُعْطِيْ إِعْطَاءً to give

إِنَّآ أَعۡطَيۡنَٰكَ ٱلۡكَوۡثَرَ ١ *Certainly We gave you Al-Kawthar.*
12. جَزَى يَجْزِيْ جَزَاءً to reward, compensate ...وَيَجۡزِيَهُمۡ أَجۡرَهُم بِأَحۡسَنِ ٱلَّذِي كَانُواْ يَعۡمَلُونَ ٣٥ *[And to] reward them their due with the best of what they used to do*
13. سَقَى يَسْقِيْ سِقَايَةً/أَسْقَى يُسْقِيْ إِسْقَاءً to give drink ...وَسَقَىٰهُمۡ رَبُّهُمۡ شَرَابٗا طَهُورٗا ٢١ *And their Master gave them a pure drink*
14. أَدْخَلَ يُدْخِلُ إِدْخَالًا to make s/o enter s/t لِّيُدۡخِلَ ٱلۡمُؤۡمِنِينَ وَٱلۡمُؤۡمِنَٰتِ جَنَّٰتٖ تَجۡرِي مِن تَحۡتِهَا ٱلۡأَنۡهَٰرُ...٥ *To make the believing men and believing women enter gardens from under which rivers flow*
15. بَدَّلَ يُبَدِّلُ تَبْدِيْلًا to exchange/change أَلَمۡ تَرَ إِلَى ٱلَّذِينَ بَدَّلُواْ نِعۡمَتَ ٱللَّهِ كُفۡرٗا وَأَحَلُّواْ قَوۡمَهُمۡ دَارَ ٱلۡبَوَارِ ٢٨ *Do you not see those who exchange the blessing of Allah for disbelief*
16. رَزَقَ يَرْزُقُ رِزْقًا to bless s/o with s/t قَالَ يَٰقَوۡمِ أَرَءَيۡتُمۡ إِن كُنتُ عَلَىٰ بَيِّنَةٖ مِّن رَّبِّي وَرَزَقَنِي مِنۡهُ رِزۡقٗا حَسَنٗاۚ ... ٨٨ *He said, "My people! Did you not consider if I am upon clear evidence from my Master and He blesses me good provisions from it..."*

*Will appear in a later chapter. Not required for memorization.

CHAPTER 8 – الفعل المبنى للمجهول

8.1 INTRODUCTION

The passive فعل, or الفعل المبني للمجهول, is a فعل-form that is used to express the occurrence of an action while keeping the doer of that action anonymous. In Arabic, مجهول literally means "unknown" or "anonymous". The sentence, "The cake was eaten," for example, is considered مجهول, because the one who ate the cake is not known. The same goes for the sentence "The cake *is* eaten". Both ماض and مضارع can be made مجهول.

To determine whether something is passive in either Arabic or English:

1) Find the action
2) Ask yourself "Do I know who performed the action?"

If the answer is no, it is passive. Otherwise, it is active.

➢ **DRILL 1** *Are the following sentences active (A) or passive (P)?*

A / P	We were told good things about the Arabic program.	A / P	The students had breakfast on campus this morning.
A / P	Her parents were going to move from abroad.	A / P	The cupboards are being emptied right now.
A / P	They were advised against buying real estate in California.	A / P	We were on our way to work when he called.

8.2 SENTENCE STRUCTURE

There are two core parts to a passive جملة فعلية. They are:

1) الفعل المبني للمجهول – the action itself; the passive فعل
2) نائب الفاعل – the "done-to"; the thing/person the action was done to

In the sentence "The cake was eaten" the passive فعل is "was eaten". The done-to or the نائب الفاعل is "the cake".

Know that because the one carrying out the فعل is anonymous, a sentence with a فعل مبني للمجهول can never have a فاعل in it. Also know that because the done-to is labeled as the نائب الفاعل, passive sentences do not contain a مفعول به.

Additional information can appear in the sentence in the form of a متعلق بالفعل or a ظرف.

Let us learn more about the two core components of a جملة فعلية with a passive.

➢ **DRILL 2** *Underline the فعل once and the نائب الفاعل twice.*

1. The fruits and vegetables were washed and dried one-by-one.
2. The emperor's robes are stitched by hand.
3. The prisoners were released after the treaty was signed.
4. This dictionary was compiled many years ago.
5. My team was never defeated. We were given the gold medal at the tournament last year.
6. His house was robbed while he was away.

الفعل الماضى المبنى للمجهول

Take a look at the following past passive أفعال:

أُعْجِبْنَ	رُفِعْتُ	أُخْرِجَتْ	أُنْتُصِرُوْا	نُصِرَ
They (f) were impressed	*I was lifted*	*She was expelled*	*They were given victory*	*He was helped*

Past-passives are characterized by the following:

1) The second to last letter (of the original فعل) takes a كسرة
2) Every حركة before this is changed into a ضمة
3) The حركة on the last letter (of the original فعل) **REMAINS THE SAME**
4) If there is a سكون anywhere on the word, it does not change

***Note: to find the original فعل, look at the هو form.

①اِسْتَغْفَرَ←②اِسْتَغْفِرَ←③أُسْتُغْفِرَ

1. Begin with the active form.

2. The second to last letter (ف) takes a كسرة.

3. Every حركة before that is changed to a ضمة.

***Notice that the last حركة (رَ) remains the same.

***Notice that the سكون (سْ/غْ) do not change.

①قَتَلُوْا←② قَتِلُوْا←③ قُتِلُوْا

1. Begin with the active form

2. The second to last letter of the original فعل (قَتَلَ) takes a كسرة.

3. Every حركة before that is changed to a ضمة.

***Notice that the last حركة (لُ) remains the same.

MEMORIZE the chart below. Notice how the حركات differ from the حركات on the non-passive version.

	Plural	Pair	Singular	
third person	هُمْ نُصِرُوْا They were helped.	هُما نُصِرا Both of them were helped.	هُوَ نُصِرَ He was helped.	masculine
	هُنَّ نُصِرْنَ They were helped.	هُما نُصِرَتا Both of them were helped.	هِيَ نُصِرَتْ She was helped.	feminine
second person	أَنْتُمْ نُصِرْتُمْ All of you were helped.	أَنْتُما نُصِرْتُما You two were helped.	أَنْتَ نُصِرْتَ You were helped.	masculine
	أَنْتُنَّ نُصِرْتُنَّ All of you were helped.	أَنْتُما نُصِرْتُما You two were helped.	أَنْتِ نُصِرْتِ You were helped.	feminine
first person	نَحْنُ نُصِرْنا We were helped.		أَنا نُصِرْتُ I was helped.	both

➢ **DRILL 3** *Write out the passive version of the أفعال below then do the past-passive نصر chart for each فعل orally.*

جَمَعَ	أَخَذَ	عَلَّمَ	خَلَقَ	بَعَثَ	أَنْشَأَ	قَاتَلَ	تَقَبَّلَ

الفعل المضارع المبنى للمجهول

Take a look at the following present passive أفعال:

يُنْصَرُ	يُنْتَصَرُوْنَ	تُخْرَجُ	أُرْفَعُ	يُعْجَبْنَ
He is helped	*They are given victory*	*She is expelled*	*I am lifted*	*They (f) are impressed*

Present-passives are characterized by the following:

1) The first letter gets a ضمة
2) Every other حركة becomes a فتحة
3) The حركة on the last letter (of the original form) **REMAINS THE SAME**
4) If there is a سكون on the word, it does not change

***Note: to find the original فعل, look at the هو form.

①يَسْتَغْفِرُ←② يُسْتَغْفِرُ←③ يُسْتَغْفَرُ

1. Begin with the active form.

2. The first letter gets a ضمة

3. Every other حركة becomes a فتحة

***Notice that the last حركة (رُ) remains the same.

***Notice that the سكون (سْ/غْ) do not change.

①يَقْتُلُوْنَ←② يُقْتُلُوْنَ←③ يُقْتَلُوْنَ

1. Begin with the active form

2. The second to last letter of the original فعل (قَتَلَ) takes a كسرة.

3. Every other حركة becomes a فتحة.

***Notice that the last حركة (لْ) remains the same.

MEMORIZE the chart below. Notice how the حركات differ from the حركات on the non-passive version.

	Plural	Pair	Singular	
third person	هُمْ يُنْصَرُوْنَ They are helped.	هُما يُنْصَرانِ Both of them are helped.	هُوَ يُنْصَرُ He is helped.	masculine
	هُنَّ يُنْصَرْنَ They are helped.	هُما تُنْصَرانِ Both of them are helped.	هِيَ تُنْصَرُ She is helped.	feminine
second person	أَنْتُمْ تُنْصَرُوْنَ All of you are helped.	أَنْتُما تُنْصَرانِ You two are helped.	أَنْتَ تُنْصَرُ You are helped.	masculine
	أَنْتُنَّ تُنْصَرْنَ All of you are helped.	أَنْتُما تُنْصَرانِ You two are helped.	أَنْتِ تُنْصَرِيْنَ You are helped.	feminine
first person	نَحْنُ نُنْصَرُ We are helped.		أَنا أُنْصَرُ I am helped.	both

➢ **DRILL 4** *Write out the passive version of the أفعال below then do the present-passive نصر chart for each فعل orally.*

يَجْمَعُ	يَأْخُذُ	يُعَلِّمُ	يَخْلُقُ	يَبْعَثُ	يُنْشِئُ	يُقَاتِلُ	يَتَقَبَّلُ

LEARNING TO RECOGNIZE AND TRANSLATE PASSIVES

When looking at a فعل, you should be able to determine whether it is past or present and whether it is active or passive.

1) First determine whether it is ***past or present***. Do so by looking for an أيتن beginning and a مضارع ending or one of the ماض endings.
2) If it is past-tense, look for the (u-u-i) sound (one or more ضمة and one كسرة).
3) If it present-tense, look for the (u-a-a) sound (one ضمة and one or more فتحة).
4) Find the inside pronoun

TRANSLATING

Once you have figured out the tense, the inside pronoun, and whether it is active or passive, you should be able to translate.

1) Past passive translates as: **X was _____ed**.
2) Present passive translates as: **X is _____ed**.

➢ **DRILL 5** *Fill out the table below.*

WORD	TENSE	ACTIVE/PASSIVE	PRONOUN	TRANSLATION
خُلِقُوْا	ماض / مضارع	مجهول / معلوم		
عُلِّمْنا	ماض / مضارع	مجهول / معلوم		
نُفَضِّلُ	ماض / مضارع	مجهول / معلوم		
أُمِرْتُ	ماض / مضارع	مجهول / معلوم		
يَتَذَكَّرُ	ماض / مضارع	مجهول / معلوم		
تُرْجَعُوْنَ	ماض / مضارع	مجهول / معلوم		

نائب الفاعل

Recall that the نائب الفاعل is the **DONE-TO**. In the sentence "The cake was eaten," the word "cake" is the نائب الفاعل. Though the roles differ, **the *grammatical rules* of the نائب الفاعل are exactly the same as the rules of the فاعل.** Let us refresh.

There are two types of نائب الفاعل:

1) Inside (ضمير مستتر) – if the done-to is a pronoun
2) Outside – if the done-to is other than a pronoun

When the نائب الفاعل is outside:

1) It must come ***AFTER*** the فعل
2) The فعل must be in the هو or هي form
3) It must be مرفوع

In the sentence "نُصِرْنا" for example, the نائب الفاعل is the inside pronoun, نحن. In the sentence "نُصِرَ المُسْلِمُوْنَ", the نائب الفاعل is "المُسْلِمُونَ". Notice that it is after the فعل, which is in the هو form, and it is مرفوع.

Let us take a look at a few examples of passive sentences in the Quran.

ضُرِبَ مَثَلٌ

An example was struck.

أُنْزِلَتْ سُوْرَةٌ

A surah was sent down.

هم

يُرْزَقُوْنَ فِيْهَا

They are given provisions in it.

هي

أُعِدَّتْ لِلْمُتَّقِيْنَ

It was prepared for the God-conscious.

FINDING THE نائب الفاعل IN A SENTENCE

1) If the فعل is in the هو/هي form, look for an outside نائب الفاعل. If there is one, it will be the first رفع after the فعل.
2) If the فعل is not in the هو/هي form, it cannot have an outside نائب الفاعل – do not look for one.
3) Translate the نائب الفاعل as the done-to or the receiver of the action whether it is inside or outside.

➢ **DRILL 6** *Underline the فعل once and the نائب الفاعل twice. If you find an inside نائب الفاعل, write the pronoun underneath the فعل. Then translate the ayaat using the word bank provided.*

شَفاعَة intercession	قَبِلَ to accept	قِتال fighting	كَتَبَ to mandate	صُوْر trumpet	نَفَخَ to blow

ثُمَّ إِلَيْهِ تُرْجَعُوْنَ

نُفِخَ فِي الصُّوْرِ نَفْخَةٌ واحِدَةٌ

كُتِبَ عَلَيْكُمْ القِتالُ

لا يُقْبَلُ مِنْها شَفاعَةٌ

8.3 THE RHETORICAL BENEFITS OF THE PASSIVE VOICE

Every passive verb has an active alternative. The distinguishing feature of a passive is that the doer is left unknown. When a speaker chooses not to mention the doer, the focus is shifted to the action or the object of the action (نائب الفاعل). This can be for one of several reasons:

1) WHEN THERE IS NO REASON TO MENTION THE DOER

وَإِذا حُيِّيْتُمْ بِتَحِيَّةٍ فَحَيُّوْا بِأَحْسَنَ مَنْها أَوْ رُدُّوْها

If you are greeted with a greeting, then greet using a better greeting or return it

This command applies regardless of who is sending the greeting. There is no reason to mention the فاعل.

إِذا سَمِعْتُمْ آياتِ اللهِ يُكْفَرُ بِها أَوْ يُسْتَهْزَأُ بِها فَلا تَقْعُدُوْا مَعَهُمْ

If you hear the signs of Allah being disbelieved in or mocked, do not sit with them.

This command applies regardless of who is disbelieving and mocking. There is no reason to mention the فاعل.

فَإِنْ عُثِرَ عَلَى أَنَّهُما اسِتَحَقَّا إِثْمًا فَئَاخَرانِ يَقُوْمانِ مَقامَهُما

If it is discovered that they (2) are guilty, let two others take their place

This command applies regardless of who discovers that they are guilty. There is no reason to mention the فاعل.

2) OUT OF RESPECT FOR ALLAH

وَأَنَّا لا نَدْرِىْ أَشَرٌّ أُرِيْدَ بِمَنْ فِى الأَرْضِ أَمْ أَرادَ بِهِمْ رَبُّهُمْ رَشَدًا

We do not know if evil is intended for those on earth, or if their Master intends guidance for them.

Notice that when evil is mentioned, the passive is used. When guidance is mentioned, the active is used and the doer (Allah) is mentioned. It is understood that the doer is the same in both cases. Nevertheless, the jinn who say this only associate the name of Allah with good out of respect.

3) EXPANDING THE SCOPE OF THE ACTION

لُعِنُوْا فِى الدُّنْيا والآخِرَةِ

They were cursed in this world and the next

Specifying the فاعل restricts it to that one فاعل. Not specifying the فاعل leaves it open and unlimited. Compare the ayah above to the ayah (لَعَنَهُمُ اللهُ), where the doer is specified.

8.4 TRANSITIVITY

You may have noticed that the role of the نائب الفاعل (the done-to) in a passive sentence is similar to the role of the مفعول به in a non-passive sentence. Though the labels and statuses are different, they both play the role of the thing/person that is affected by the فعل.

Consider the following examples.

- In the sentence “Hamza ate the cookie,” the word “cookie” is the thing that is affected by the action. This sentence is not passive, so “cookie” is the مفعول به.
- In the sentence “The cookie was eaten,” the word “cookie” is the thing that is affected by the action. This sentence is passive, so “cookie” is the نائب الفاعل.

Again, the labels differ, but the roles that a مفعول به and a نائب الفاعل play are very similar. Knowing this, it will not surprise you to know that when converting a non-passive sentence to a passive sentence, what was the مفعول به in the non-passive version becomes the نائب الفاعل in the passive version.

Now recall that every passive sentence must have a نائب الفاعل.

THIS MEANS THAT IF A SENTENCE DOES NOT HAVE A مفعول به, IT CANNOT BE MADE PASSIVE WHILE RETAINING THE SAME MEANING.

This is because if there is no مفعول به, there is nothing that can be turned into a نائب الفاعل.

Recall that the مفعول به is optional. A sentence made up of a فعل and فاعل is considered a complete sentence. In some cases, a sentence lacks a مفعول به simply because the speaker chooses not to mention it. In other cases, a sentence lacks a مفعول به because the فعل in the sentence cannot take a مفعول به. A فعل that cannot take a مفعول به is called a فِعْلٌ لازِمٌ.

الفعل اللازم

A فعل لازم is a فعل that **CANNOT** take a مفعول به. This is because the nature of the action is such that it only affects the فاعل and cannot affect anything external. "To sleep" would be an example of a فعل لازم. This is because the action of sleeping only affects the فاعل. It is not possible to sleep someone else or to sleep something.

A good way to test whether a فعل is لازم is to use "something" or "someone" as a placeholder for your مفعول به. If the sentence does not make sense after doing so, or if it requires some sort of preposition or حرف in order for it to make sense, the فعل is لازم.

Let us put the فعل "to read" to the test.

*I read **something**.*

This sentence makes sense. The فعل is not لازم.

Let us put the فعل "to fall" to the test.

*I fell **something**.*

*I fell **someone**.*

Neither of these sentences make sense. The فعل is لازم.

Let us put the فعل "to laugh" to the test.

*I laughed **something**.*

*I laughed **someone**.*

Neither of these sentences make sense. The فعل is لازم.

Since the two actions "to fall" and "to laugh" require a preposition, they are لازم, and therefore cannot be made passive.

الفعل المتعدى

A فِعْلٌ مُتَعَدٍّ is the opposite of a فعل لازم. It is a فعل that **CAN** take a مفعول به. This is because the nature of the action is such that it affects something else or someone else. To figure out if a فعل is متعد, use the same test mentioned previously.

This type of فعل **CAN** be made passive.

➢ **DRILL 7** *لازم or متعد?*

لازم متعد to cry	لازم متعد to eat	لازم متعد to carry
لازم متعد to read	لازم متعد to write	لازم متعد to worry
لازم متعد to despair	لازم متعد to wash	لازم متعد to fold

الفعل المتعدى لمفعولين

A فعل متعد لمفعولين is a فعل that can take two مفعول به. It is relevant to our study of passives because a passive sentence can only have one نائب الفاعل. When a فعل متعد على مفعولين appears in the passive form, it takes one نائب الفاعل and one مفعول به. This is the **ONLY** circumstance in which you will find a مفعول به in a passive sentence. Take a look at the following example.

نحن
عُلِّمْنا مَنْطِقَ الطَّيْرِ

We were taught the speech of birds.

Notice that there is one نائب الفاعل (نحن inside علمنا) and one مفعول به (منطق الطير).

SUMMARY OF PASSIVES

A ***passive*** verb: the ***doer*** of the action ***is unknown***.

To recognize a passive فعل:

Check the ***tense first***!

if it is past tense, look for the following sounds…	*if it has those sounds, then translate it as…*
ـِـ ـُـ ـُـ	**X** was _____ed
if it is present tense, look for the following sounds…	*if it has those sounds, then translate it as…*
ـَـ ـَـ ـُـ	**X** is _____ed

فِعْل لازِم	an intransitive verb, cannot take a مفعول به	cannot be made passive
فِعْل مُتَعَدٍّ	a transitive verb, can take a مفعول به	can be made passive
مُتَعَدٍّ لِمَفْعُوْلَيْنِ	a فعل that takes two مفعول به	can be made passive ***AND*** have both a نائب الفاعل and a مفعول به

CHAPTER 9 VOCABULARY

أَوَّلُ/أُوْلَى (f) first	آخِرٌ last	آخَرُ/أُخْرَى (f) other	هَكَذَا/كَذَلِكَ like that/in that way
فَقِيْرٌ – فُقَرَاءُ poor	غَنِيٌّ – أَغْنِيَاءُ rich	أُوْلُوْ/ذَوُوْ people of…	مَجْنُوْنٌ – مَجَانِيْنُ insane, lunatic
ذَكَرٌ – ذُكُوْرٌ male	أُنْثَى – إِنَاثًا female	بَصَرٌ – أَبْصارٌ eyesight	جَوَابٌ answer

3-LETTER			
سَجَدَ يَسْجُدُ سُجُوْدًا (لـ)	to prostrate	نَزَلَ يَنْزِلُ نُزُوْلًا	to come down
رَحِمَ يَرْحَمُ رَحْمَةً	to have/show mercy	غَفَرَ يَغْفِرُ غُفْرانًا (لـ)	to forgive
نَفَعَ يَنْفَعُ نَفْعًا	to benefit	كَرِهَ يَكْرَهُ كُرْهًا	to dislike
جَلَسَ يَجْلِسُ جُلُوْسًا	to sit	حَزِنَ يَحْزَنُ حَزَنًا	to be sad
خَسِرَ يَخْسَرُ خُسْرَانًا	to lose/suffer a loss	سَقَطَ يَسْقُطُ سُقُوْطًا	to fall
فَرِحَ يَفْرَحُ فَرَحًا	to be happy	شَكَرَ يَشْكُرُ شُكْرًا	to thank/be grateful
حَمَلَ يَحْمِلُ حَمْلًا	to carry	مَلَكَ يَمْلِكُ مُلْكًا	to own
FAMILY II			
قَدَّمَ يُقَدِّمُ تَقْدِيْمًا	to bring forward	حَرَّقَ يُحَرِّقُ تَحْرِيْقًا	to burn s/t
FAMILY IV			
أَشْرَكَ يُشْرِكُ إِشْراكًا	to associate partners	أَنْزَلَ يُنْزِلُ إِنْزَالًا	to send down
FAMILY VIII			
اِتَّبَعَ يَتَّبِعُ اِتِّبَاعًا	to follow	اِخْتَصَمَ يَخْتَصِمُ اِخْتِصَامًا	to dispute

المصطلحات

لا النَّافِيَة	the لا of negation (comes before an اسم or a فعل, does not change its status)
لا النَّافِيَة لِلْجِنْسِ	the لا of categorical negation (only comes before an اسم, makes it light and نصب)
لا النَّاهِيَة	the لا of forbidding (makes a فعل مضارع lightest)
الحُرُوْف الزَّائِدَة	حروف that are added onto a part of a sentence for emphasis, but it does not change its role in the sentence

CHAPTER 9 - NEGATION

9.1 INTRODUCTION

Thus far, we have learned how to construct and recognize positive sentences, both فعلية and اسمية. Now we will learn how to negate them. There are tools of negation that are **UNIQUE** to الجملة الفعلية. There are tools of negation that are **UNIQUE** to الجملة الاسمية. And there are tool of negation that are **SHARED** by both.

9.2 NEGATING الجملة الفعلية

The tools of negation for الجملة الفعلية vary based on the tense of the sentence. It is possible to negate past, present, and future sentences.

PAST-TENSE NEGATION

There are two ways to negate the past-tense. They are:

1) لَمْ + مضارع
2) ما + ماض

Recall that لَمْ can only occur with the مضارع, but it always pushes the meaning to the past. It also causes the فعل to be مجزوم.

This ما is called ما النافية. It does not affect the فعل grammatically in any way. In terms of meaning, it differs from لَمْ in that it is used for refutation or in a context of debate.

لَمْ يَكُنْ مِنْ السَّاجِدِيْنَ

He was not among those who prostrated.

The ayah above is speaking about Iblis. There is no debate as to whether he prostrated or not, so لم is used rather than ما.

ما كانَ مِنْ المُشْرِكِيْنَ

No, he was not among those who committed shirk.

The ayah above is speaking about Ibrahim (AS). There were debates amongst the people of the book as to his beliefs, so ما is used for refutation.

PRESENT-TENSE NEGATION

There are two ways to negate the present-tense. They are:

1) لا + مضارع
2) ما + مضارع

The لا that is used to negate the مضارع is called لا النافية and does not affect the فعل in any way. Do not confuse this with لا الناهية, the لا that is used for forbidding.

ما النافية differs from لا النافية in that it is used for refutation or in a context of debate.

Since the present and future tense share the مضارع form, this type of negation can sometimes be translated as future-tense. Context reveals which is intended.

لا يُؤْمِنُوْنَ بِاللهِ وَاليوْمِ الآخِرِ
They do not believe in Allah and the last day.

وَما يَضُرُّوْنَكَ مِنْ شَيْءٍ
No, they will not harm you at all.

Future Negation

لَنْ is the only way to negate explicitly in the future-tense. Recall that it occurs with a فعل مضارع and that it makes it منصوب.

لَنْ نَصْبِرَ عَلى طَعامٍ واحِدٍ
We will not endure one type of food.

Note that لَمَّا is also used for negation. It is not associated with a particular tense and translates as "not yet". It occurs with the مضارع and makes it مجزوم.

وَلَمَّا يَدْخُلِ الإِيْمانُ فِيْ قُلُبِكُمْ
Faith has not yet entered your hearts.

➢ **DRILL 1** *Negate the following sentences.*

سَتُقْبَلُ تَوْبَتُهُمْ.	يَسْأَلُوْنَ النَّاسَ.
يُؤْمِنُوْنَ بِاللهِ واليَوْمِ الآخِرِ.	قَالُوْا كَلِمَةَ الكُفْرِ
آمَنُوْا بِاللهِ واليَوْمِ الآخِرِ.	سَنُؤْمِنُ لَكَ.

9.3 NEGATING الجملة الاسمية

The two tools for negating a جملة اسمية are ما and ليس. These two tools function in a similar way.

There are four ways to negate a جلمة اسمية. They are:

1)	ما	مبتدأ مرفوع	خبر منصوب
2)	ما	مبتدأ مرفوع	بـ + خبر مجرور
3)	ليس	مبتدأ مرفوع	خبر منصوب
4)	ليس	مبتدأ مرفوع	بـ + خبر مجرور

Notice that they both come before the مبتدأ and do not change its status. When negating using these tools, one of two things can happen to the خبر:

1) It can be made منصوب
2) A باء can be attached to it, making it مجرور

There are two tools of negation and two ways to treat the خبر for each. This makes four ways total to negate a جلمة اسمية.

Let us negate the sentence "الرَّجُلُ مُسْلِمٌ" all possible ways.

1) ما الرَّجُلُ مُسْلِمًا
2) ما الرَّجُلُ بِمُسْلِمٍ
3) لَيْسَ الرَّجُلُ مُسْلِمًا
4) لَيْسَ الرَّجُلُ بِمُسْلِمٍ

These four variations yield similar meanings. Let us go through each variable and see how it differs from the alternative.

الباء الزائدة

The ب is used for extra emphasis. It is considered زائدة, or extra, meaning that its ***presence does not change the role of the word in the sentence*** – it is only there for emphasis. The variations without the باء translate as "not…" while the variations with the باء translate as "not at all…". Grammatically the باء is from the حروف الجر, but because it is زائدة ***IT DOES NOT CREATE A متعلق بالخبر***. The خبر with the باء on it is still considered a خبر. This is one of the few cases in which a جار ومجرور in a جملة اسمية is not considered a متعلق بالخبر.

ما

ما is used for refutation or in the context of debate, while ليس is used for plain negation. One way to capture this in translation is by using a "no" at the beginning of the sentence.

ليس

ليس is an odd type of فعل ماض. This means that it conjugates and can have an inside pronoun. When negating a sentence that has a pronoun as a مبتدأ, the pronoun no longer appears as an independent pronoun. Rather it appears as a ضمير مستتر inside of ليس. The ما, on the other hand, cannot conjugate nor can it carry a pronoun. It always remains the same.

MEMORIZE the ليس chart.

هُوَ لَيْسَ He is not…	هُما لَيْسا Both of them are not…	هُمْ لَيْسُوْا They are not…
هِيَ لَيْسَتْ She is not…	هُما لَيْسَتا Both of them are not…	هُنَّ لَسْنَ They are not…
أَنْتَ لَسْتَ You are not…	أَنْتُما لَسْتُما You two are not…	أَنْتُمْ لَسْتُمْ All of you are not…
أَنْتِ لَسْتِ You are not…	أَنْتُما لَسْتُما You two are not…	أَنْتُنَّ لَسْتُنَّ All of you are not…
أَنا لَسْتُ I am not…	نَحْنُ لَسْنا We are not…	

ليس is an irregular فعل – notice how the ي drops from هن onwards.

To negate a sentence that has a pronoun as a مبتدأ using ليس:

1) Conjugate ليس according to the pronoun
2) Get rid of the pronoun
3) Put the خبر in نصب status ***OR*** attach a ب to it and put it in جر status

أَنْتَ مُؤْمِنٌ ← لَسْتَ مُؤْمِنًا OR لَسْتَ بِمُؤْمِنٍ

هُنَّ مُؤْمِناتٌ ← لَسْنَ مُؤْمِناتٍ OR لَسْنَ بِمُؤْمِناتٍ

When constructing or translating, make sure that ليس and the خبر match in number and gender. Notice that in the examples above, when the مبتدأ is masculine, so is the خبر and vice versa.

Take a look at the examples below. Notice how the different tools of negation are used in the Quran and notice how this affects the translation.

ما	مبتدأ مرفوع	خبر منصوب

ما هذا بَشَرًا

No, this is not a human.

ما	مبتدأ مرفوع	بـ + خبر مجرور

وَما اللّٰهُ بِغافِلٍ

No, Allah is not at all heedless.

ليس	مبتدأ مرفوع	خبر منصوب

لَيْسُوْا سَواءً

They are not the same.

ليس	مبتدأ مرفوع	ب + خبر مجرور

لَيْسَ بِظَلَّامٍ

He is not at all an oppressor.

Also know that if the sentence contains a متعلق بالخبر, neither ما nor ليس have an effect on the متعلق بالخبر.

➢ **DRILL 2** *Negate the following sentences all possible ways.*

هِيَ مُؤْمِنَةٌ	الدَّرْسُ طَوِيْلٌ
هُمْ مِنْ الخاسِرِيْنَ	أُمُّهُ مِنْ مِصْرَ

ABSOLUTE CATEGORICAL NEGATION

Absolute categorical negation is another type of negation that is unique to الجملة الاسمية. It gives the meaning “there is absolutely no…”. This type of sentence is made up of a لا, called لا النَّافِيَةُ لِلْجِنْسِ, followed by an اسم that is:

a. light

b. منصوب

c. followed by a جار ومجرور

In terms of meaning, it leaves no room for exception.

Take a look at the following examples.

لا إِكْراهَ فِي الدِّيْنِ

There is absolutely no compulsion in the religion.

لا شَرِيْكَ لَهُ

He has absolutely no partner.
(lit. There is absolutely no partner for Him.)

لا رَيْبَ فِيْهِ

There is absolutely no doubt in it.

In terms of labeling, the لا النافية along with the اسم that follows it (اسمُ لا) make up the مبتدأ. The جار ومجرور that follows is the متعلق بالخبر.

لا النافية للجنس is the ***third reason to make an اسم light***. Recall that the first two reasons were مضاف and partly-flexible words.

Know that if the اسم that follows in مرفوع and heavy, the لا is not نافية للجنس. Rather, it is a regular لا نافية and there is room for exception.

لا بَيْعٌ فِيهِ

There is no bargaining in it.

9.4 SHARED TOOLS OF NEGATION

There are two tools of negation that are shared between الجملة الفعلية and الجملة الاسمية.

ما+إِلَّا /إِنْ+إِلَّا

This negation template gives the meaning “nothing but”. In the case of الجملة الفعلية, the meaning it gives is “X did/does nothing but Y”. In the case of الجملة الاسمية, it gives the meaning “X is nothing but Y”. These tools have no grammatical effect on the parts of the sentence. They are like add-ons. If they are removed, you will be left with a complete, non-negative جملة فعلية or جملة اسمية.

Both ما and إنْ are used for refutation, but إن is more emphatic.

Take a look at the following examples and notice how each is translated.

إِنْ هُوَ إِلَّا ذِكْرٌ وَقُرْآنٌ مُبِيْنٌ **JI**

It is nothing but a remembrance and a clear Quran

If you remove إن and إلا, you are left with هو ذكر للعالمين, a regular جملة اسمية.

ما أَنْتُمْ إِلَّا بَشَرٌ مِثْلُنا **JI**

You all are nothing but humans like us.

If you remove ما and إلا, you are left with أنتم بشر مثلنا, a regular جملة اسمية.

إِنْ يَقُوْلُوْنَ إِلَّا كَذِبًا **JF**

They utter nothing but lies.

If you remove إن and إلا, you are left with يقولون كذبا, a regular جملة فعلية.

ما يَأْكُلُوْنَ فِي بُطُوْنِهِمْ إِلّا النَّارَ **JF**

They eat into their bellies nothing but fire.

If you remove ما and إلا, you are left with يأكلون في بطونهم النار, a regular جملة فعلية.

Note that these templates can also be used when the sentence structure is irregular. Take a look at the example below.

وَما عَلَى الرَّسُوْلِ إِلَّا البَلاغُ المُبِيْنُ

The messenger's only obligation is clear conveying.

(lit. There is nothing upon the messenger but clear conveying.)

If you remove ما and إلا, you are left with على الرسول البلاغُ المبينُ, a جملة اسمية made up of a متعلق بالخبر and a مبتدأ مؤخر.

➢ **DRILL 3** *Give the non-negative version of the ayah then translate the negative version.*

to guess – خَرَصَ،يَخْرُصُ possessed - مَسْحُوْر assumption – ظَنّ to follow – اِتَّبَعَ،يَتَّبِعُ

إِنْ هِيَ إِلَّا حِياتُنا الدُّنْيا إِنْ تَتَّبِعُوْنَ إِلَّا رَجُلًا مَسْحُوْرًا

إِنْ يَتَّبِعُوْنَ إِلَّا الظَّنَّ	إِنْ هُمْ إِلَّا يَخْرُصُوْنَ

من الزائدة

Recall that زائد means “extra” or “additional”. The حروف زائدة as a whole are حروف that can attach to an اسم or a fragment without changing its role in the sentence, but adds a new shade of meaning. In the case of من الزائدة, it adds the meaning of **NOT A SINGLE** or **ANY**.

- ➔ Within a **جملة اسمية**, the **من الزائدة** will attach itself to a **مبتدأ**.
- ➔ Within a **جملة فعلية**, the **من الزائدة** will attach itself to a **فاعل** or a **مفعول به**.

Not any من that you see can be considered من الزائدة; it has to meet the following conditions:

1. Will always come in either a **NEGATED SENTENCE** or a **QUESTIONING SENTENCE**
2. The **WORD FOLLOWING** it will always be **COMMON**
3. The sentence should still make sense after its removal.

Take a look at the following examples:

ما لَهُ قلمٌ	ما لَهُ مِن قلمٍ
He doesn’t have a pen.	*He doesn’t have a single pen.*
ما في البيتِ رجُلٌ	ما في البيتِ من رجُلٍ
There is no man in the house.	*There isn’t a single man in the house.*
هل في المَطْبَخِ أكلٌ؟	هل في المَطْبَخِ من أَكلٍ؟
Is there food in the kitchen?	*Is there any food in the kitchen?*

Notice how the من الزائدة latched itself onto the مبتدأ. It changed its status and gave it an additional shade of meaning, but it did not change its role in the sentence.

من الزائدة is very easy to spot in a جملة اسمية. If you have a string of متعلق بالخبر with no اسم in the رفع status, then you have yourself a من زائدة. Also, it will almost always come in "he has…" or "there is…" sentence structures.

Take a look at the following examples:

ما أَتَاهُمْ نَذِيْرٌ	ما أَتَاهُمْ مِنْ نَذِيْرٍ
A warner did not come to them.	*Not a single warner came to them.*
ما تَسْقُطُ وَرَقَةٌ	ما تَسْقُطُ مِنْ وَرَقَةٍ
Not a leaf falls.	*Not a single leaf falls.*
وَمَا يُعَلِّمَانِ أَحَدًا	وَمَا يُعَلِّمَانِ مِنْ أَحَدٍ
They don't teach anyone.	*They don't teach a single person.*
لا يَمْلِكُوْنَ قِطْمِيْرًا	لا يَمْلِكُوْنَ مِنْ قِطْمِيْرٍ
They don't have control over a membrane surrounding a date pit.	*They don't have control over a single membrane surrounding a date pit.*

This ayah is referring to the gods people associate with Allah and how they cannot control the littlest, most insignificant thing.

Notice how the من الزائدة latched itself onto the فاعل in the first two examples and onto the مفعول به in the second two. It changed its status and gave it an additional shade of meaning, but it did not change its role in the sentence.

Recognizing من الزائدة and its role in a جملة فعلية is not as straight forward as recognizing it within a جملة اسمية, but there is a thought process and some clues that can help you out.

If you find, as you are translating, the standard meanings of من do not make any sense. You think it might a من الزائدة. You ask yourself two questions.

1. *Is the sentence negated or does it have a question word at the beginning?*
2. *Is the word that is coming after common?*

If both questions check, use the following hints to help you find what role it is playing in the sentence.

- ✓ If a فعل is لازم, the من الزائدة will definitely be the فاعل, as it cannot take a مفعول به.
- ✓ If a فعل already has a مفعول به (as an attached pronoun or the like), it will most likely be the فاعل, as most أفعال do not take more than one مفعول به.
- ✓ If the فعل already has an inside doer (not هو or هي), then the من زائدة is certainly the مفعول به.

Once you've determined the role, remove the من الزائدة and see if the sentence still makes sense.

DRILL 4 *Determine what role is the جار ومجرور playing in the ayah, then translate.*

سَقَطَ،يَسْقُطُ – to fall وَرَقَة – leaf زَوال – end أَوْحَى،يُوْحِي – to reveal

مَا تَسْقُطُ مِنْ وَرَقَةٍ _____ مبتدأ فاعل مفعول به

مَا لَكُمْ مِنْ زَوَالٍ _____ مبتدأ فاعل مفعول به

وَما أَسْأَلُكُمْ عَلَيْهِ مِنْ أَجْرٍ _____ مبتدأ فاعل مفعول به

SUMMARY OF NEGATION

NEGATION OF الجملة الفعلية

PAST	PRESENT	FUTURE
Did not past + ما present lightest + لم	*Does not* normal present + ما normal present + لا	*Will not/not yet* present light + لن present lightest + لمّا

NEGATION OF الجملة الاسمية

متعلق بالخبر	خبر	مبتدأ	
normal	باء الزائدة + اسم مجرور OR اسم منصوب *adds the meaning of "at all"*	رفع in normal اسم	**ما**
normal	باء الزائدة + اسم مجرور OR اسم منصوب *adds the meaning of "at all"*	-inside pronoun OR رفع in اسم -outside	**ليس**
normal	x	اسم that is light and نصب	**لا النافية للجنس**

OPTIONS FOR لا

	لا of Negation	لا of Forbidding	لا of Should Not
with فعلa	normal present+ لا *(فاعل) does not (فعل).*	2nd person lightest + لا *Don't (فعل)!*	3rd person lightest + لا *(فاعل) should not (فعل)*

	لا of Categorical Negation	لا of Negation
with an اسم	لا + اسم that is light, common, singular and نصب *There is absolutely no…*	لا + اسم that is heavy, رفع, common, and singular *There is no…*

SHARED TOOLS OF NEGATION

these tools are used both on جملة اسمية and جملة فعلية

من الزائدة

-an extra من. Does not change the role of the word that comes after it

-it has to meet the following conditions:

1. Will always come in either a **NEGATED SENTENCE** or a **QUESTIONING SENTENCE**
2. The **WORD FOLLOWING** it will always be **COMMON**
3. The sentence should still make sense after its removal.

-Within a **جملة اسمية**, the **من الزائدة** will attach itself to a **مبتدأ**.

-Within a **جملة فعلية**, the **من الزائدة** will attach itself to a **فاعل** or a **مفعول به**.

ما + إلا/إن + إلا

-has the meaning of “nothing but” or “only”.

-they are add-ons, they can be removed and the sentence will make sense

CHAPTER 10 VOCABULARY

أَجَلٌ مُسَمًّى appointed time	لِقَاءٌ meeting	عَظْمٌ – عِظَامٌ bones	بَيِّنَةٌ clear evidence
زَكَاةٌ purification/charity	مِسْكِيْنٌ – مَسَاكِيْنُ poor person	تُرَابٌ dirt	طِيْنٌ mud
صِرَاطٌ path	دِيْنٌ religion/judgement	أَمْرٌ – أُمُوْرٌ matter	أَمْرٌ – أَوَامِرُ command
ظَلامٌ – ظُلُمَاتٌ darkness	نُوْرٌ light	غَيْبٌ – غُيُوْبٌ unseen	شَهَادَةٌ witness/what is seen

3-LETTER			
عَقَلَ يَعْقِلُ عَقْلًا	to understand	وَضَعَ يَضَعُ وَضْعًا	to place
شَعَرَ يَشْعُرُ شُعُوْرًا (بِـ)	to feel	شَهِدَ يَشْهَدُ شَهَادَةً	to witness
قَعَدَ يَقْعُدُ قُعُوْدًا	to sit/ to lie in wait	نَزَلَ يَنْزِلُ نُزُوْلًا	to come down
زَعَمَ يَزْعَمُ زَعْمًا	to falsely claim	فَعَلَ يَفْعَلُ فِعْلاً (بـ)	to do
أَذِنَ يَأْذَنُ إِذْنًا		to give permission	
FAMILY II			
أَجَّلَ يُؤَجِّلُ تَأْجِيْلاً	to delay	فَضَّلَ يُفَضِّلُ تَفْضِيْلًا	to prefer
أَذَّنَ يُؤَذِّنُ تَأْذِيْنًا	to call out	أَنْشَأَ يُنْشِئُ إِنْشَاءً	to start/create
FAMILY III			
جَاهَدَ يُجَاهِدُ جِهَادًا وَمُجَاهَدَةً		to strive	
FAMILY IV			
أَعْتَدَ يُعْتِدُ إِعْتادًا	to prepare	أَنْفَقَ يُنْفِقُ إِنْفَاقًا	to spend
أَعْرَضَ يُعْرِضُ إِعْرَاضًا (عن)	to turn away	أَفْلَحَ يُفْلِحُ إِفْلاحًا	to succeed
FAMILY V			
تَوَكَّلَ يَتَوَكَّلُ تَوَكُّلًا (على)		to rely	
FAMILY VIII			
اِكْتَسَبَ يَكْتَسِبُ اِكْتِسَابًا		to earn	

CHAPTER 10 VOCABULARY

ظَلَّ يَظَلُّ to remain…	أَصْبَحَ يُصْبِحُ to become…	كَانَ يَكُوْنُ to be…
لَيْسَ is not…	ما دَامَ as long as…	ما زَالَ/لا يَزَالُ to still be…

المصطلحات

فِعْلٌ نَاقِصٌ incomplete verbs, needs a خبر to be complete

فِعْلٌ تَامٌّ complete verbs, only require a فعل and فاعل

CHAPTER 10 – الأفعال الناقصة

10.1 INTRODUCTION

الأفعال الناقصة are a set of أفعال that are incomplete in meaning. الأفعال الناقصة are also known as كان وأخواتها, or "كان and her sisters". This is because كان is the most commonly used فعل ناقص. Take a look at the list below. Pay attention to the definitions.

1. كانَ، يَكُوْنُ	To be…
2. أَصْبَحَ، يُصْبِحُ	To become…
3. ظَلَّ، يَظَلُّ	To remain…
4. ما زالَ/لا يَزالُ	To still be…
5. ما دامَ	As long as…
6. لَيْسَ	Is not…

Notice that the أفعال above do not convey a complete thought. For example, were you to hear someone say "كانَ" or "He was…" you would be left with the questions "What/who was he?" Compare this to a normal فعل, like "أَكَلَ" or "He ate". This is a complete sentence as it conveys a complete thought.

Because these أفعال are incomplete in meaning, they do not operate like a normal فعل. In fact, a sentence that contains a فعل ناقص is not even considered a جملة فعلية. It is considered a جملة اسمية.

Just as we defined the part before "is" as a مبتدأ and the part after "is" as the خبر orمتعلق بالخبر in a regular جملة اسمية, in this new type of جملة اسمية that we are learning about, the part before "was" (or any of the other sisters of كان) is the مبتدأ and the part after it is the خبر orمتعلق بالخبر.

A key difference, however, is that while the "is" in a regular جملة اسمية is invisible, the "was" (or any of the other أفعال ناقصة) is not. It is considered part of the مبتدأ.

➢ **DRILL 1** *Underline the مبتدأ once, the خبر twice, and the متعلق بالخبر three times.*

1. They remained in the house.
2. Those gangsters became firefighters.
3. Our company is still on the fifth floor.
4. We were surprised.
5. I am still waiting.
6. He is not a student.

10.2 SENTENCE STRUCTURE

As mentioned previously, a sentence that contains a فعل ناقص is considered a جملة اسمية. On a sentence level, it contains a مبتدأ and either a خبر or a متعلق بالخبر. Let us take a closer look at each of these components.

المبتدأ

RECOGNIZING THE مبتدأ IN ENGLISH SENTENCES

In English, the مبتدأ is simply the "was" (or any other فعل ناقص) together with the word or fragment that comes before the "was". In the sentence, "The children were hungry" for example, "the children were" is the مبتدأ.

Let us further dissect the مبتدأ. It is made up of two components:

1) The فعل ناقص, which is simply labeled as a فعل ماض/مضارع ناقص.
2) The word/fragment that comes before it, which is called اسم كان (or any of its sisters)

In the previous example, "the children" is اسم كان and "were" is the فعل ماض ناقص.

➢ **DRILL 2** *Underline the فعل ناقص once, the اسم twice.*

1. They remained in the house.
2. Those gangsters became firefighters.
3. Our company is still on the fifth floor.
4. We were surprised.
5. I am still waiting.
6. He is not a student.

RECOGNIZING THE مبتدأ IN ARABIC SENTENCES

In the type of جملة اسمية we learned previously, the مبتدأ came in all sorts of shapes and sizes. In this type of sentence, the مبتدأ is always made up of two components:

1) A فعل ناقص
2) An اسم that belongs to that فعل ناقص

The rules of the اسم of a فعل ناقص and the rules of a فاعل are **EXACTLY THE SAME**.

There are two types of اسم: **OUTSIDE** and **INSIDE**.

a. When the اسم is outside, it must be مرفوع, must come after the فعل, and the فعل must be in the هو/هي form.
b. When the اسم is a pronoun, it appears inside the فعل, which simply conjugates according to that pronoun.

As mentioned previously. When the اسم is a pronoun, it is an inside اسم and the فعل conjugates according to the pronoun. **MEMORIZE** the charts for all of the أفعال ناقصة.

ماض

هُوَ كانَ	هُما كانا	هُمْ كانُوْا
هِيَ كانَتْ	هُما كانَتا	هُنَّ كُنَّ
أَنْتَ كُنْتَ	أَنْتُما كُنْتُما	أَنْتُمْ كُنْتُمْ
أَنْتِ كُنْتِ	أَنْتُما كُنْتُما	أَنْتُنَّ كُنْتُنَّ
أَنا كُنْتُ		نَحْنُ كُنَّا

مضارع

هُوَ يَكُوْنُ	هُما يَكُوْنانِ	هُمْ يَكُوْنُوْنَ
هِيَ تَكُوْنُ	هُما تَكُوْنانِ	هُنَّ يَكُنَّ
أَنْتَ تَكُوْنُ	أَنْتُما تَكُوْنانِ	أَنْتُمْ تَكُوْنُوْنَ
أَنْتِ تَكُوْنِيْنَ	أَنْتُما تَكُوْنانِ	أَنْتُنَّ تَكُنَّ
أَنا أَكُوْنُ		نَحْنُ نَكُوْنُ

أمر

أَنتَ كُنْ	أَنْتُما كُوْنَا	أَنْتُم كُوْنُوْا
أَنْتِ كُوْنِي	أَنْتُما كُوْنَا	أَنْتُنَّ كُنَّ

نهي

أَنتَ لا تَكُنْ	أَنْتُما لا تَكُوْنَا	أَنْتُم لا تَكُوْنُوْا
أَنْتِ لا تَكُوْنِي	أَنْتُما لا تَكُوْنَا	أَنْتُنَّ لا تَكُنَّ

ماض

هُوَ ظَلَّ	هُما ظَلَّا	هُمْ ظَلُّوْا
هِيَ ظَلَّتْ	هُما ظَلَّتا	هُنَّ ظَلِلْنَ
أَنْتَ ظَلِلْتَ	أَنْتُما ظَلِلْتُما	أَنْتُمْ ظَلِلْتُمْ
أَنْتِ ظَلِلْتِ	أَنْتُما ظَلِلْتُما	أَنْتُنَّ ظَلِلْتُنَّ
أَنا ظَلِلْتُ		نَحْنُ ظَلِلْنا

مضارع

هُوَ يَظَلُّ	هُما يَظَلَّانِ	هُمْ يَظَلُّوْنَ
هِيَ تَظَلُّ	هُما تَظَلَّانِ	هُنَّ يَظْلَلْنَ
أَنْتَ تَظَلُّ	أَنْتُما تَظَلَّانِ	أَنْتُمْ تَظَلُّوْنَ
أَنْتِ تَظَلِّيْنَ	أَنْتُما تَظَلَّانِ	أَنْتُنَّ تَظْلَلْنَ
أَنا أَظَلُّ		نَحْنُ نَظَلُّ

ماض

هُوَ ما زالَ	هُما ما زالَا	هُمْ ما زالُوْا
هِيَ ما زالَتْ	هُما ما زالَتا	هُنَّ ما زِلْنَ
أَنْتَ ما زِلْتَ	أَنْتُما ما زِلْتُما	أَنْتُمْ ما زِلْتُمْ
أَنْتِ ما زِلْتِ	أَنْتُما ما زِلْتُما	أَنْتُنَّ ما زِلْتُنَّ
أَنا ما زِلْتُ		نَحْنُ ما زِلْنا

مضارع

هُوَ لا/ما يَزالُ	هُما لا/ما يَزالانِ	هُمْ لا/ما يَزالُوْنَ
هِيَ لا/ما تَزالُ	هُما لا/ما تَزالانِ	هُنَّ لا/ما يَزَلْنَ
أَنْتَ لا/ما تَزالُ	أَنْتُما لا/ما تَزالانِ	أَنْتُمْ لا/ما تَزالُوْنَ
أَنْتِ لا/ما تَزالِيْنَ	أَنْتُما لا/ما تَزالانِ	أَنْتُنَّ لا/ما تَزَلْنَ
أَنا لا/ما أَزالُ		نَحْنُ لا/ما نَزالُ

ماض

هُوَ ما دامَ	هُما ما داما	هُمْ ما دامُوْا
هِيَ دامَتْ	هُما ما دامَتا	هُنَّ ما دُمْنَ
أَنْتَ ما دُمْتَ	أَنْتُما ما دُمْتُما	أَنْتُمْ ما دُمْتُمْ
أَنْتِ ما دُمْتِ	أَنْتُما ما دُمْتُما	أَنْتُنَّ ما دُمْتُنَّ
أَنا ما دُمْتُ		نَحْنُ ما دُمْنا

***Notice** that ما دام and لَيْسَ (covered previously) only appear in the ماض, but translate in the present. The مضارع is not used. Also notice that the charts for أَصْبَحَ،يُصْبِحُ were not included. This is because the فعل conjugates in a normal way according to the نصر chart.

➢ **DRILL 3** *Translate from English to Arabic.*

1. She was _____
2. We became _____
3. They are still _____
4. He remained _____
5. They (2) are not _____
6. Be (you all)! _____
7. As long as they _____
8. You all were _____
9. Be (you)! _____
10. You all became _____

الخبر/ المتعلق بالخبر

The خبر or متعلق بالخبر is the part after the "was". The خبر can be a single word or a fragment, as is the case with the خبر in an ordinary جملة اسمية.

In Arabic, the only difference between the خبر of a فعل ناقص and a normal خبر is that when a sentence contains a فعل ناقص, **THE خبر IS منصوب.** Contrast this with an ordinary جملة اسمية where the خبر is مرفوع.

As for the متعلق بالخبر, the rules are the same. It is made up of either a جار ومجرور or a ظرف.

As is the case with a normal جملة اسمية, a sentence only requires one of the two to be considered complete.

Take a look at the following examples.

وَكَانَ وَعْدُ رَبِّي حَقًّا
The promise of My master was true.

وَكَانَ عَرْشُهُ على الماء
His throne was on water.

وكَانَ اللهُ واسِعًا حَكِيْمًا
Allah has always been all-encompassing and all-wise.
Note that when كان is used with the attributes of Allah, it translates as "has always been" rather than "was".

أنتم
كُنْتُمْ أَعْداءً
All of you were enemies.

➢ **DRILL 4** *Underline the مبتدأ once, the خبر twice, and the متعلق بالخبر three times.*

وَكَانَ أَمْرُ اللهِ مَفْعُوْلًا — ما دُمْتَ عَلَيْهِ قَائِمًا

فَأَصْبَحْتُمْ بِنِعْمَتِهِ إِخْوَانًا — ظَلَّ وَجْهُهُ مُسْوَدًّا

10.3 ABNORMAL SENTENCE STRUCTURE

The standard order is the مبتدأ followed by the خبر followed by the متعلق بالخبر. Below are the two scenarios of تقديم and تأخير that occur with فعل ناقص sentences.

It is possible for the متعلق بالخبر to come before the خبر.

أنتَ
قَدْ كُنْتَ فِيْنا مَرْجُوًّا
You had been a source of hope amongst us.

It is also possible for the متعلق بالخبر to come before the مبتدأ. This occurs with, but is not limited to, possessive (لَهُ) sentences.

وَكَانَ لَهُ ثَمَرٌ
And he had fruit.
(lit. And for him was fruit.)

فَلَيْسَ عَلَيْكُمْ جُناحٌ

So, there is no blame on you.

Notice that the جار ومجرور comes between the فعل ناقص and its اسم. It never comes before the فعل.

10.4 COMPLEX SENTENCE STRUCTURE

As is the case with a regular جملة اسمية, it is possible for the خبر to be a full sentence. When it comes to كان sentences, the خبر can only be a جملة فعلية.

When the فعل is مضارع and it comes after كان, one of two meaning is conveyed. The first is "was/were - doing" as in "I was cooking." The second is "used to x" as in "I used to cook". Context reveals which of the two meanings is intended.

As is the case with an ordinary جملة اسمية, the مبتدأ and the خبر match in number and gender, so the pronoun inside the مبتدأ (كان) matches with the pronoun inside the فعل مضارع inside the خبر. Know that the status of the فعل remains unchanged. It is always مرفوع.

إِنَّما كُنَّا (نَخُوْضُ وَنَلْعَبُ)

We were only chatting idly and playing.

هما

كانا (يَأْكُلانِ الطَّعامَ)

The two of them used to eat food.

When the فعل inside the خبر is ماض, it implies that the event occurred long ago. This construction is not used in modern Arabic and only appears a few times in the Quran. The pronoun inside كان matches with the pronoun inside the فعل ماض.

أنا

إِنْ كُنْتُ (قُلْتُهُ) فَقَدْ عَلِمْتَهُ

Had I said it long ago, you would have known it.

10.5 TRANSLATING كان SENTENCES

Though a كان sentence is labeled as a جملة اسمية, it translates as a جملة فعلية in terms of the order of translation.

Recall that when translating a جملة فعلية, you translate the فاعل, then the فعل, then the details.

When translating a sentence with a فعل ناقص, you translate the اسم, then the فعل ناقص, then the خبر/متعلق بالخبر.

10.6 NEGATING كان SENTENCES

Though كان sentences are considered جملة اسمية, they are negated the same way a جملة فعلية is negated because they begin with a فعل.

→ To negate in the past, ما+كان or لَمْ+يَكُنْ is used.

*Note that it may be easier to use ما for the time being. This is because many of the أفعال ناقصة are irregular and do not display their جزم in a normal way.

→ To negate in the present ما+يَكُوْنُ or لا+يَكُوْنُ is used.

→ To negate in the future, لَنْ يَكُوْنَ is used.

Note that all the حروف that can come with a normal فعل can come with a فعل ناقص. This includes the حروف جازمة and حروف ناصبة as well as سَوْفَ, س, and قَدْ.

➢ **DRILL 5** *Negate the following sentences.*

سَنُصْبِحُ إِخْوانًا	كُنَّا إِخْوانًا
يَكُوْنُ عَلَيْكَ حَرَجٌ	كانَتْ طالِبَةً هُنا

NEGATION TEMPLATES

There are two negative sentence templates that convey a unique meaning and are used specifically with the word كان. They are:

1) ما كانَ لِـ___ أَنْ___

This template translates as "It is not appropriate for ***X*** to do ***Y***".

X attaches to the لِ. It is usually a pronoun or a proper name.

Y comes after the أَنْ and is a فعل مضارع.

ما كانَ لَهُمْ أَنْ يَدْخُلُوْها

It is not appropriate for them to enter it.

2) ما كانَ___ لِـ___

This template translates as "***X*** would not be one to ***Y***".

X goes in the first blank. It is usually a proper name.

Y goes in the second blank. It is a فعل مضارع.

مَا كَانَ اللهُ لِيُعَذِّبَهُمْ وَأَنْتَ فِيْهِمْ

Allah would not be one to punish them while you are among them.

A SUMMARY OF كان وأخواتها

وأخواتها: look and **act** like a **جملة فعلية**, **labelled** like a **جملة اسمية**.

مبتدأ	خبر	متعلق بالخبر
كان + اسم كان	*status نصب in the اسم-*	*جار ومجرور a-*
*the اسم can be **inside** or*	***OR***	*OR*
outside	*-a full sentence*	*مضاف a special-*

Just like a standard جملة اسمية, we have 3 structures.

	STANDARD STRUCTURE *مبتدأ + خبر/متعلق بالخبر*	**ABNORMAL STRUCTURE** *متعلق بالخبر مقدم + مبتدأ مؤخر*	**COMPLEX STRUCTURE** *مبتدأ + خبر full sentence*
STANDARD JI	هُوَ طَالِبٌ الأَوْلادُ ذَاهِبُوْنَ سُمَيَّةُ فِيْ البَيْتِ	لَهُ قَلَمٌ عِنْدَهُ مَفَاتِيْحُ تَحْتَ الشَّجَرَةِ رَجُلٌ نَائِمٌ	هُوَ (يَقْرَأُ الكِتَابَ) الرَّسُوْلُ (يَنْصَحُكُمْ بِتَقْوَى اللهِ) أَنْتُنَّ (تُعَلِّمْنَهُمْ)
كان	***Translates as:*** *was* كَانَ طَالِبًا كَانَ الأَوْلادُ ذَاهِبِيْنَ كَانَتْ سُمَيَّةُ فِيْ البَيْتِ	***Translates as:*** *used to have* كَانَ لَهُ قَلَمٌ كَانَ عِنْدَهُ مَفَاتِيْحُ كان تَحْتَ الشَّجَرَةِ رَجُلٌ نَائِمٌ	***Translates as:*** *used to do* كانَ (يَقْرَأُ الكِتَابَ) كَانَ الرَّسُوْلُ (يَنْصَحُكُمْ بِتَقْوَى اللهِ) كُنْتُنَّ (تُعَلِّمْنَهُمْ)

ما زال/لا يزال + مضارع *is still doing*	كان + مضارع *used to do*
ما دام + مضارع *remained doing*	أصبح + مضارع *started to do*
ليس + مضارع *does not do*	ظل + مضارع *kept doing*

كان sentences **negate** like a **جملة فعلية**, with the addition of **two templates**.

PAST	PRESENT	FUTURE	TEMPLATES
ما + ماض	لا + مضارع	لن + مضارع منصوب	ما كان لِـ(اسم مجرور) أن (فعل مضارع منصوب) *It is not appropriate for (اسم) to (فعل)*
لم + مضارع مجزوم	ما + مضارع		ما كان (اسم مرفوع) لِـ(فعل مضارع منصوب) *(اسم) was not one to (فعل).*

CHAPTER 11 VOCABULARY

أسماء

شَبْعَانُ – شِبَاعٌ full, satiated	جَائِعٌ - جِيَاعٌ hungry	ظَلامٌ – ظُلُمَاتٌ darkness	ذَكَاءٌ intelligence, mental acuteness
ذَكِيٌّ – أَذْكِيَاءُ smart	حَاجَةٌ – حَوَائِجُ need, necessity	صَادِقٌ truthful	كَاذِبٌ dishonest
وَحِيْدٌ only, exclusive, individual	زَمَنٌ – أَزْمَانٌ time period, duration	نَصِيْبٌ – أَنْصِبَةٌ portion, share, dividend, fate	بُسْتَانٌ – بَسَاتِيْنُ garden

أفعال

مَلَكَ يَمْلِكُ مُلْكًا	to own	حَمَلَ يَحْمِلُ حَمْلًا	to carry
شَمَلَ يَشْمُلُ شُمُوْلًا	to include	خَسِرَ يَخْسَرُ خُسْرَانًا	to lose
كَرِهَ يَكْرَهُ كُرْهًا	to hate	خَسِرُوْا فِيْ كُرَةِ السَّلَّةِ	They lost at basketball.
عَطِشَ يَعْطَشُ عَطَشًا	to become thirsty	شَبِعَ يَشْبَعُ شَبْعًا	to become full
حَرَّكَ يُحَرِّكُ تَحْرِيْكًا	to move (s/t)	قَرَّرَ يُقَرِّرُ تَقْرِيْرًا (على)	to decide on s/t
فَكَّرَ يُفَكِّرُ تَفْكِيْرًا (في)	to contemplate (s/t)	قَرَّرْتُ عَلى أَنْ أَحْفَظَ القُرْآنَ	I decided to memorize the Quran.
عَلَّقَ يُعَلِّقُ تَعْلِيْقَ (على)	to hang/to comment on	شَجَّعَ يُشَجِّعُ تَشْجِيْعًا (ـه، على)	to encourage s/o towards s/t
عَلَّقَ لِبَاسَهُ فِيْ المَخْزَنِ لا تُعَلِّقْ عَلى أَمْرِهِ	He hung his clothes in the closet. Don't comment about on his issue.	شَجَّعَهُ الأُسْتَاذُ عَلى أَنْ يُتَابِعَ دِرَاسَتَهُ	The teacher encouraged him towards completing his studies.
عَبَّرَ يُعَبِّرُ تَعْبِيْرًا (عن)	to express (s/t)	دَافَعَ يُدَافِعُ دِفَاعًا (عن)	to defend (s/o)
عَبِّرْ عَنْ نَفْسِكَ	Express yourself.	المُسْلِمُ يُدَافِعُ عَنْ دِيْنِهِ	A Muslim defends his faith.
أَحْسَنَ يُحْسِنُ إِحْسَانًا	to do with excellence	أَخْرَجَ يُخْرِجُ إِخْرَاجًا	to take out
أَدْخَلَ يُدْخِلُ إِدْخَالًا	to make or let enter	أَخْرِجْهُ مِنْ هُنَا!	Get him out of here.
سَيُدْخِلُ اللهُ المُتَّقِيْنَ الجَنَّةَ	Allah will enter the people of taqwa into Jannah.	تَحَرَّكَ يَتَحَرَّكُ تَحَرُّكًا	to move (oneself)

تَبَيَّنَ يَتَبَيَّنُ تَبَيُّنًا	to become clear	لا تَتَحَرَّكْ فِيْ كُرْسِيِّكَ هَكَذَا	Do not move in your chair like that.
اِتَّصَفَ يَتَّصِفُ اِتِّصَافًا (بـ)	to be described	اِحْتَمَلَ يَحْتَمِلُ اِحْتِمَالًا	to tolerate
يَتَّصِفُ المُؤْمِنُ بِالصِّدْقِ	A Mumin is described with honesty.	لَنْ نَحْتَمِلَ أَذَاهُمْ	We will not tolerate their harm.
اِسْتَعْجَلَ يَسْتَعْجِلُ اِسْتِعْجَالًا	to hasten, urge	اِخْتَلَفَ يَخْتَلِفُ اِخْتِلافًا	to differ

CHAPTER 11 – THE COMPOUND اسم

11.1 INTRODUCTION

There are a handful of tools that appear before a complete sentence and cause it to function like an ordinary اسم. They create what is known as a compound اسم.

11.2 أَنْ AND أَنَّ

We learned that أَنْ makes the فعل after it light. We learned that أَنَّ makes the اسم after it منصوب. That is one function that each of these حروف serve. Both of these حروف, however, serve another function. They transform a sentence into a compound اسم.

أَنْ

Let us begin by studying أَنْ. أَنْ transforms a جملة فعلية into a compound اسم.

Take يَذْهَبُ إلى المسجدِ as an example. It is a normal جملة فعلية. In order to make it function like an اسم, simply place an أَنْ before it. أَنْ يَذْهَبَ إلى المسْجِدِ is a compound اسم and can play the role that any other اسم can play. Take a look at the following example.

يُرِيْدُ أَنْ يَذْهَبَ إِلى المَسْجِدِ

He wants to go to the masjid.

"To go to the masjid" or "أَنْ يَذْهَبَ إلى المَسْجِدِ" answers the questions "What does he want to do?" This means that it is a detail or a مفعول به.

عَلَيْهِ أَنْ يَذْهَبَ إِلى المَسْجِدِ

He has to go to the masjid.
(lit. it is upon him to go to the masjid)

"عَلَيْهِ" is a متعلق بالخبر مقدم. "أَنْ يَذْهَبَ إِلى المَسْجِدِ" is a مبتدأ مؤخر. The "عَلَيْهِ أَنْ..." template is a useful one to remember when saying "x has to ..."

أَنْ تَصُوْمُوْا خَيْرٌ لَكُمْ

That you fast is better for you.

"That you fast" or "أَنْ تَصُوْمُوْا" is that part before the "is". It is serving as a مبتدأ in this sentence.

The technical term for this type of أَنْ is أَنْ المَصْدَرِيَّة.

أَنَّ

Next, let us take a look at أَنَّ. أَنَّ transforms a جملة اسمية into a compound اسم.

Take هُوَ طالِبٌ as an example. It is a normal جملة اسمية. In order to make it function like an اسم, simply place an أنّ before it.

أَنَّهُ طالِبٌ is a compound اسم and can play the role of a regular ism.

وَيَحْسَبُوْنَ أَنَّهُمْ مُهْتَدُوْنَ

They believe that they are committed to guidance

"That they are committed to guidance" or "أَنَّهُمْ مُهْتَدُوْنَ" answers the question "What do they believe?" This means that it is a detail or a مفعول به. It is labeled as a مفعول به في محل نصب.

تَبَيَّنَ لَهُ أَنَّهُ عَدُوٌّ

That is he is an enemy became clear to him.

تَبَيَّنَ is a فعل لازم and cannot take a مفعول. Here, "أَنَّهُ عَدُوٌّ" is acting as the فاعل. What did the action of becoming clear? That he is an enemy.

11.3 TOOLS THAT CREATE COMPOUND مضاف إليه

Recall that there are a handful of words that indicate time and place. These words are called ظروف and serve as special مضاف. Recall also that an إضافة is a relationship between two اسم. There are a few ظروف, however, that are unusual in that they are not followed by another اسم. Rather, they are followed by a complete sentence. This special set of ظروف turns the sentence that follows them into a compound اسم, which serves as a مضاف إليه.

إِذْ

إذ means "when" and can come with a جملة اسمية and a جملة فعلية, both ماض and مضارع. It translates in the past-tense regardless of what follows it. Take a look at the following examples.

إِذْ أَنْتُمْ قَلِيْلٌ مُسْتَضْعَفِيْنَ فِي الأَرْضِ

جملة اسمية في محل جر مضاف إليه ← ظرف ومضاف

when you were small in number, weakened in the land

The above is an example of إذ followed by a جملة اسمية.

وَإِذْ غَدَوْتَ مِنْ أَهْلِكَ

جملة فعلية في محل جر مضاف إليه ← ظرف ومضاف

when you left your family in the morning

The above is an example of إذ followed by a فعل ماض.

إِذْ تَسْتَغِيْثُوْنَ رَبَّكُمْ

جملة فعلية في محل جر مضاف إليه ← ظرف ومضاف

when you called out to your master for help

The above is an example of إذ followed by a فعل مضارع.

Note that إذ will remain heavy when it does not have a مضاف إليه, as in يَوْمَئِذٍ.

إذا

إذا can come with a جملة اسمية and a جملة فعلية, both ماض and مضارع. It translates differently depending on what follows.

إذا WITH الجملة الاسمية

When it comes with a جملة اسمية, it is called إذا الفجائية, the إذا of surprise, and translates as "suddenly" or "surprisingly".

فَأَلْقاها فَإِذا هِيَ حَيَّةٌ تَسْعَى

جملة اسمية في محل جر
مضاف إليه

ظرف ومضاف

Then he threw it down, and suddenly, it was a fast-moving snake.

إذا WITH الجملة الفعلية

When it comes with a فعل ماض, it is called إذا الشرطية, the conditional إذا, and it pushes the meaning to the future tense. It translates as "when" and always comes with a second part (when x happens, y). Only the first portion (the x) is considered a مضاف. The use of the فعل ماض indicates a single event.

إِذا ذُكِرَ اللهُ وَجِلَتْ قُلُوْبُهُمْ

جملة فعلية في محل جر
مضاف إليه

ظرف ومضاف

When Allah is mentioned (even once), their hearts are humbled.

The use of the فعل مضارع indicates a repeated event.

وَإِذا تُتْلَى عَلَيْهِ آياتُنا وَلَّى مُسْتَكْبِرًا

جملة فعلية في محل جر
مضاف إليه

ظرف ومضاف

And when our miraculous signs are recited to him (repeatedly), he turns away arrogantly.

يَوْمَ

يَوْم means "day" and can come with both a جملة اسمية and a جملة فعلية. In both cases, it translates as "the day on which…"

يَوْمَ هُمْ بارِزُوْنَ

جملة اسمية في محل جر
مضاف إليه

ظرف ومضاف

the day on which they are exposed

يَوْمَ لا يَنْفَعُ مالٌ وَلا بَنُوْنَ

the day on which neither money nor children will be of benefit

Note that يَوْمَ does not come with a فعل ماض.

Also note that though يَوْمَ has the potential to create a compound اسم, it can also act as an ordinary ظرف and can be followed by a regular اسم.

يَوْمَ القِيامَةِ

the day of standing

THE حرف REFERENCE SHEET

أدوات الاستفهام – QUESTIONING WORDS

مَنْ	ماذا/ ما	مَتَى	أَيْنَ	لِماذا	كَيْفَ	هَلْ/ أَ	أَى
who	what	when	where	why	how	did	which

لام التوكيد

DESCRIPTION:

- used for emphasis
- can attach to an اسم or فعل or حرف
- has no grammatical effect
- always takes a فتحة (لَ)

LABEL: لامُ التَّوْكِيْد

EXAMPLES:

وَلَعَبْدٌ مُؤْمِنٌ خَيْرٌ مِنْ مُشْرِكٍ
No doubt, a believing slave is better than a polytheist.

لَتُؤْمِنُنَّ بِهِ وَلَتَنْصُرُنَّهُ
*You will **DEFINITELY** believe in him and help him.*

إِنَّ الإِنْسانَ لَفِيْ خُسْرٍ
Certainly, the human being is definitely in loss.

قَدْ

DESCRIPTION:

- in the Quran, it is always for emphasis or with the meaning “already”
- in modern Arabic, it means “might” when used with the present-tense and “certainly” or “already” when used with the past-tense
- used only with فعل
- has no grammatical effect

LABEL: حرف تَحْقِيْق (with past-tense) /حرف تَقْلِيْل (with present-tense)

EXAMPLE:

قَدْ أَفْلَحَ المُؤْمِنُوْنَ
Certainly, the believers have already succeeded.

قَدْ يَعْلَمُ اللهُ المُعَوِّقِيْنَ مِنْكُمْ
Allah already knows the hinderers among you.

س/سوف

DESCRIPTION:

- used only with the present-tense
- pushes the meaning to the future-tense
- has no grammatical effect

LABEL: حرف اِسْتِقْبَال

EXAMPLE:

سَيَقُوْلُوْنَ ثَلاثَةٌ رابِعُهُمْ كَلْبُهُمْ
They will say "four, the fifth is their dog."

قَالَ سَوْفَ أَسْتَغْفِرُ لَكُمْ رَبِّيْ
He said "I will ask my master for forgiveness for you."

واو استئنافية

DESCRIPTION:

- used to start a new sentence
- has no grammatical effect
- is not translated

LABEL: واو استئنافية/واو الاستئناف

EXAMPLE:

وَاللهُ خَلَقَ كُلَّ دابَّةٍ مِنْ ماءٍ
Allah created every creature from water.

إِمَّا

DESCRIPTION:

- means "either"
- always used twice in a sentence to mean "either x or y"
- has no grammatical effect

LABEL: حرف تَخْيِيْر

EXAMPLE:

إِمَّا أَنْ تُلْقِيَ وِإِمَّا أَنْ نَكُوْنَ أَوَّلَ مَنْ أَلْقَى
Either you throw down, or we will be the first to throw down.

حروف العطف

DESCRIPTION:

- connects two words
- carries over status

LABEL: حرفُ عَطْفٍ

وَ: and

إِنَّ اللهَ وَمَلائِكَتَهُ يُصَلُّوْنَ عَلَى النَّبِيِّ

Certainly Allah and His angels send their blessings to the Prophet.

أَوْ: or

فَهِيَ كَالحِجَارَةِ أَوْ أَشَدُّ قَسْوَةً

So they are like stone or even harder.

ثُمَّ: and then

كَيْفَ تَكْفُرُونَ بِاللَّـهِ وَكُنتُمْ أَمْوَاتًا فَأَحْيَاكُمْ ثُمَّ يُمِيتُكُمْ ثُمَّ يُحْيِيكُمْ ثُمَّ إِلَيْهِ تُرْجَعُونَ

How do you disbelieve in Allah when you were lifeless then he gave life to you, then he will make you lifeless, then he will give you life, then you will be returned to Him?

فَ: and then/so

الَّذِىْ خَلَقَ فَسَوَّاكَ فَعَدَلَكْ

The one who create you then fashioned you perfectly then proportioned you

*Note: ف and ثم differ in that ثم indicates a longer duration of time.

بَلْ: rather

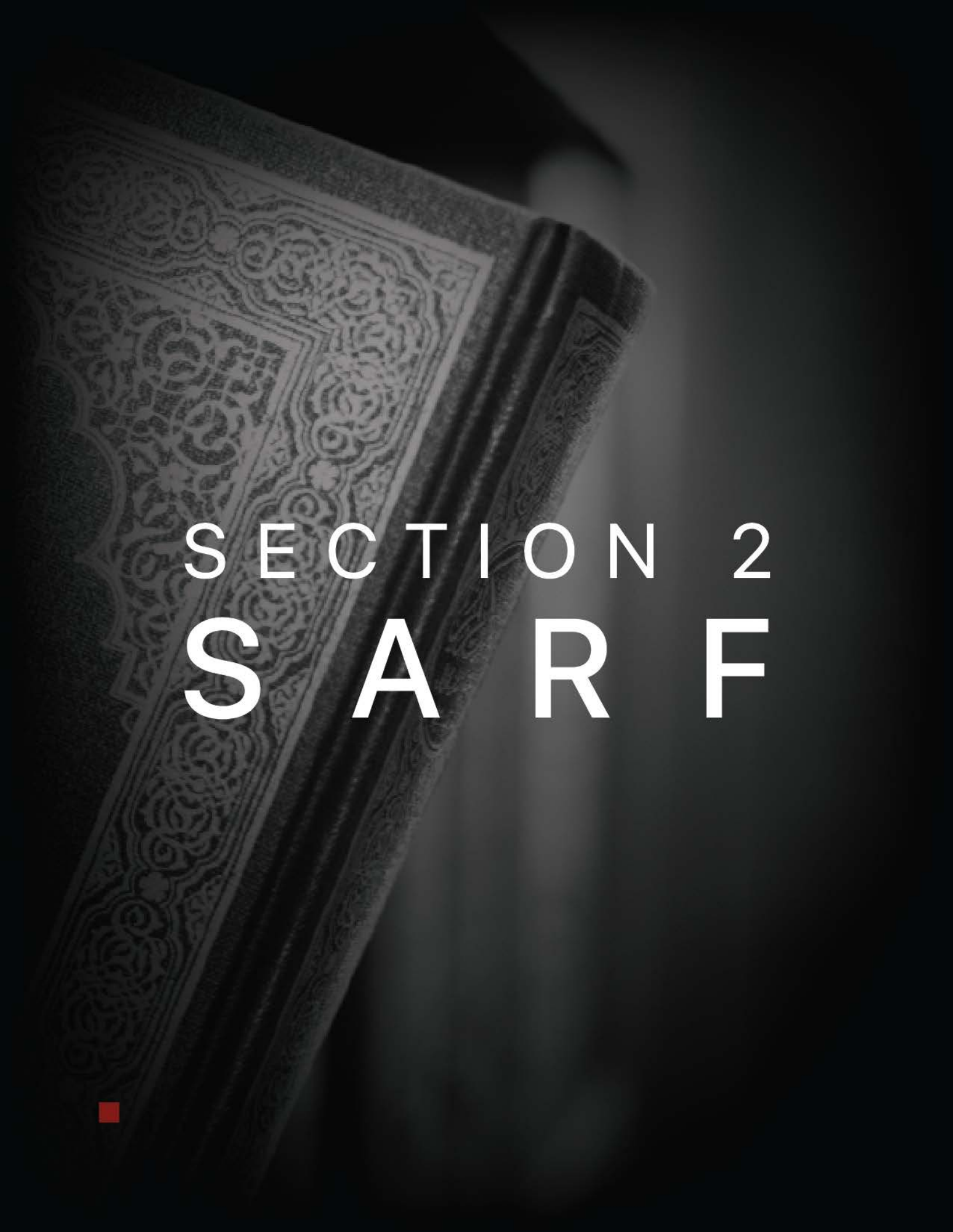
وَقَالُوا اتَّخَذَ اللَّهُ وَلَدًا سُبْحَانَهُ بَل لَّهُ مَا فِي السَّمَاوَاتِ وَالْأَرْضِ

And they said "Allah took a son". He is above that! Rather he has whatever is in the skies and the earth.

لَكِنْ: however

أَسْمِعْ بِهِمْ وَأَبْصِرْ يَوْمَ يَأْتُوْنَنَا لَكِنْ الظَّالِمُوْنَ اليَوْمَ فِي ضَلالٍ مُبِيْنٍ

How clearly they will hear and see on that day that they come to us; however, the wrongdoers today are in clear error.



SECTION 2
SARF

SARF

TEXTBOOK

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CHAPTER 01 – AN INTRODUCTION TO صرف

1.1 WHAT IS صرف?

صرف is the study of word patterns and how meaning can be derived based on these patterns. It is a mechanism through which you can learn to recognize the pattern of a majority of words in the Arabic language. With صرف, you can also construct a multitude of words when given a single word.

1.2 الجامِد والمُشْتَقّ

مُشْتَقّ words are words that you can do the صرف of. They follow a particular pattern and can be manipulated and transformed.

جَامِد words are words that you cannot do the صرف of. They cannot be transformed.

Most words in Arabic are مشتق and some are جامد. In our study of صرف, we will concern ourselves with words that are مشتق.

1.3 THE CONTENTS AND THE CONTAINER

Every مشتق word is made up of two elements:

1) The ***CONTENTS*** of the word
2) The ***CONTAINER*** that the contents sit in

Let us explore these two elements in more detail.

THE CONTENTS

Every word in the Arabic language has root letters. A majority of words have ***THREE*** root letters. These ***ROOT LETTERS*** are what we call the ***CONTENTS*** of the word. The same *contents* can be poured into many different *containers*. When different containers hold the same contents, they also share something in common in terms of the meaning of the word.

Take a look at the words below. Notice that the contents (the root letters ع ل م) appear in every word in that order, but the spelling/shape of the word (the container) is different. Also, notice that though the meanings vary, they are all somehow related.

أَعْلَمُ	مَعْلُوْمَةٌ	عِلْمٌ	تَعَلَّمَ	عَالِمٌ	مُعَلِّمٌ	تَعْلِيْمٌ	عَلَّمَ
more knowledgeable	fact	knowledge	he learned	scholar	teacher	education	he taught

The technical term for the ***CONTENTS*** or the ***ROOT LETTERS*** is الجِذْر. **MEMORIZE** this term and use it.

As for the terminology pertaining to each individual root letter, it is modeled off of the word فعل. The first letter is called فاء الكلمة (the ف of the word in the word فعل). The second letter is called عين الكلمة (the ع of the word in the word فعل). The third letter is called لام الكلمة (the ل of the word in the word فعل).

Take a look below at how the root letters ك ت ب would be termed.

فاء الكلمة	عين الكلمة	لام الكلمة
ك	ت	ب

THE CONTAINER

The container refers to the pattern or the shape of the word. It is the frame in which the contents sit. In any given word, everything aside from the contents (the three-letter root) is part of the container. This includes all حركات as well as any additional letters.

When it comes to containers, we have what we call the FAMILY (الباب) and we have what we call the FAMILY MEMBERS (الصِّيْغَةُ).

Almost every family has the same family members, but every family has unique characteristics.

INTRODUCING THE FAMILY MEMBERS

Every صرف family has the following members.

	FAMILY MEMBER	MEANING	EXAMPLE	MEANING
أفعال	1. الفِعْل المَاضِي	*the past tense فعل*	عَلَّمَ	*he taught*
	2. الفِعْل ألْمُضَارِع	*the present tense فعل*	يُعَلِّمُ	*he teaches*
	3. الفِعْلُ المَاضِيْ المَبْنِيُّ لِلْمَجْهُوْلِ	*the past-passive فعل*	عُلِّمَ	*he was taught*
	4. الفِعْلُ المُضَارِعُ المَبْنِيُّ لِلْمَجْهُوْلِ	*the present passive فعل*	يُعَلَّمُ	*he is taught*
	5. فِعْلُ الأَمْرِ	*the commanding فعل*	عَلِّمْ	*teach!*
	6. فِعْلُ النَّهْيِ	*the forbidding فعل*	لا تُعَلِّمْ	*don't teach!*
أسماء	7. المَصْدَر	*the idea*	تَعْلِيْمًا	*the idea of teaching/education*
	8. اِسْمُ فَاعِلٍ	*the one carrying out an action*	مُعَلِّمٌ	*teacher/the one who teaches*
	9. اِسْمُ مَفْعُوْلٍ	*the one/thing affected by the action*	مُعَلَّمٌ	*one who is taught*
	10. اِسْمُ ظَرْفٍ	*time/place in which the action takes place*	مُعَلَّمٌ	*a time/place of teaching*

Notice that there are four اسم and six فعل.

Each one of these family members (both اسم and فعل) is a container. Each family member looks different depending on what family it belongs to. In other words, the shape of these containers varies from family to family.

Within each family, however, a given member will always look the same. The container will maintain the same shape regardless of the contents within.

Take a look at the following examples of اسم فاعل from a particular family. Notice that the contents vary but the pattern is the same. Say them aloud and notice how they rhyme.

مُرْسِلٌ	مُؤْمِنٌ	مُشْرِكٌ	مُسْلِمٌ	مُصْلِحٌ	مُفْسِدٌ	مُحْسِنٌ
ر س ل	ء م ن	ش ر ك	س ل م	ص ل ح	ف س د	ح س ن

The technical term for "family member" is الصيغة. **MEMORIZE** this term and use it.

Again, the container is whatever remains once the contents have been removed. This includes حركات as well as any extra letters.

➢ **DRILL 1** *Determine the container of the words below using the root letters provided. The first one is done as an example*

ك ت ب	ن ف س	ن ف ق	ش ب ه	ح س ن	ع ل م	و ف ق
مَكْتُوْبٌ	مُتَنافِسٌ	مُنافِقٌ	مُشْتَبِهٌ	أَحْسِنْ	عالِمٌ	تَوْفِيْقٌ
مَـْـُو						

➢ **DRILL 2** *Sort the following words to the best of your ability. Group them with words that share the same container.*

حَافِظٌ	أَسْلَمَ	تَبْدِيْلًا	تَخَوُّفًا	تَلَطُّفًا	نافَقَ	كَاتِبٌ	تَكْبِيْرًا
مَسْكُوْبٌ	كَاتَبَ	تَدَبُّرًا	مَحْفُوْظٌ	أَوْجَسَ	مَوْجُوْدٌ	أَكْبَرَ	تَكَبُّرًا
	أَنْفَقَ	تَسْلِيْمًا	جَاهَدَ	نَاصِرٌ	تَكْلِيْمًا	مَأْكُوْلٌ	ضَاعَفَ

THE FAMILIES

If every family has more or less the same members, what sets one family apart from another? The answer is that each family is distinguished by a set of characteristics unique to that family.

Some families, for example, may be characterized by an extra شدة as part of the container. Some may be characterized by an extra أَلِف as part of the container. Some may be characterized by an extra ت as part of the container.

Take a look at the words below. This is a set of family members belonging to the same family. Notice that though the members are different, they all share a common trait. In this case, it is the extra ت and the extra شدة.

تَكَلَّمَ يَتَكَلَّمُ تَكَلُّمًا مُتَكَلِّمٌ تَكَلَّمْ مُتَكَلَّمٌ

Take a look at the words below. This is a set of family members belonging to the same family. Notice that though the members are different, they all share a common trait. In this case, it is the extra ا.

جاهَدَ يُجاهِدُ جِهادًا مُجاهَدَةً مُجاهِدٌ مُجاهَدٌ

These distinct family features are what distinguish صرف families from each other.

The technical term for "family" is الباب. **MEMORIZE** this term and use it.

1.4 المُجَرَّد والمَزِيْد فِيْهِ

All صرف families can be grouped into two large groups. They are:

1) المُجَرَّد
2) المَزِيْد فِيْه

المجرد/

The distinguishing feature of مجرد families is that their container (in the هو version of the past-tense) has no extra letters; it consists only of حركات. Take a look at the following examples.

نَصَرَ كَرُمَ سَمِعَ ضَرَبَ فَهِمَ كَبُرَ

Notice that there are no extra letters outside of the three-letter root. In مجرد families, the only thing that distinguishes one family from another is the حركات.

مجرد families are also unique in that they have extra family members. In addition to the family members mentioned previously, they have the following.

FAMILY MEMBER	MEANING	EXAMPLE	MEANING
1. اسم آلَة	*tools/devices*	مِيْزَانٌ	*a tool used to weigh (scale)*
2. اسم تَفْضِيْل	*comparatives/superlatives*	أَكْبَرُ	*bigger*
3. اسم صِفَة	*adjectives (for permanent qualities)*	كَرِيْمٌ	*noble/generous*
4. اسم مُبالَغَة	*a hyperbolized form of the اسم فاعل*	خَوَّانٌ	*a constant traitor*

These أسماء will never appear in مزيد فيه families.

المزيد فيه

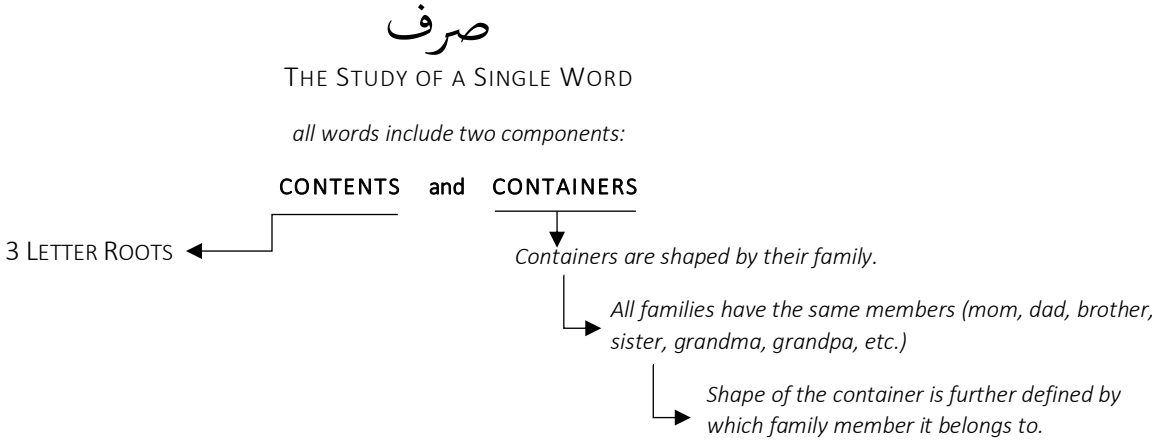
The distinguishing feature of مزيد فيه families is that the container always consists of extra letters in addition to the حركات.

Take a look at the following examples from مزيد فيه families. Notice that there are always extra letters outside of the three-letter root.

اِنْقَلَبَ　　أَسْلَمَ　　جاهَدَ　　تَفَرَّقَ　　تَعَاوَنَ　　اِسْتَغْفَرَ

We will begin our study of صرف by learning the مزيد فيه families.

1.5 – CHAPTER SUMMARY


صرف
THE STUDY OF A SINGLE WORD
all words include two components:
CONTENTS and CONTAINERS
3 LETTER ROOTS
Containers are shaped by their family.
All families have the same members (mom, dad, brother, sister, grandma, grandpa, etc.)
Shape of the container is further defined by which family member it belongs to.

VOCABULARY – ثلاثي مزيد فيه

Family II			
نَزَّلَ يُنَزِّلُ تَنْزِيْلًا	to send down	فَرَّقَ يُفَرِّقُ تَفْرِيْقًا	to separate
بَشَّرَ يُبَشِّرُ تَبْشِيْرًا	to give good news	سَبَّحَ يُسَبِّحُ تَسْبِيْحًا	to declare perfection

Family III			
عَاهَدَ يُعَاهِدُ عِهَادًا وَمُعَاهَدَةً	to take an oath	عَاقَبَ يُعَاقِبُ عِقَابًا وَمُعَاقَبَةً	to punish
نَافَقَ يُنَافِقُ نِفَاقًا وَمُنَافَقَةً	to act hypocritically	هَاجَرَ يُهَاجِرُ هِجَارًا وَمُهَاجَرَةً	to migrate
حَاسَبَ يُحَاسِبُ حِسَابًا وَمُحَاسَبَةً	to hold to account	قَاتَلَ يُقَاتِلُ قِتَالًا وَمُقَاتَلَةً	to fight

Family IV			
أَسْلَمَ يُسْلِمُ إِسْلامًا	to submit	أَنْكَرَ يُنْكِرُ إِنْكَارًا	to refuse to accept
أَغْرَقَ يُغْرِقُ إِغْرَاقًا	to make s/o drown	أَنْبَأَ يُنْبِئُ إِنْبَاءً	to inform
أَنْبَتَ يُنْبِتُ إِنْبَاتًا	to bring to life/cultivate	أَعْلَنَ يُعْلِنُ إِعْلانًا	to announce/publicize

Family V			
تَفَرَّقَ يَتَفَرَّقُ تَفَرُّقًا	to become separated	تَنَزَّلَ يَتَنَزَّلُ تَنَزُّلًا	to come down
تَقَبَّلَ يَتَقَبَّلُ تَقَبُّلًا	to accept	تَرَبَّصَ يَتَرَبَّصُ تَرَبُّصًا	to sit in waiting
تَكَبَّرَ يَتَكَبَّرُ تَكَبُّرًا	to be arrogant	تَطَهَّرَ يَتَطَهَّرُ تَطَهُّرًا	to purify oneself

Family VI			
تَعَاوَنَ يَتَعَاوَنُ تَعَاوُنًا	to cooperate	تَقَابَلَ يَتَقَابَلُ تَقَابُلًا	to face (each other)
تَخَاصَمَ يَتَخَاصَمُ تَخَاصُمًا	to be in conflict	تَظَاهَرَ يَتَظَاهَرُ تَظَاهُرًا	to show outwardly
تَنَازَعَ يَتَنَازَعُ تَنَازُعًا		to disagree/dispute	

Family VII			
اِنْقَلَبَ يَنْقَلِبُ اِنْقِلابًا	to turn/become	اِنْبَجَسَ يَنْبَجِسُ اِنْبِجَاسًا	to gush out
اِنْطَلَقَ يَنْطَلِقُ اِنْطِلاقًا	to be free/to race	اِنْبَعَثَ يَنْبَعِثُ اِنْبِعَاثًا	to be dispatched
اِنْصَرَفَ يَنْصَرِفُ اِنْصِرَافًا	to leave	اِنْهَمَرَ يَنْهَمِرُ اِنْهِمَارًا	to pour
اِنْفَجَرَ يَنْفَجِرُ اِنْفِجَارًا	to burst forth	اِنْفَطَرَ يَنْفَطِرُ اِنْفِطَارًا	to split

Family VIII			
اِقْتَرَبَ يَقْتَرِبُ اِقْتِرَابًا	to come close	اِنْتَشَرَ يَنْتَشِرُ اِنْتِشَارًا	to scatter/spread

اِقْتَتَلَ يَقْتَتِلُ اِقْتِتالًا	to fight against one another	اِجْتَنَبَ يَجْتَنِبُ اِجْتِنَابًا	to avoid

FAMILY IX			
اِخْضَرَّ يَخْضَرُّ اِخْضِرَارًا	to become green	اِصْفَرَّ يَصْفَرُّ اِصْفِرَارًا	to become yellow
اِسْوَدَّ يَسْوَدُّ اِسْوِدَادًا	to become black	اِبْيَضَّ يَبْيَضُّ اِبْيِضَاضًا	to become white

FAMILY X			
اِسْتَغْفَرَ يَسْتَغْفِرُ اِسْتِغْفَارًا	to seek forgiveness	اِسْتَهْزَأَ يَسْتَهْزِئُ اِسْتِهْزَاءً (بـ)	to mock
اِسْتَكْبَرَ يَسْتَكْبِرُ اِسْتِكْبَارًا	to be arrogant	اِسْتَعْجَلَ يَسْتَعْجِلُ اِسْتِعْجَالًا	to expedite
اِسْتَضْعَفَ يَسْتَضْعِفُ اِسْتِضْعَافًا	to oppress/deem weak	اِسْتَأْذَنَ يَسْتَأْذِنُ اِسْتِئْذَانًا	to seek permission

CHAPTER 02 – ثلاثي مزيد فيه

2.1 INTRODUCTION

Recall that the مزيد فيه families are characterized by the extra letters that are part of the container. There are nine مزيد فيه families, each with unique family features. As we learn each family, we will learn these unique features. By the end of this chapter, we will be able to look at any مزيد فيه word and determine what family (باب) it comes from, which family member (صِيْغَة) it is, and what the root letters (جِذْر) are.

We will be using the following template to recite and memorize the صرف of each family. The highlighted portions are not actual family members. They are included in the oral recitation of صرف for flow. الأمر منه loosely translates as "the commanding version is…". والنهي عنه loosely translates as "and the forbidding version is…" والظرف منه loosely translates as "and the ظرف is…"

فعل ماض	فعل مضارع	مصدر	فهو اسم فاعل
فعل ماض مجهول	فعل مضارع مجهول	مصدر	فهو اسم مفعول
الأمر منه أمر	والنهي عنه نهي	والظرف منه ظرف	

This chart is what is known as الصرف الصغير, or "small صرف".

Notice, however, that there are 6 أفعال and 4 أسماء. Now recall that every فعل can conjugate 14 different ways depending on the inside pronoun. Also recall that every اسم can go through the مسلم chart and conjugate 18 different ways (if it is a human word) or 9 different ways (if it is a non-human word).

Doing the complete فعل chart for each فعل and the مسلم chart for each اسم is what is known as الصرف الكبير or "big صرف".

Though we will focus on memorizing the الصرف الصغير be prepared to encounter and recognize أفعال in any form and أسماء in any status, number, and gender.

2.2 FAMILY II – باب تَفْعِيْل

FAMILY FEATURES/CLASSIFICATION

The first family we will learn is known as "family II" in modern, Western academics. In the classical Arabic tradition, it is known as باب تَفْعِيْل. Notice that the family name is modeled after the مصدر.

We will insert the sample root letters (ع ل م) into this family in order to aid our memorization. **MEMORIZE** the chart below.

Notice the شَدَّة on the عين الكلمة of most of the words and the ضَمَّة on the مضارع. This family is classified as a شدة family and a ضمة family.

Root letters are always variable. In order to be able to recognize a member of this family even when the root letters change, you must be able to recognize the constants. Each of these words have elements that always remain the same regardless of the root letters within. The constants are highlighted in the chart below.

➢ **DRILL 1** *Determine the صيغة of the following words. Once you have found the constants in each word, extract the جذر.*

WORD	صيغة	جذر	WORD	صيغة	جذر
تَسْلِيْمًا			تَبَّرْنا		
مُخَلَّقَةٍ			نُبَدِّلُ		
مُبَشِّرِيْنَ			نُزِّلَتْ		

CONSTRUCTION

When it comes to constructing words and inserting different sets of root letters into a family, it helps to use the root letters (ف ع ل) as a standard placeholder. Whenever you want to place a particular set of root letters into a family, you can simply swap the ف out for the first root letter, the ع out for the middle root letter, and the ل out for the last root letter. Everything aside from the letters ف ع ل remains constant

فَعَّلَ	يُفَعِّلُ	تَفْعِيْلًا	فَهُوَ مُفَعِّلٌ
فُعِّلَ	يُفَعَّلُ	تَفْعِيْلًا	فَهُوَ مُفَعَّلٌ
الأمر منه فَعِّلْ	والنهي عنه لا تُفَعِّلْ	والظرف منه مُفَعَّلٌ	

➢ **DRILL** 2 *Insert the root letters below into family II. Do the صرف صغير orally.*

ب د ل　　س ل م　　س ب ح　　ش ب ه　　ح س ن　　ف ر ق　　و ف ق

RHETORICAL IMPLICATIONS OF FAMILY II

Each of the مزيد فيه families has a number of traits or implications associated with it. The most common ones are listed below. Keep in mind that they do not always apply.

Words from this family are generally مُتَعَدٍّ and indicate that the action is repetitive and is taking place over a long period of time. The word نَزَّلَ for example, means to reveal gradually and repetitively over time. This فِعْل is used to talk about the revelation of the Quran over the period of 23 years.

This pattern can also imply hyperbole in some cases. The word قَتَّلَ for example means to massacre, whereas قَتَلَ simply means to kill.

2.3 FAMILY III – باب مُفَاعَلَة

FAMILY FEATURES/CLASSIFICATION

Family III or باب مُفَاعَلَة is characterized by the extra ألف as well as the ضمة on the مضارع. It is classified as an ألف family and a ضمة family.

We will insert the sample root letters (ج هد) into this family in order to aid our memorization. **MEMORIZE** the chart below. The constants are highlighted.

جَاهَدَ يُجَاهِدُ جِهَادًا وَمُجَاهَدَةً فَهُوَ مُجَاهِدٌ

جُوْهِدَ يُجَاهَدُ جِهَادًا وَمُجَاهَدَةً فَهُوَ مُجَاهَدٌ

جَاهِدْ لا تُجَاهِدْ مُجَاهَدٌ

Also notice that this family has two مصدر. The two are interchangeable in terms of meaning, though the second one is more commonly used in modern Arabic.

➢ **DRILL 3** *Determine the صيغة and باب and جذر of the following words.*

WORD	صيغة	باب	جذر	WORD	صيغة	باب	جذر
قِتَالًا				حَارَبَ			
عُوْقِبْتُمْ				مَسَلَّمَةٌ			
كُذِّبَ				يُضَاعَفُ			

CONSTRUCTION

Use the root letters (ف ع ل) as a standard placeholder. Whenever you want to place a particular set of root letters into a family, you can simply swap the ف out for the first root letter, the ع out for the middle root letter, and the ل out for the last root letter. Everything else stays the same.

فَاعَلَ	يُفَاعِلُ	فِعَالًا وَمُفَاعَلَةً	فَهُوَ مُفَاعِلٌ
فُوعِلَ	يُفَاعَلُ	فِعَالًا وَمُفَاعَلَةً	فَهُوَ مُفَاعَلٌ
الأمر منه فَاعِلْ	والنهي عنه لا تُفَاعِلْ	والظرف منه مُفَاعَلٌ	

➢ **DRILL 4** *Insert the root letters below into family III. Do the صرف صغير orally.*

ع ق ب ج د ل ح س ب ن ف ق ع ه د ب ش ر ف ر ق

RHETORICAL IMPLICATIONS OF FAMILY III

Words from this family often imply that the action is directed from one individual/party towards another individual/party. The word عَاقَبَ for example, means to punish. Punishment is something that one individual/party does to another.

2.4 FAMILY IV – باب إِفْعَال

FAMILY FEATURES/CLASSIFICATION

Family IV or باب إِفْعَال is characterized by the همزة on the ماض, مصدر, and أمر as well as the ضمة on the مضارع. It is classified as a همزة family and a ضمة family.

We will insert the sample root letters (س ل م) into this family in order to aid our memorization. **MEMORIZE** the chart below. The constants are highlighted.

أَسْلَمَ يُسْلِمُ إِسْلامًا فَهُوَ مُسْلِمٌ

أُسْلِمَ يُسْلَمُ إِسْلامًا فَهُوَ مُسْلَمٌ

أَسْلِمْ لا تُسْلِمْ مُسْلَمٌ

➢ **DRILL** 5 *Determine the صيغة and باب and جذر of the following words.*

WORD	صيغة	باب	جذر	WORD	صيغة	باب	جذر
مُخْرِجٌ				المُجَادَلَةُ			
إِرْصَادًا				أَبْشِرُوْا			
نُبَشِّرُ				تَقْدِيْرًا			

CONSTRUCTION

Use the root letters (ف ع ل) as a standard placeholder. Whenever you want to place a particular set of root letters into a family, you can simply swap the ف out for the first root letter, the ع out for the middle root letter, and the ل out for the last root letter. Everything else stays the same.

أَفْعَلَ	يُفْعِلُ	إِفْعَالًا	فَهُوَ مُفْعِلٌ
أُفْعِلَ	يُفْعَلُ	إِفْعَالًا	فَهُوَ مُفْعَلٌ
الأمر منه أَفْعِلْ	والنهي عنه لا تُفْعِلْ	والظرف منه مُفْعَلٌ	

➢ **DRILL** 6 *Insert the root letters below into family IV. Do the صرف صغير orally.*

ع ر ض ف س د ن ذ ر د ب ر ن ف ق ف ل ح ق ب ل

RHETORICAL IMPLICATIONS OF FAMILY IV

Words from this family are predominantly مُتَعَدٍّ and generally imply that the action was completed immediately and all at once. The word أَنْزَلَ for example, means to send something down immediately and at once.

2.5 FAMILY V – باب تَفَعُّل

FAMILY FEATURES/CLASSIFICATION

Family V or باب تَفَعُّل is characterized by the extra ت and the شدة in all forms, and the فتحات across the ماض and مضارع. It is classified as a ت family, a شدة family, and a فتحة family.

We will insert the sample root letters (ف ر ق) into this family in order to aid our memorization. **MEMORIZE** the chart below. The constants are highlighted.

تَفَرَّقَ	يَتَفَرَّقُ	تَفَرُّقًا	فَهُوَ	مُتَفَرِّقٌ
تُفُرِّقَ	يُتَفَرَّقُ	تَفَرُّقًا	فَهُوَ	مُتَفَرَّقٌ
تَفَرَّقْ	لا تَتَفَرَّقْ			مُتَفَرَّقٌ

DO NOT CONFUSE THIS FAMILY WITH FAMILY II (باب تفعيل). THOUGH THEY BOTH HAVE A شدة AS A SHARED FAMILY FEATURE, THIS FAMILY IS DISTINGUISHED BY THE EXTRA ت.

➢ **DRILL** 7 *Determine the صيغة and باب and جذر of the following words.*

WORD	صيغة	باب	جذر	WORD	صيغة	باب	جذر
يُتَقَبَّلُ				يُقَلِّبُ			
مُتَكَبِّرٍ				كَبِّرْ			
مُهَاجِرٌ				الحِسابِ			

CONSTRUCTION

Use the root letters (ف ع ل) as a standard placeholder. Whenever you want to place a particular set of root letters into a family, you can simply swap the ف out for the first root letter, the ع out for the middle root letter, and the ل out for the last root letter. Everything else stays the same.

تَفَعَّلَ	يَتَفَعَّلُ	تَفَعُّلًا	فَهُوَ مُتَفَعِّلٌ
تُفُعِّلَ	يُتَفَعَّلُ	تَفَعُّلًا	فَهُوَ مُتَفَعَّلٌ
الأمر منه تَفَعَّلْ	والنهي عنه لا تَتَفَعَّلْ	والظرف منه مُتَفَعَّلٌ	

➢ **DRILL 8** *Insert the root letters below into family V. Do the صرف صغير orally.*

ف س ح　　ق ط ع　　ه ج د　　ك ب ر　　ط ه ر　　ع ل م　　ر ب ص

RHETORICAL IMPLICATIONS OF FAMILY V

Words from this family are predominantly لازم and can sometimes imply that the action took effort to complete.

2.6 FAMILY VI – باب تَفَاعُل

FAMILY FEATURES/CLASSIFICATION

Family VI or باب تَفَاعُل is characterized by the extra ت, the extra ا, and the فتحات across the ماض and مضارع.

It is classified as a ت family, an ا family, and a فتحة family.

We will insert the sample root letters (ع و ن) into this family in order to aid our memorization.

MEMORIZE the chart below. The constants are highlighted.

تَعَاوَنَ	يَتَعَاوَنُ	تَعَاوُنًا	فَهُوَ مُتَعَاوِنٌ
تُعُوْوِنَ	يُتَعَاوَنُ	تَعَاوُنًا	فَهُوَ مُتَعَاوَنٌ
تَعَاوَنْ	لا تَتَعَاوَنْ		مُتَعَاوَنٌ

DO NOT CONFUSE THIS FAMILY WITH FAMILY III (باب مفاعلة). THOUGH THEY BOTH HAVE AN ألف AS A SHARED FAMILY FEATURE, THIS FAMILY IS DISTINGUISHED BY THE EXTRA ت.

➢ **DRILL** 9 *Determine the صيغة and باب and جذر of the following words.*

WORD	صيغة	باب	جذر	WORD	صيغة	باب	جذر
أَنْفَقْتُمْ				مُتَفَرِّقَةٍ			
التَّكَاثُرُ				يَتَلاوَمُوْنَ			
أَلَّفَ				عَاهَدُوْا			

CONSTRUCTION

Use the root letters (ف ع ل) as a standard placeholder. Whenever you want to place a particular set of root letters into a family, you can simply swap the ف out for the first root letter, the ع out for the middle root letter, and the ل out for the last root letter. Everything else stays the same.

تَفَاعَلَ	يَتَفاعَلُ	تَفَاعُلًا	فَهُوَ مُتَفَاعِلٌ
تُفُوْعِلَ	يُتَفَاعَلُ	تَفَاعُلًا	فَهُوَ مُتَفَاعَلٌ
الأمر منه تَفَاعَلْ	والنهي عنه لا تَتَفَاعَلْ	والظرف منه مُتَفَاعَلٌ	

➢ **DRILL 10** *Insert the root letters below into family VI. Do the صرف صغير orally.*

ق ب ل ن ز ع ن ص ر ت ب ع ظ ه ر ق س م خ ص م

RHETORICAL IMPLICATIONS OF FAMILY VI

Words from family VI usually imply that the action took place between two parties. The word تَسَاءَلَ for example, means to ask one another. تَلاوَمَ means to blame one another. تَعَاوَنَ means to cooperate with each other.

2.7 FAMILY VII – باب اِنْفِعَال

FAMILY FEATURES/CLASSIFICATION

Family VII or باب اِنْفِعَال is characterized by the extra ن in all the forms and the اِ (همزة الوصل) in the ماض, مصدر, and أمر. It is known as the اِنْـ family and classified as a هَمْزَةُ الوَصْلِ family.

We will insert the sample root letters (ق ل ب) into this family in order to aid our memorization.

Notice that this family does not have passives. This is because it is always لازم and ***CANNOT BE MADE PASSIVE***.

MEMORIZE the chart below. The constants are highlighted.

اِنْقَلَبَ يَنْقَلِبُ اِنْقِلابًا فَهُوَ مُنْقَلِبٌ

اِنْقَلِبْ لا تَنْقَلِبْ مُنْقَلَبٌ

➢ **DRILL 11** *Determine the صيغة and باب and جذر of the following words.*

WORD	صيغة	باب	جذر	WORD	صيغة	باب	جذر
اِنْبَجَسَتْ				مُنْهَمِرٌ			
مُتَبَرِّجاتٍ				يَتَخَافَتُوْنَ			
مُنْقَلَبٍ				اِنْسَلَخَ			

CONSTRUCTION

Use the root letters (ف ع ل) as a standard placeholder. Whenever you want to place a particular set of root letters into a family, you can simply swap the ف out for the first root letter, the ع out for the middle root letter, and the ل out for the last root letter. Everything else stays the same.

اِنْفَعَلَ	يَنْفَعِلُ	اِنْفِعَالًا	فَهُوَ مُنْفَعِلٌ
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الأمر منه اِنْفَعِلْ	والنهي عنه لا تَنْفَعِلْ	والظرف منه مُنْفَعَلٌ	

➢ **DRILL** 12 *Insert the root letters below into family VII. Do the صرف صغير orally.*

ص ر ف ف ط ر ب ج س ب ع ث ط ل ق ف ج ر س ل خ

RHETORICAL IMPLICATIONS OF FAMILY VII

Words from family VII are always لازم. In many cases, the English translation of words from this family sound passive. اِنْقَلَبَ for example, means to be turned around. اِنْفَطَرَ means to be split. Notice that the English sounds passive even though the فعل is not مجهول.

2.8 FAMILY VIII – باب اِفْتِعَال

FAMILY FEATURES/CLASSIFICATION

Family VIII or باب اِفْتِعَال is characterized by the extra ت after the first root letter in all the forms and the اِ (همزة الوصل) in the ماض, مصدر, and أمر. It is known as the اِقْـ family and is classified as a همزة الوصل family.

We will insert the sample root letters (ق ر ب) into this family in order to aid our memorization. **MEMORIZE** the chart below. The constants are highlighted.

اِقْتَرَبَ	يَقْتَرِبُ	اِقْتِرَابًا	فَهُوَ	مُقْتَرِبٌ
أُقْتُرِبَ	يُقْتَرَبُ	اِقْتِرَابًا	فَهُوَ	مُقْتَرَبٌ
اِقْتَرِبْ	لا تَقْتَرِبْ			مُقْتَرَبٌ

DO NOT CONFUSE THIS FAMILY WITH THE اِنْ FAMILY. THOUGH THEY BOTH RHYME, FAMILY VII IS DISTINGUISHED BY THE ن IMMEDIATELY FOLLOWING THE اِ WHEREAS FAMILY VIII IS DISTINGUISHED BY THE ت ONE LETTER AWAY FROM THE اِ.

When you see a ن and a ت together (e.g. اِنْتَقَمَ), the ت ***ALWAYS TAKES PRECEDENCE*** and it is from family VIII.

➢ **DRILL 13** *Determine the صيغة and باب and جذر of the following words.*

WORD	صيغة	باب	جذر	WORD	صيغة	باب	جذر
اِنْتِقَامٍ				اِنْتَصَرَ			
مُنافِقُوْنَ				اِنْفَجَرَتْ			
مُثْقَلَةٌ				مُشْتَبِهًا			

CONSTRUCTION

Use the root letters (ف ع ل) as a standard placeholder. Whenever you want to place a particular set of root letters into a family, you can simply swap the ف out for the first root letter, the ع out for the middle root letter, and the ل out for the last root letter. Everything else stays the same.

اِفْتَعَلَ	يَفْتَعِلُ	اِفْتِعَالًا	فَهُوَ مُفْتَعِلٌ
اُفْتُعِلَ	يُفْتَعَلُ	اِفْتِعَالًا	فَهُوَ مُفْتَعَلٌ
الأمر منه اِفْتَعِلْ	والنهي عنه لا تَفْتَعِلْ	والظرف منه مُفْتَعَلٌ	

➢ **DRILL** 14 *Insert the root letters below into family VIII. Do the صرف صغير orally.*

ج ه د ل ز م ن ش ر س م ع ن ص ر خ ل ف غ س ل

RHETORICAL IMPLICATIONS OF FAMILY VIII

Words from family VIII are usually لازم. It can sometimes imply hyperbole. The word سَمِعَ for example, means to hear, whereas the word اِسْتَمَعَ means to listen carefully.

2.9 FAMILY IX – باب اِفْعِلَال

FAMILY FEATURES/CLASSIFICATION

Family IX or باب اِفْعِلَال is characterized by the شدة on the لام الكلمة. This family is only used for colors (meaning to turn x color) and is classified as a همزة الوصل family.

We will insert the sample root letters (ح م ر) into this family in order to aid our memorization.

MEMORIZE the chart below. The constants are highlighted.

اِحْمَرَّ يَحْمَرُّ اِحْمِرَارًا فَهُوَ مُحْمَرٌّ

اِحْمَرَّ اِحْمَرِّ اِحْمَرِرْ لا تَحْمَرَّ لا تَحْمَرِّ لا تَحْمَرِرْ مُحْمَرٌّ

Notice that this family does not have passives. This is because it is always لازم and ***CANNOT BE MADE PASSIVE***. Also notice that there are three versions of the أمر and نهي. They are all interchangeable. Also notice that in this family, the اسم فاعل and ظرف are identical.

➢ **DRILL 15** *Determine the صيغة and باب and جذر of the following words.*

WORD	صيغة	باب	جذر	WORD	صيغة	باب	جذر
مُخْضَرَّةً				تَيَمَّمُوْا			
اِبْيَضَّتْ				مُشْرِكَاتٌ			
سَوَّلَتْ				تَشَابَهَتْ			

CONSTRUCTION

Use the root letters (ف ع ل) as a standard placeholder. Whenever you want to place a particular set of root letters into a family, you can simply swap the ف out for the first root letter, the ع out for the middle root letter, and the ل out for the last root letter. Everything else stays the same.

اِفْعَلَّ	يَفْعَلُّ	اِفْعِلاَلًا	فَهُوَ مُفْعَلٌّ

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الأمر منه اِفْعَلَّ اِفْعَلِّ اِفْعَلِلْ	والنهي عنه لا تَفْعَلَّ لا تَفْعَلِّ لا تَفْعَلِلْ	والظرف منه مُفْعَلٌّ	

➢ **DRILL** 16 *Insert the root letters below into family IX. Do the صرف صغير orally.*

ز ر ق خ ض ر ص ف ر ب ي ض س و د

2.10 FAMILY X – باب اِسْتِفْعَال

FAMILY FEATURES/CLASSIFICATION

Family X or باب اِسْتِفْعَال is characterized by the extra سْت in all the forms and the اِ (همزة الوصل) in the ماض, مصدر, and أمر. It is known as the اِسْت family and classified as a همزة الوصل family.

We will insert the sample root letters (غ ف ر) into this family in order to aid our memorization. **MEMORIZE** the chart below. The constants are highlighted.

اِسْتَغْفَرَ	يَسْتَغْفِرُ	اِسْتِغْفَارًا	فَهُوَ مُسْتَغْفِرٌ
أُسْتُغْفِرَ	يُسْتَغْفَرُ	اِسْتِغْفَارًا	فَهُوَ مُسْتَغْفَرٌ
اِسْتَغْفِرْ	لا تَسْتَغْفِرْ		مُسْتَغْفَرٌ

➢ **DRILL 17** *Determine the* صيغة *and* باب *and* جذر *of the following words.*

WORD	صيغة	باب	جذر	WORD	صيغة	باب	جذر
اِسْتَفْتَحُوْا				سَاهَمَ			
يَسْتَمِعُوْنَ				إِحْسانًا			
مُسْوَدًّا				اِسْتِكْبَارًا			

CONSTRUCTION

Use the root letters (ف ع ل) as a standard placeholder. Whenever you want to place a particular set of root letters into a family, you can simply swap the ف out for the first root letter, the ع out for the middle root letter, and the ل out for the last root letter. Everything else stays the same.

اِسْتَفْعَلَ	يَسْتَفْعِلُ	اِسْتِفْعَالًا	فَهُوَ مُسْتَفْعِلٌ
اُسْتُفْعِلَ	يُسْتَفْعَلُ	اِسْتِفْعَالًا	فَهُوَ مُسْتَفْعَلٌ
الأمر منه اِسْتَفْعِلْ	والنهي عنه لا تَسْتَفْعِلْ	والظرف منه مُسْتَفْعَلٌ	

➢ **DRILL 18** *Insert the root letters below into family IX. Do the صرف صغير orally.*

ف ت ح ك ب ر م ت ع ق ب ل ب ش ر خ ل ف خ ر ج

RHETORICAL IMPLICATIONS OF FAMILY X

Words from family X usually imply wanting, seeking, or trying. For example, غفر means to forgive and اِسْتَغْفَرَ means to seek forgiveness. نَصَرَ means to help and اِسْتَنْصَرَ means to ask for help.

2.11 – SUMMARY OF مزيد فيه

FAMILY II
عَلَّمَ يُعَلِّمُ تَعْلِيْمًا مُعَلِّمٌ
عُلِّمَ يُعَلَّمُ تَعْلِيْمًا مُعَلَّمٌ
عَلِّمْ لا تُعَلِّمْ مُعَلَّمٌ

FAMILY III
جَاهَدَ يُجَاهِدُ جِهَادًا وَمُجَاهَدَةً مُجَاهِدٌ
جُوْهِدَ يُجَاهَدُ جِهَادًا وَمُجَاهَدَةً مُجَاهَدٌ
جَاهِدْ لا تُجَاهِدْ مُجَاهَدٌ

FAMILY IV
أَسْلَمَ يُسْلِمُ إِسْلامًا مُسْلِمٌ
أُسْلِمَ يُسْلَمُ إِسْلامًا مُسْلَمٌ
أَسْلِمْ لا تُسْلِمْ مُسْلَمٌ

FAMILY V
تَعَلَّمَ يَتَعَلَّمُ تَعَلُّماً مُتَعَلِّمٌ
تُعُلِّمَ يُتَعَلَّمُ تَعَلُّماً مُتَعَلَّمٌ
تَعَلَّمْ لا تَتَعَلَّمْ مُتَعَلَّمٌ

FAMILY VI
تَعَاوَنَ يَتَعَاوَنُ تَعَاوُنًا مُتَعَاوِنٌ
تُعُوْوِنَ يُتَعَاوَنُ تَعَاوُنًا مُتَعَاوَنٌ
تَعَاوَنْ لا تَتَعَاوَنْ مُتَعَاوَنٌ

FAMILY VII
اِنْقَلَبَ يَنْقَلِبُ اِنْقِلابًا مُنْقَلِبٌ
اِنْقَلِبْ لا تَنْقَلِبْ مُنْقَلَبٌ

FAMILY VIII
اِقْتَرَبَ يَقْتَرِبُ اِقْتِرَابًا مُقْتَرِبٌ
أُقْتُرِبَ يُقْتَرَبُ اِقْتِرَابًا مُقْتَرَبٌ
اِقْتَرِبْ لا تَقْتَرِبْ مُقْتَرَبٌ

FAMILY IX
اِحْمَرَّ يَحْمَرُّ اِحْمِرَارًا مُحْمَرٌّ
اِحْمَرَّ اِحْمَرِّ اِحْمَرِرْ لا تَحْمَرَّ لا تَحْمَرِّ لا تَحْمَرِرْ مُحْمَرٌّ

FAMILY X
اِسْتَغْفَرَ يَسْتَغْفِرُ اِسْتِغْفَارًا مُسْتَغْفِرٌ
أُسْتُغْفِرَ يُسْتَغْفَرُ اِسْتِغْفَارًا مُسْتَغْفَرٌ
اِسْتَغْفِرْ لا تَسْتَغْفِرْ مُسْتَغْفَرٌ

If you're looking at an اسم...

Take it **BACK** to its **SINGULAR FORM**!

Does it start with a مُـ?

- **مُـ + كسرة** on the second to last letter = **اسم فاعل**
- **مُـ + فتحة** on the second to last letter = **اسم مفعول** or **ظرف**
  - A ظرف in مزيد فيه cannot have a ة
- If it follows the pattern of مُفَاعَلَة, then it can be a مصدر from form III
- *PINPOINT* the **DISTINCT FAMILY FEATURES** (i.e., does it have an extra ت, an extra ألف, a شدة, etc) to help you determine which family the word is coming from.

If not, we're looking at a **مصدر**, so it should match one of the following patterns:

II. تَعْلِيْم	III. جِهاد مُجاهَدَة	IV. إِسْلام
V. تَعَلُّم	VI. تَعَاوُن	VII. اِنْقِلاب
VIII. اِقْتِراب	IX. اِحْمِرار	X. اِسْتِفْعال

- **STARTS** with إ -> **FAMILY IV**
- **STARTS** with a كسرة -> **FAMILY III**
- **STARTS** with a تـ:
  - تـ + ي = **FAMILY II**
  - تـ + ـُ = **FAMILY V**
  - تـ + ـا + ـُ = **FAMILY VI**
- **STARTS** with اِ:
  - **FAMILIES 7, 8, 9, OR 10**

If you're looking at a فعل...

Take it **BACK** to its **هو FORM**!

Determine your صيغة.

- Past? Present? Passive? Active? Commanding? Forbidding?
  - Use the hints we learned in نحو
- *PINPOINT* the **DISTINCT FAMILY FEATURES** (i.e., does it have an extra ت, an extra ألف, a شدة etc.) to help you determine which family the word is from
- Make sure it **MATCHES UP** with the sample words from that family

RECOGNIZE *the* FAMILY

II
III
IV

Does the PRESENT TENSE have a ضمة on the first letter?

➔ It is either FAMILY II, III, OR IV

- ✓ If it has a شدة, it is from FAMILY II يُعَلِّمُ
- ✓ If has an ألف, it is from FAMILY III يُجَاهِدُ
- ✓ If it has a سكون on the second letter, it is from FAMILY IV يُسْلِمُ

V
VI

Does the PAST TENSE start with a تـ?

➔ It is either FAMILY V OR VI

- ✓ If it has a شدة, it is from FAMILY V تَعَلَّمَ
- ✓ If has an ألف, it is from FAMILY VI تَعَاوَنَ

***These families will get a فتحة in the COMMAND!

VII

Is the SECOND LETTER a ن?

➔ It is FORM VII unless the 3rd letter is a تاء, then it is FORM VIII

VIII = يَنْتَشِرُ - اِنْتَشَرَ VII - يَنْهَمِرُ - اِنْهَمَرَ

***This family has NO PASSIVES!

VII

Is the THIRD LETTER a تَـ followed by two letters?

➔ It is FAMILY VIII اِقْتَرَبَ

IX

Does the PAST TENSE start with a همزة الوصل and have a شدّة on the LAST LETTER

➔ It is FAMILY IX اِحْمَرَّ

***This family has NO PASSIVES!

X

Does the PAST TENSE start with استـ followed by THREE LETTERS?

➔ It is FAMILY X اِسْتَغْفَرَ

VOCABULARY – ثلاثی مجرد

نصر			
to deviate	فَسَقَ يَفْسُقُ فُسُوْقًا وَفِسْقًا	to gather/crowd/herd	حَشَرَ يَحْشُرُ حَشْرًا
to plot	مَكَرَ يَمْكُرُ مَكْرًا	to live eternally	خَلَدَ يَخْلُدُ خُلُوْدًا

ضرب			
to tie	رَبَطَ يَرْبِطُ رَبْطًا	to gain	كَسَبَ يَكْسِبُ كَسْبًا
to be able	قَدَرَ يَقْدِرُ قَدَرًا (على)	to defeat/overcome	غَلَبَ يَغْلِبُ غَلَبًا (على)
to descend/come down	نَزَلَ يَنْزِلُ نُزُوْلًا	to lie	كَذَبَ يَكْذِبُ كَذِبًا

فتح			
to cut	قَطَعَ يَقْطَعُ قَطْعًا	to send/resurrect	بَعَثَ يَبْعَثُ بَعْثًا
to curse	لَعَنَ يَلْعَنُ لَعْنَةً	to become clear	ظَهَرَ يَظْهَرُ ظُهُوْرًا
to feel humbled/to be hushed	خَشَعَ يَخْشَعُ خُشُوْعًا	to bewitch	سَحَرَ يَسْحَرُ سِحْرًا

سمع			
to remain	لَبِثَ يَلْبَثُ لَبَثًا	to scorn/ridicule	سَخِرَ يِسْخَرُ سِخْرِيًّا
to understand deeply	فَقِهَ يَفْقَهُ فِقْهًا	to fall ill	مَرِضَ يَمْرَضُ مَرَضًا

حسب			
to gain war booty	غَنِمَ يَغْنِمُ غَنِيْمَةً	to rush	عَجِلَ يَعْجِلُ عَجَلًا

كرم			
to be heavy	ثَقُلَ يَثْقُلُ ثِقْلًا	to be weak	ضَعُفَ يَضْعُفُ ضُعْفًا
to gain insight	بَصُرَ يَبْصُرُ بَصِيْرَةً	to be old/big	كَبُرَ يَكْبُرُ كُبْرًا

CHAPTER 03 – ثلاثي مجرد

3.1 INTRODUCTION

Recall that ثلاثي مجرد families are families in which there are no extra letters on the ماض. The ماض is made up only of three root letters. You may have noticed that the numbering for the مزيد فيه families started at II. This is because the مجرد families are all classified as family I. There are six sub-families or "clans" within family I.

THE ONLY THING THAT SEPARATES ONE CLAN FROM ANOTHER ARE THE حركات ON THE ماض AND THE مضارع.

All the other صِيَغ (except for the مصدر) follow the exact same pattern regardless of the clan. Before we explore the individual clans and their difference, take a look at the forms that are consistent throughout.

	صيغة	DEFINITION	PATTERN	EXAMPLE
اسم	اسم فاعل	*one who does the action*	فاعِلٌ	ناصِرٌ
	اسم مفعول	*what/who is affected by the action*	مَفْعُوْلٌ	مَنْصُورٌ
	ظرف	*time/place*	مَفْعَلٌ، مَفْعِلٌ، مَفْعَلَةٌ	مَسْجَدٌ، مَسْجِدٌ، مَسْجَدَةٌ
	آلة	*a tool/device*	مِفْعَلٌ، مِفْعَلَةٌ، مِفْعَالٌ	مِضْرَبٌ، مِضْرَبَةٌ، مِضْرابٌ

فعل	ماض مجهول	*past passive*	فُعِلَ	قُتِلَ
	مضارع مجهول	*present passive*	يُفْعَلُ	يُقْتَلُ

The above forms always follow the pattern included in the "pattern" column. Notice that almost all of the أسماء and some of the أفعال in the صرف صغير always follow the same pattern regardless of the clan.

As for the مصدر, it varies depending on the word and does not follow a specific pattern according to the family or clan as it did with the مزيد فيه families. The only way to know the مصدر of a given word is to look it up in a dictionary and to memorize it.

Let us now introduce ourselves to each clan. Recall that the only thing that makes a clan unique is the حركات on the ماض and مضارع.

3.2 باب نَصَرَ

The نَصَرَ family is characterized by the فتحات all across the ماض and the ضمة on the عين الكلمة in the مضارع.

Memorize the chart below. The constants are highlighted.

نَصَرَ يَنْصُرُ نَصْرًا فَهُوَ نَاصِرٌ

نُصِرَ يُنْصَرُ نَصْرًا فَهُوَ مَنْصُوْرٌ

اُنْصُرْ لا تَنْصُرْ مَنْصَرٌ مَنْصِرٌ مَنْصَرَةٌ

مِنْصَرٌ مِنْصَرَةٌ مِنْصَارٌ

3.3 باب ضَرَبَ

The ضَرَبَ family is characterized by the فتحات all across the ماض and the كسرة on the عين الكلمة in the مضارع. Notice that the ماض form in this family looks just like the ماض form in the نَصَرَ family. The differentiating factor is the حركة on the عين الكلمة in the مضارع.

Memorize the chart below. The constants are highlighted.

ضَرَبَ يَضْرِبُ ضَرْبًا فَهُوَ ضَارِبٌ

ضُرِبَ يُضْرَبُ ضَرْبًا فَهُوَ مَضْرُوْبٌ

اِضْرِبْ لا تَضْرِبْ مَضْرَبٌ مَضْرِبٌ مَضْرَبَةٌ

مِضْرَبٌ مِضْرَبَةٌ مِضْرَابٌ

3.4 باب فَتَحَ

The فَتَحَ family is characterized by the فتحات all across the ماض and the فتحة on the عين الكلمة in the مضارع. Notice that the ماض form in this family looks just like the ماض form in the نَصَرَ family and the ضرب. The differentiating factor is the حركة on the عين الكلمة in the مضارع.

Memorize the chart below. The constants are highlighted

فَتَحَ يَفْتَحُ فَتْحًا فَهُوَ فَاتِحٌ

فُتِحَ يُفْتَحُ فَتْحًا فَهُوَ مَفْتُوْحٌ

اِفْتَحْ لا تَفْتَحْ مَفْتَحٌ مَفْتِحٌ مَفْتَحَةٌ

مِفْتَحٌ مِفْتَحَةٌ مِفْتَاحٌ

3.5 باب سَمِعَ

The سَمِعَ family is characterized by the كسرة on the عين الكلمة in the ماض and the فتحة on the عين الكلمة in the مضارع. Notice that the مضارع from سمع looks the same as the مضارع from فتح. The differentiating factor is the حركة in the ماض.

Memorize the chart below. The constants are highlighted.

سَمِعَ يَسْمَعُ سَمْعًا فهو سامِعٌ

سُمِعَ يُسْمَعُ سَمْعًا فهو مَسْمُوعٌ

اِسْمَعْ لا تَسْمَعْ مَسْمَعٌ مَسْمِعٌ مَسْمَعَةٌ

مِسْمَعٌ مِسْمَعَةٌ مِسْماعٌ

3.6 باب حَسِبَ

The حَسِبَ family is characterized by the كسرة on the عين الكلمة in the ماض and the كسرة on the عين الكلمة in the مضارع. Notice that the ماض form looks exactly like the ماض form of the سَمِعَ family. The differentiating factor between these two families is the حركة on the عين الكلمة in the مضارع.

Memorize the chart below. The constants are highlighted.

حَسِبَ يَحْسِبُ حِسابًا فهو حاسِبٌ

حُسِبَ يُحْسَبُ حِسابًا فهو مَحْسُوبٌ

اِحْسِبْ لا تَحْسِبْ مَحْسَبٌ مَحْسِبٌ مَحْسَبَةٌ

مِحْسَبٌ مِحْسَبَةٌ مِحْسابٌ

3.7 باب كَرُمَ

The كَرُمَ family is characterized by the ضمة on the عين الكلمة in both the ماض and مضارع. This family is unique in that it is always لازم and does not have a مجهول. Also notice that the اسم صفة is used in place of the اسم فاعل. This is because words from this family generally indicate a naturally occurring permanent quality.

Memorize the chart below. The constants are highlighted.

كَرُمَ يَكْرُمُ كَرامَةً وَكَرَمًا فهو كَرِيمٌ

أُكْرُمْ لا تَكْرُمْ مَكْرَمٌ مَكْرِمٌ مَكْرَمَةٌ

مِكْرَمٌ مِكْرَمَةٌ مِكْرامٌ

3.8 DIFFERENTIATING BETWEEN CLANS

While the مزيد فيه families are distinct in each صيغة and family, there is a lot of overlap when it comes to مجرد families. First, there is the list of six صيغ that always look the same regardless of the clan. We also found that the following أبواب have the same ماض:

نَصَرَ ضَرَبَ فَتَحَ

سَمِعَ حَسِبَ

We also found the following أبواب that have the same مضارع:

يَضْرِبُ يَحْسِبُ

يَفْتَحُ يَسْمَعُ

يَنْصُرُ يَكْرُمُ

So the question arises, how does one differentiate between clans? The answer to that is that the only definitive way to differentiate between clans is to look the word up in a dictionary.

It is possible, however, to make educated guesses. Use the following tips to help you:

-IN A TOSS-UP BETWEEN سَمِعَ AND حَسِبَ , THE سَمِعَ FAMILY ALMOST ALWAYS WINS. THIS IS BECAUSE IT OCCURS FAR MORE FREQUENTLY THAN THE حَسِبَ FAMILY, WHICH IS SOMEWHAT RARE.

-IN A TOSS-UP BETWEEN يَضْرِبُ AND يَحْسِبُ , THE ضَرَبَ FAMILY ALMOST ALWAYS WINS. THIS IS ALSO BECAUSE IT IS FAR MORE FREQUENT.

-IN A TOSS-UP BETWEEN يَنْصُرُ AND يَكْرُمُ , THE نَصَرَ FAMILY ALMOST ALWAYS WINS. AGAIN, THIS IS BECAUSE IT IS FAR MORE FREQUENT THAN THE كَرُمَ FAMILY, WHICH IS SOMEWHAT RARE.

-In any other case, you would either have to have the clan memorized or you would have to use a dictionary.

WHY DIFFERENTIATE BETWEEN CLANS ANYWAYS?

Unlike the مزيد فيه families, the مجرد clans do not have unique rhetorical benefits or implications. So what is the benefit of knowing what clan a word belongs to? The benefits are two-fold.

1) Knowing every فعل pattern is important when it comes to differentiating between أسماء and أفعال.
2) Knowing which clan a word belongs to is important when it comes to construction (speaking and writing).

3.9 OTHER صِيَغ THAT LOOK THE SAME ACROSS FAMILIES

In section one, you were introduced to a list of 6 صيغ that never change regardless of what clan a word belongs to. That list includes only the words that are recited in the صرف صغير of a مجرد word. There are, however, other صيغ that can be produced in مجرد clans that are not recited in the صرف صغير. These words also always look the same regardless of what مجرد clan they belong to.

Take a look at the table below.

صيغة	PATTERN	IMPLICATION	EXAMPLE	MEANING
اسم تفضيل	أَفْعَلُ	*comparison*	أَكْبَرُ	*bigger*
اسم صفة	فَعِيْلٌ	*a permanent trait*	قَدِيْرٌ	*capable*
اسم صفة	فَعِلٌ	*a permanent trait*	فَرِحٌ	*happy*
اسم مبالغة	فَعَّالٌ	*repetition, trade*	أَوَّابٌ	*one who returns repeatedly*
اسم مبالغة	فَعْلانُ	*hyperbole, temporary, immediate*	رَحْمانُ	*extremely forgiving (at the moment)*
اسم مبالغة	فَعُوْلٌ	*hyperbole, excessiveness*	غَفُوْرٌ	*extremely forgiving*
اسم مبالغة	فِعِّيْلٌ	*hyperbole, constancy, permanence*	صِدِّيْقٌ	*extremely/always truthful*
اسم مبالغة	فُعُّوْلٌ	*hyperbole, repetition*	قُدُّوْسٌ	*extremely holy*

Notice that there are five variations of the اسم مبالغة. They are all used to express hyperbole, but each has its unique implications and subtleties.

سَمِعَ يَسْمَعُ سَمْعًا فهو سامِعٌ
سُمِعَ يُسْمَعُ سَمْعًا فهو مَسْمُوعٌ
اِسْمَعْ لا تَسْمَعْ
مَسْمَعٌ مَسْمِعٌ مَسْمَعَةٌ مِسْمَعٌ مِسْمَعَةٌ مِسْماعٌ

نَصَرَ يَنْصُرُ نَصْرًا فهو ناصِرٌ
نُصِرَ يُنْصَرُ نَصْرًا فهو مَنْصُورٌ
اُنْصُرْ لا تَنْصُرْ
مَنْصَرٌ مَنْصِرٌ مَنْصَرَةٌ مِنْصَرٌ مِنْصَرَةٌ مِنْصارٌ

حَسِبَ يَحْسِبُ حِسابًا فهو حاسِبٌ
حُسِبَ يُحْسَبُ حِسابًا فهو مَحْسُوبٌ
اِحْسِبْ لا تَحْسِبْ
مَحْسَبٌ مَحْسِبٌ مَحْسَبَةٌ مِحْسَبٌ مِحْسَبَةٌ مِحْسابٌ

ضَرَبَ يَضْرِبُ ضَرْبًا فهو ضارِبٌ
ضُرِبَ يُضْرَبُ ضَرْبًا فهو مَضْرُوبٌ
اِضْرِبْ لا تَضْرِبْ
مَضْرَبٌ مَضْرِبٌ مَضْرَبَةٌ مِضْرَبٌ مِضْرَبَةٌ مِضْرابٌ

كَرُمَ يَكْرُمُ كَرامَةً وَ كَرَمًا وكِرامَةً فهو كَريمٌ
اُكْرُمْ لا تَكْرُمْ
مَكْرَمٌ مَكْرِمٌ مَكْرَمَةٌ مِكْرَمٌ مِكْرَمَةٌ مِكْرامٌ

فَتَحَ يَفْتَحُ فَتْحًا فهو فاتِحٌ
فُتِحَ يُفْتَحُ فَتْحًا فهو مَفْتُوحٌ
اِفْتَحْ لا تَفْتَحْ
مَفْتَحٌ مَفْتِحٌ مَفْتَحَةٌ مِفْتَحٌ مِفْتَحَةٌ مِفْتاحٌ

CHAPTER 04 – IRREGULARITIES IN صرف

4.1 INTRODUCTION

There are three types of irregularities in صرف. They are:

1) مَهْمُوْز – when one of the root letters is a همزة (ء)
2) مُضَاعَف – when two of the root letters (specifically the عين الكلمة and لام الكلمة) are the same
3) مُعْتَلّ – when one or two of the root letters are vowels (و or ى)

Studying these irregularities is significant because they disrupt the normal patterns we learned in the previous chapters. Knowing these irregularities and how they function is the only way to properly derive the root letter, the form, and the family.

4.2 المهموز

It is possible for the همزة to occur either as the first, second or third root letter.

When the first root letter is a همزة, the word is termed مهموز الفاء. An example of that would be the word:

أَكَلَ

When the second root letter is a همزة, the word is termed مهموز العين. An example of that is the word:

سَأَلَ

When the third root letter is a همزة, the word is termed مهموز الام. An example of this would be the word:

دَرَأَ

4.3 المضاعف

The word مضاعف literally means “multiplied”. A word is classified as مضاعف when the second and third root letters are the same. An example of this would be the words:

قَصَّ يَقُصُّ

The root letters are ق ص ص. Notice that the عين الكلمة and لام الكلمة are the same.

المعتل 4.4

المِثَال

When the first root letter is a و or ى, the word is classified as مِثَال. An example of this is:

وَضَعَ يَضَعُ

The root letters are و ض ع. Notice that the first root letter is a vowel.

الأَجْوَف

When the second root letter is a و or ى, the word is classified as أَجْوَف. An example of this is:

قَالَ يَقُوْلُ

The root letters are ق و ل. Notice that the middle root letter is a vowel.

النَّاقِص

When the third root letter is a و or ي, the word is classified as ناقص. An example of this is:

دَعَا يَدْعُو

The root letters are د ع و. Notice that the last root letter is a vowel.

اللَّفِيْفُ المَفْرُوْق

When the first and third root letters are vowels, the word is classified as لفيف مَفْرُوْق. The word مفروق literally means separated. This is because the two vowels are separated. An example of this is:

وَقَى يَقِيْ

The root letters are و ق ي. Notice that the first and third root letters are vowels. The two vowels are separated by a ق.

اللَّفِيْفُ المَقْرُوْن

When the second and third root letters are vowels, the word is classified as لفيف مَقْرُوْن. The word مقرون literally means “paired together”. This is because the two vowels are paired together. An example of this is:

لَوَى يَلْوِيْ

The root letters are ل و ى. Notice that the second and third root letters are vowels. The two vowels are together

VOCABULARY – مهموز

مجرد			
أَسِفَ يَأْسَفُ أَسَفًا	to regret/feel sorry/sad	أَمِنَ يَأْمَنُ أَمْنًا	to feel safe

Family II			
بَوَّأَ يُبَوِّئُ تَبْوِيْئًا	to provide accommodations	أَجَّلَ يُؤَجِّلُ تَأْجِيْلًا	to appoint a time
نَبَّأَ يُنَبِّئُ تَنْبِيْئًا	to inform thoroughly	أَيَّدَ يُؤَيِّدُ تَأْيِيْدًا	to help/give strength

Family III	
ءاخَذَ يُؤَاخِذُ إِخَاذًا وَمُؤَاخَذَةً	to hold against

Family IV			
ءاثَرَ يُؤْثِرُ إِيْثَارًا	to prefer	ءانَسَ يُؤْنِسُ إِيْنَاسًا	to perceive

Family V			
تَأَخَّرَ يَتَأَخَّرُ تَأَخُّرًا (عن)	to be late	تَبَوَّأَ يَتَبَوَّأُ تَبَوُّأً	to settle in a home

Family VI	
تَسَاءَلَ يَتَسَاءَلُ تَسَاؤُلًا	to ask one another

Family VIII			
اِتَّخَذَ يَتَّخِذُ اِتِّخَاذًا	to take (s/t as s/t else)	ائتَمَرَ يَأْتَمِرُ اِئْتِمارًا	to gather and plot

CHAPTER 05 – مهموز

5.1 INTRODUCTION

Recall that a word is classified as مهموز when one of the three root letters is a همزة. This irregularity is a straightforward one. For the most part, the همزة is treated like a normal letter. It is treated differently in only two cases:

1) When two همزة come together
2) When a همزة and an أَلِف come together

Let us take a look at all of the cases in which one of these two scenarios occurs.

5.2 CHANGES THAT OCCUR IN مزيد فيه FAMILIES

The only مزيد فيه families that are affected when it comes to مهموز are family III (جَاهَدَ), family IV (أَسْلَمَ), and family VIII (اِقْتَرَبَ). These families are only affected when the first root letter is a همزة (مهموز الفاء).

Recall that the همزة only causes problems when it meets either an أَلِف or another همزة. Now notice that family III has an أَلِف as part of its container, and family IV has a همزة as part of its container. These container letters come either directly before or after the first root letter. When the root letter همزة and these container letters meet, irregularities happen.

Let us take a look at an example of each.

FAMILY III

ءَاخَذَ	يُؤَاخِذُ	ءِخَاذًا	مُؤَاخَذَةً	فهو مُؤَاخِذٌ
أُوخِذَ	يُؤَاخَذُ	ءِخَاذًا	مُؤَاخَذَةً	فهو مُؤَاخَذٌ
ءَاخِذْ	لا تُؤَاخِذْ			مُؤَاخَذٌ

Notice that when the ألف of the container and the همزة from the root letter met, they created a مَدّ. The مد can be written in one of two ways: ءا or آ. Note that the only two forms affected are ماض and أمر.

FAMILY IV

ءَامَنَ	يُؤْمِنُ	إِيْمانًا	فهو مُؤْمِنٌ
أُوْمِنَ	يُؤْمَنُ	إِيْمانًا	فهو مُؤْمَنٌ
ءَامِنْ	لا تُؤْمِنْ		مُؤْمَنٌ

Notice that the ماض and the أمر are identical to family III. Also notice that the همزة turned into a ي in the مصدر.

FAMILY VIII

اِتَّخَذَ	يَتَّخِذُ	اِتِّخَاذًا	فَهُوَ مُتَّخِذٌ
اُتُّخِذَ	يُتَّخَذُ	اِتِّخَاذًا	فَهُوَ مُتَّخَذٌ
اِتَّخِذْ	لا تَتَّخِذْ		مُتَّخَذٌ

Notice that the همزة and the ت merged and became a ت with a شدة in all forms (تَّ). This is the only Family VIII مهموز الفاء word where this change occurs.

5.3 CHANGES THAT OCCUR IN مجرد FAMILIES

When it comes to مجرد families, there are only two irregularities that occur. These irregularities only occur when the first or second root letter is a همزة.

1) When the first root letter is a همزة:
   a. When the همزة meets with the ألف in the اسم فاعل, it becomes a آ

$$ءاخِرٌ = آخِرٌ$$

   b. When the همزة meets the همزة in the اسم تفضيل

$$ءاخَرُ = آخَرُ$$

   c. The همزة and ألف are dropped in the commanding form

Take a look at the following example.

أَكَلَ يَأْكُلُ أَكْلًا فَهُوَ آكِلٌ

أُكِلَ يُؤْكَلُ أَكْلاً فَهُوَ مَأْكُوْلٌ

كُلْ لا تَأْكُلْ مَأْكَلٌ مَأْكِلٌ مَأْكَلَةٌ

مِئْكَلٌ مِئْكَلَةٌ مِئْكَالٌ

2) When the second root letter is a همزة:

   a. The همزة and ألف are dropped in the commanding form

Take a look at the following example.

سَأَلَ يَسْأَلُ سُؤَالًا فَهُوَ سَائِلٌ

سُئِلَ يُسْأَلُ سُؤَالًا فَهُوَ مَسْؤُوْلٌ

سَلْ لا تَسْأَلْ مَسْأَلٌ مَسْئِلٌ مَسْأَلَةٌ

مِسْأَلٌ مِسْأَلَةٌ مِسْئَالٌ

5.4 CHANGES THAT OCCUR IN صرف كبير

Recall that changes occur when a همزة meets another همزة or an أَلِف . This occurs in only one case.

1) The أنا version of the مضارع if the word is مهموز الفاء. The همزة in the root meets the همزة in the أنا and turns into a آ

This change occurs only in مجرد. Take a look at the examples below.

ءاكُلُ = آكُلُ ءاخُذُ = آخُذُ

VOCABULARY – مثال

مجرد			
وَجَدَ يَجِدُ وُجُوْدًا	to find	وَعَدَ يَعِدُ وَعْدًا	to promise
وَزَنَ يَزِنُ وَزْنًا	to weigh	وَقَعَ يَقَعُ وُقُوْعًا	to fall/occur
وَرِثَ يَرِثُ وِرَاثَةً	to inherit from	وَزَرَ يَزِرُ وِزْرًا	to carry a load
وَجِلَ يَوْجَلُ وَجَلاً	to be scared	وَسِعَ يَسَعُ سِعَةً	to have the capacity
يَئِسَ يَيْئَسُ يَأْسًا	to despair	وَجَبَ يَجِبُ وُجُوْبًا	to be mandatory
وَقَفَ يَقِفُ وُقُوْفًا	to stand/stop	وَصَلَ يَصِلُ وُصُوْلًا	to reach/connect
وَذَرَ يَذَرُ	to leave as is/to let	وَصَفَ يَصِفُ وَصْفًا وَصِفَةً	to describe
وَعَظَ يَعِظُ مَوْعِظَةً	to advise/admonish	وَدَعَ يَدَعُ وَدْعًا	to ignore/dismiss
to gift		وَهَبَ يَهَبُ هِبَةً	

Family II			
يَسَّرَ يُيَسِّرُ تَيْسِيْرًا	to make easy	وَقَّرَ يُوَقِّرُ تَوْقِيْرًا	to revere/respect

Family III	
to exchange pledges	وَاعَدَ يُوَاعِدُ وِعَادًا وَمُوَاعَدَةً

Family IV			
أَوْجَسَ يُوْجِسُ إِيْجَاسًا	to be apprehensive	أَوْرَثَ يُوْرِثُ إِيْرَاثًا	to make inherit
أَيْقَنَ يُوْقِنُ إِيْقَانًا	to be certain	أَوْلَجَ يُوْلِجُ إِيْلَاجًا	to make enter

Family V			
تَوَجَّهَ يَتَوَجَّهُ تَوَجُّهًا	to face	تَوَكَّلَ يَتَوَكَّلُ تَوَكُّلًا	to rely

Family VIII	
to lean (on)	اِتَّكَأَ يَتَّكِئُ اِتِّكاءً (على)

Family X			
اِسْتَيْقَنَ يَسْتَيْقِنُ اِسْتِيْقانًا	to be certain	اِسْتَوْقَدَ يَسْتَوْقِدُ اِسْتِيْقَادًا	to seek/work to light a fire

CHAPTER 06 – مثال

6.1 INTRODUCTION

مثال is the first of the معتل irregularities that we will cover. Recall that a word is classified as معتل when one of the root letters is a vowel (و or ي). A word is considered مثال when the first root letter (فاء الكلمة) is a vowel. When the first root letter is a و, the word is further classified as مثال واوي. This type of مثال is far more prevalent. When the first root letter is a ي, the word is further classified as مثال يائي. This type of مثال does not occur very frequently.

Let us explore each type of مثال, first in the مجرد families, then in the مزيد فيه families.

6.2 مثال IN THE مجرد FAMILIES

المثال الواوي

When dealing with مثال واوي, the following rules apply, regardless of the clan:

1) The و is dropped in the مضارع, therefore it does not appear in the أمر
2) When the ـِوْ (ew) sound is created, the واو transforms to a ياء for smoothness
3) There are always two مصدر; one that you must memorize and one that always follows the pattern عِلَة.

Take a look at the chart below.

وَعَدَ يَعِدُ وَعْدًا وَعِدَةً فَهُوَ وَاعِدٌ

وُعِدَ يُوْعَدُ وَعْدًا وَعِدَةً فَهُوَ مَوْعُوْدٌ

عِدْ لا تَعِدْ مَوْعَدٌ مَوْعِدٌ مَوْعَدَةٌ

مِيْعَدٌ مِيْعَدَةٌ مِيْعَادٌ

Notice that the و is dropped in the مضارع and أمر. Also notice that the آلة, which you would expect to be مِوْعَاد is transformed to مِيْعاد to avoid the (ew) sound.

المثال اليائي

مثال يائي in the مجرد families behaves like a normal فعل and does not display any irregularities.

Take a look at the chart below.

يَئِسَ	يَيْأَسُ	يَأْسًا	فَهُوَ يَائِسٌ
يُئِسَ	يُؤْئَسُ	يَأْسًا	فَهُوَ مَيْؤُوْسٌ
اِيْأَسْ	لا تَيْأَسْ	مَيْأَسٌ مَيْئِسٌ	مَيْأَسَةٌ
مِيْأَسٌ	مِيْأَسَةٌ		مِيْئَاسٌ

Notice that the ي is not dropped in the مضارع and the command is constructed normally. Note the only change is in the مضارع مجهول; the ي transformed into a و to avoid the "ew" sound.

6.3 مثال IN THE مزيد فيه FAMILIES

When dealing with مثال واوي or يائي in the مزيد فيه families, the following rules apply:

1) When the ـِوْ (ew) sound is created, the واو transforms into a ياء for smoothness (this occurs only in the مصدر of families IV and X, أَسْلَمَ and اِسْتَغْفَرَ)
2) The vowel merges with the ت in family VIII (اِقْتَرَبَ) and a تَّ is created as a result

Other than the two scenarios mentioned above, the vowel behaves normally.

Take a look at the charts below.

FAMILY IV – مثال واوي

أَوْجَسَ يُوْجِسُ إِيْجَاسًا فَهُوَ مُوْجِسٌ

أُوْجِسَ يُوْجَسُ إِيْجَاسًا فَهُوَ مُوْجَسٌ

أَوْجِسْ لا تُوْجِسْ مُوْجَسٌ

To avoid the "ew" sound in إِوْجَاس the و is turned into a ي. This is the only change.

FAMILY IV – مثال يائي

أَيْقَنَ يُوْقِنُ إِيْقَانًا فَهُوَ مُوْقِنٌ

أُوْقِنَ يُوْقَنُ إِيْقَانًا فَهُوَ مُوْقَنٌ

أَيْقِنْ لا تُوْقِنْ مُوْقَنٌ

Notice that despite the ي being the root letter, it only shows in 3 forms: the ماض and أمر and مصدر.

In all other forms, it is turned into a و to avoid "ew" sounds.

FAMILY VIII

اِتَّحَدَ يَتَّحِدُ اِتِّحَادًا مُتَّحِدٌ

اُتُّحِدَ يُتَّحَدُ اِتِّحَادًا مُتَّحَدٌ

اِتَّحِدْ لا تَتَّحِدْ مُتَّحَدٌ

Notice that the و merges with the ت in every صيغة, forming a تَّ.

FAMILY X – مثال واوي

اِسْتَوْقَدَ يَسْتَوْقِدُ اِسْتِيْقَادًا فَهُوَ مُسْتَوْقِدٌ

اُسْتُوْقِدَ يُسْتَوْقَدُ اِسْتِيْقَادًا فَهُوَ مُسْتَوْقَدٌ

اِسْتَوْقِدْ لا تَسْتَوْقِدْ مُسْتَوْقَدٌ

Notice that the و is transformed into a ي in the مصدر and is retained in every other صيغة.

FAMILY X – مثال يائي

اِسْتَيْقَنَ يَسْتَيْقِنُ اِسْتِيْقَانًا فَهُوَ مُسْتَيْقِنٌ

اُسْتُوْقِنَ يُسْتَيْقَنُ اِسْتِيْقَانًا فَهُوَ مُسْتَيْقَنٌ

اِسْتَيْقِنْ لا تَسْتَيْقِنْ مُسْتَيْقَنٌ

Notice that the ي is retained in every صيغة except for the ماض مجهول

6.4 – SUMMARY OF مثال

OVERARCHING RULE

No "ew" sound

FAMILY-SPECIFIC RULES

relevant questions: when does the vowel drop? When does the vowel transform?

1 و is dropped in نهي أمر مضارع — لا تَعِدْ — عِدْ — يَعِدُ

و turns into ي in آلة — مِيْثاقٌ مِيْعَادٌ

مثال واوي			مثال يائي			
4	ي in مصدر	إِيْقَادًا	ي in ماض, أمر, and مصدر	إِيْقَانًا	أَيْقِنْ	أَيْقَنَ
10	ي in مصدر	اِسْتِيْقَادًا	و in ماض مجهول			أُسْتُوْقِنَ

	مثال يائي	مثال واوي
FAMILY 1	يَئِسَ يَيْأَسُ يَأْسًا فَهُوَ يَائِسٌ يُئِسَ يُؤْئَسُ يَأْسًا فَهُوَ مَيْؤُوْسٌ اِيْئَسْ لا تَيْأَسْ مَيْئَسٌ مَيْئِسٌ مَيْئَسَةٌ مِيْئَسٌ مِيْئَسَةٌ مِيْآسٌ	وَعَدَ يَعِدُ وَعْدًا فَهُوَ وَاعِدٌ وُعِدَ يُوْعَدُ وَعْدًا فَهُوَ مَوْعُوْدٌ عِدْ لا تَعِدْ مَوْعَدٌ مَوْعِدٌ مَوْعَدَةٌ مِيْعَدٌ مِيْعَدَةٌ مِيْعَادٌ
FAMILY 4	أَيْقَنَ يُوْقِنُ إِيْقَانًا فَهُوَ مُوْقِنٌ أَوْقَنَ يُوْقَنُ إِيْقَانًا فَهُوَ مُوْقَنٌ أَيْقِنْ لا تُوْقِنْ مُوْقَنٌ	أَوْجَسَ يُوْجِسُ إِيْجاساً فهو مُوْجِسٌ أُوْجِسَ يُوْجَسُ إِيْجاساً فهو مُوْجَسٌ أَوْجِسْ لا تُوْجِسْ مُوْجَسٌ
FAMILY 10	اِسْتَيْقَنَ يَسْتَيْقِنُ اِسْتِيْقَانًا فَهُوَ مُسْتَيْقِنٌ أُسْتُوْقِنَ يُسْتَيْقَنُ اِسْتِيْقَانًا فَهُوَ مُسْتَيْقَنٌ اِسْتَيْقِنْ لا تَسْتَيْقِنْ مُسْتَيْقَنٌ	اِسْتَوْقَدَ يَسْتَوْقِدُ اِسْتِيْقاداً فهو مُسْتَوْقِدٌ أُسْتُوْقِدَ يُسْتَوْقَدُ اِسْتِيْقاداً فهو مُسْتَوْقَدٌ اِسْتَوْقِدْ لا تَسْتَوْقِدْ مُسْتَوْقَدٌ

مثال – FAMILY I

الماضي المبني للمجهول

وُعِدَ	وُعِدا	وُعِدُوْا
وُعِدَتْ	وُعِدَتا	وُعِدْنَ
وُعِدْتَ	وُعِدْتُما	وُعِدْتُمْ
وُعِدْتِ	وُعِدْتُما	وُعِدْتُنَّ
وُعِدْتُ		وُعِدْنا

الماضي المبني للمعلوم

وَعَدَ	وَعَدا	وَعَدُوْا
وَعَدَتْ	وَعَدَتا	وَعَدْنَ
وَعَدْتَ	وَعَدْتُما	وَعَدْتُمْ
وَعَدْتِ	وَعَدْتُما	وَعَدْتُنَّ
وَعَدْتُ		وَعَدْنا

المضارع المبني للمجهول

يُوْعَدُ	يُوْعَدانِ	يُوْعَدُوْنَ
تُوْعَدُ	تُوْعَدانِ	يُوْعَدْنَ
تُوْعَدُ	تُوْعَدانِ	تُوْعَدُوْنَ
تُوْعَدِيْنَ	تُوْعَدانِ	تُوْعَدْنَ
أُوْعَدُ		نُوْعَدُ

المضارع المبني للمعلوم

يَعِدُ	يَعِدانِ	يَعِدُوْن
تَعِدُ	تَعِدانِ	يَعِدْنَ
تَعِدُ	تَعِدانِ	تَعِدُوْنَ
تَعِدِيْنَ	تَعِدانِ	تَعِدْنَ
أَعِدُ		نَعِدُ

نهي

لا تَعِدْ	لا تَعِدا	لا تَعِدُوْا
لا تَعِدِيْ	لا تَعِدا	لا تَعِدْنَ

أمر

عِدْ	عِدا	عِدُوْا
عِدِيْ	عِدا	عِدْنَ

ظرف

مَوْعِدٌ	مَوْعِدانِ	مَواعِدُ
مَوْعِدًا	مَوْعِدَيْنِ	مَواعِدَ
مَوْعِدٍ	مَوْعِدَيْنِ	مَواعِدَ

VOCABULARY – مضاعف

مجرد			
to doubt	شَكَّ يَشُكُّ شَكًّا (في)	to assume/think	ظَنَّ يَظُنُّ ظَنًّا
to touch	مَسَّ يَمَسُّ مَسًّا	to harm	ضَرَّ يَضُرُّ ضَرًّا
to extend	مَدَّ يَمُدُّ مَدًّا	to repel/to return	رَدَّ يَرُدُّ رَدًّا
to be lost	ضَلَّ يَضِلُّ ضَلالَةً	to answer	رَدَّ على
to divert	صَدَّ يَصُدُّ صُدُوْدًا	to flee	فَرَّ يَفِرُّ فِرَارًا
to desire/wish for	وَدَّ يَوَدُّ وَدًّا	to pass (by)	مَرَّ يَمُرُّ مَرًّا (بـ)
to deceive, beguile	غَرَّ يَغُرُّ غُرُوْرًا	to spread out (so/st)	بَثَّ يَبُثُّ بَثًّا
to remain/settle	قَرَّ يَقِرُّ قَرَارًا	to count	عَدَّ يَعُدُّ عَدًّا

Family II	
to lighten	خَفَّفَ يُخَفِّفُ تَخْفِيْفًا

Family III			
to dispute	شَاقَّ يُشَاقُّ شِقَاقًا وَمُشَاقَّةً	to oppose	حَادَّ يُحَادُّ حِدَادًا وَمُحَادَّةً
to harm	ضَارَّ يُضَارُّ ضِرَارًا وَمُضَارَّةً	to make friends	وَادَّ يُوَادُّ وِدَادًا وَمُوَادَّةً
to argue/debate		حَاجَّ يُحَاجُّ حِجَاجًا وَمُحَاجَّةً	

Family IV			
to prepare	أَعَدَّ يُعِدُّ إِعْدَادًا	to love	أَحَبَّ يُحِبُّ إِحْبَابًا
to make permissible	أَحَلَّ يُحِلُّ إِحْلَالًا	to complete	أَتَمَّ يُتِمُّ إِتْمَامًا
to misguide	أَضَلَّ يُضِلُّ إِضْلَالًا	to keep secret	أَسَرَّ يُسِرُّ إِسْرَارًا
to make slip	أَزَلَّ يُزِلُّ إِزْلالًا	to help/supply, to extend	أَمَدَّ يُمِدُّ إِمْدَادًا

Family V			
to be split	تَشَقَّقَ يَتَشَقَّقُ تَشَقُّقًا	to make *tayammum*	تَيَمَّمَ يَتَيَمَّمُ تَيَمُّمًا

Family VI	
to touch one another	تَمَاسَّ يَتَمَاسُّ تماسًّا

Family VII			
to be split	اِنْشَقَّ يَنْشَقُّ اِنْشِقَاقًا	to fall	اِنْقَضَّ يَنْقَضُّ اِنْقِضَاضًا

Family VIII			
to force	اِضْطَرَّ يَضْطَرُّ اِضْطِرَارًا	to turn back	اِرْتَدَّ يَرْتَدُّ اِرْتِدَادًا

اِهْتَزَّ يَهْتَزُّ اِهْتِزَازًا	to shake, tremble	اِشْتَدَّ يَشْتَدُّ اِشْتِدادًا	to intensify

FAMILY X			
اِسْتَخَفَّ يَسْتَخِفُّ اِسْتِخْفَافًا	to disdain/scorn	اِسْتَزَلَّ يَسْتَزِلُّ اِسْتِزْلالًا	to cause to slip

CHAPTER 07 – مضاعف

7.1 INTRODUCTION

Recall that a word is considered مضاعف when the second and third root letters are the same. When two of the same letter come together, the letters fuse and a شَدَّة is used to represent the fusion. All صرف families are affected by this fusion except for the two شَدَّة families, families II and V (عَلَّمَ and تَفَرَّقَ).

Let us learn about the effects of this fusion first in the مزيد فيه families, then in the مجرد families.

7.2 مضاعف IN مزيد فيه FAMILIES

When it comes to مزيد فيه families, the second and third root letters fuse in all families except for families II and V (عَلَّمَ and تَفَرَّقَ).

In the remainder of the families, the fusion behaves the same way. This means that you only have to learn one set of rules.

الصرف الصغير

When it comes to صرف صغير of مضاعف مزيد فيه words, remember the following two rules:

1) The second and third root letters fuse and a شَدَّة is used to represent the fusion
2) There are three versions of the أمر and نهى:
    a. The first takes a فتحة and retains the شَدَّة (ـَّ)
    b. The second takes a كسرة and retains the شَدَّة (ـِّ)
    c. The third follows the pattern of a normal أمر or نهى; the two like letters separate

Take a look at the charts below.

FAMILY II

خَفَّفَ يُخَفِّفُ تَخْفِيْفًا فَهُوَ مُخَفِّفٌ

خُفِّفَ يُخَفَّفُ تَخْفِيْفًا فَهُوَ مُخَفَّفٌ

خَفِّفْ لا تُخَفِّفْ مُخَفَّفٌ

Notice that there are no changes in family II.

FAMILY III

شَاقَّ يُشَاقُّ شِقَاقًا وَمُشَاقَّةً فَهُوَ مُشَاقٌّ

شُوْقَّ يُشَاقُّ شِقَاقًا وَمُشَاقَّةً فَهُوَ مُشَاقٌّ

شَاقَّ شَاقِّ شَاقِقْ لا تُشَاقَّ لا تُشَاقِّ لا تُشَاقِقْ

مُشَاقٌّ

Notice that there are several overlapping صيغ: the اسم فاعل, the اسم مفعول and the ظرف look the same; the فعل مضارع معلوم and فعل مضارع مجهول look the same; the فعل ماض looks like the first أمر.

FAMILY IV

أَحَبَّ يُحِبُّ إِحْباباً فهو مُحِبٌّ

أُحِبَّ يُحَبُّ إِحْباباً فهو مُحَبٌّ

أَحِبَّ أَحِبِّ أَحْبِبْ لا تُحِبَّ لا تُحِبِّ لا تُحْبِبْ

مُحَبٌّ

Notice that the حركة on the first root letter is no longer a سكون. The فتحة that is normally on the second root letter (أَسْلَمَ) has moved over.

FAMILY V

تَعَدَّدَ يَتَعَدَّدُ تَعَدُّدًا فَهُوَ مُتَعَدِّدٌ

تُعُدِّدَ يُتَعَدَّدُ تَعَدُّدًا فَهُوَ مُتَعَدَّدٌ

تَعَدَّدْ لا تَتَعَدَّدْ مُتَعَدَّدٌ

Notice that there are no changes in family V.

FAMILY VI

تَحَاجَّ يَتَحَاجُّ تَحَاجًّا فَهُوَ مُتَحَاجٌّ

تُحُوْجَّ يُتَحَاجُّ تَحَاجًّا فَهُوَ مُتَحَاجٌّ

تَحَاجَّ تَحَاجِّ تَحَاجَجْ لا تَتَحَاجَّ لا تَتَحَاجِّ لا تَتَحَاجَجْ

مُتَحَاجٌّ

Notice that there are several overlapping صيغ: the اسم فاعل, the اسم مفعول and the ظرف look the same and the فعل ماض looks like the first أمر. Also remember that this is a فتحة family, so the third version of the أمر and نهي get a فتحة.

FAMILY VII

اِنْشَقَّ يَنْشَقُّ اِنْشِقَاقاً فَهُوَ مُنْشَقٌّ

اِنْشَقَّ اِنْشَقِّ اِنْشَقِقْ لا تَنْشَقَّ لا تَنْشَقِّ لا تَنْشَقِقْ

مُنْشَقٌّ

Notice that there are several overlapping صيغ: the اسم فاعل, and the ظرف look the same and the فعل ماض looks like the first أمر.

FAMILY VIII

اِهْتَزَّ يَهْتَزُّ اِهْتِزَازًا فَهُوَ مُهْتَزٌّ

أُهْتُزَّ يُهْتَزُّ اِهْتِزَازًا فَهُوَ مُهْتَزٌّ

اِهْتَزَّ اِهْتَزِّ اِهْتَزِزْ لا تَهْتَزَّ لا تَهْتَزِّ لا تَهْتَزِزْ

مُهْتَزٌّ

Notice that there are several overlapping صيغ: the اسم فاعل, the اسم مفعول and the ظرف look the same, and the فعل ماض looks like the first أمر.

FAMILY X

اِسْتَقَرَّ يَسْتَقِرُّ اِسْتِقْرَارًا فَهُوَ مُسْتَقِرٌّ

أُسْتُقِرَّ يُسْتَقَرُّ اِسْتِقْرَارًا فَهُوَ مُسْتَقَرٌّ

اِسْتَقِرَّ اِسْتَقِرِّ اِسْتَقْرِرْ لا تَسْتَقِرَّ لا تَسْتَقِرِّ لا تَسْتَقْرِرْ

مُسْتَقَرٌّ

Notice that the سكون on the عين الكلمة (the سكون on the غ in اِسْتَغْفَرَ) has been eaten up by the شدة.

الصرف الكبير

The following rules apply to all families in which the fusion occurs:

1) In the past tense, the شَدَّة is undone at the هُنَّ version onwards, and the two like root letters separate. From this point onwards, the فعل looks like a regular فعل.
2) In the مضارع, the شَدَّة is undone only for the هُنَّ and أَنْتُنَّ versions.

Take a look at the charts below.

ماض

أَسَرَّ	أَسَرَّا	أَسَرُّوْا
أَسَرَّتْ	أَسَرَّتَا	أَسْرَرْنَ
أَسْرَرْتَ	أَسْرَرْتُما	أَسْرَرْتُمْ
أَسْرَرْتِ	أَسْرَرْتُما	أَسْرَرْتُنَّ
أَسْرَرْتُ		أَسْرَرْنا

مضارع

يُسِرُّ	يُسِرَّانِ	يُسِرُّوْنَ
تُسِرُّ	تُسِرَّانِ	يُسْرِرْنَ
تُسِرُّ	تُسِرَّانِ	تُسِرُّوْنَ
تُسِرِّيْنَ	تُسِرَّانِ	تُسْرِرْنَ
أُسِرُّ		نُسِرُّ

7.3 مضاعف IN مجرد FAMILIES

الصرف الصغير

When it comes to صرف صغير of مضاعف مجرد words, remember the following four rules:

1) The second and third root letters fuse and a شَدَّة is used to represent the fusion
2) There are three versions of the أمر and نهى:
    a. The first takes a فتحة and retains the شَدَّة (ـَّ)
    b. The second takes a كسرة and retains the شَدَّة (ـِّ)
    c. The third follows the pattern of a normal أمر or نهى; the two like letters separate
3) Every ماض looks the same regardless of the clan – they all follow the pattern فَلَّ
4) In the مضارع, the حركة that usually goes on the ***SECOND*** root letter is ***TRANSFERRED*** to the ***FIRST*** root letter

Notice that the first two rules mentioned are the same as the مزيد فيه rules. The next two are new and are unique to مجرد.

Take a look at the charts below. Pay attention to the placement of the حركات in the مضارع. Also notice the consistency in the ماض across clans.

THE ضرب CLAN

عَزَّ يَعِزُّ عِزَّةً فَهُوَ عَازٌّ

عُزَّ يُعَزُّ عِزَّةً فُهُوَ مَعْزُوْزٌ

عِزَّ عِزِّ اِعْزِزْ لا تَعِزَّ لا تَعِزِّ لا تَعْزِزْ

مَعَزٌّ مَعِزٌّ مَعَزَّةٌ مِعَزٌّ مِعَزَّةٌ مِعْزَازٌ

This word is from the ***ضرب*** *family. Notice that the* ***حركة*** *that usually goes on the second root letter in many of the* ***صيغ*** *has moved to the first root letter.*

THE نصر CLAN

شَكَّ يَشُكُّ شَكًّا فَهُوَ شاكٌّ

شُكَّ يُشَكُّ شَكًّا فَهُوَ مَشْكُوْكٌ

شُكَّ شُكِّ اُشْكُكْ لا تَشُكَّ لا تَشُكِّ لا تَشْكُكْ

مَشَكٌّ مَشِكٌّ مَشَكَّةٌ مِشَكٌّ مِشَكَّةٌ مِشْكَاكٌ

This word is from the نصر family. Notice that the حركة that usually goes on the second root letter in many of the صيغ has moved to the first root letter.

THE فتح CLAN

مَسَّ يَمَسُّ مَسًّا فَهُوَ مَاسٌّ

مُسَّ يُمَسُّ مَسًّا فَهُوَ مَمْسُوْسٌ

مَسَّ مَسِّ اِمْسَسْ لا تَمَسَّ لا تَمَسِّ لا تَمْسَسْ

مَمَسٌّ مَمِسٌّ مَمَسَّةٌ مِمَسٌّ مِمَسَّةٌ مِمْسَاسٌ

This word is from the فتح family. Notice that the حركة that usually goes on the second root letter in many of the صيغ has moved to the first root letter.

THE سمع CLAN

ظَلَّ يَظَلُّ ظُلُوْلًا فَهُوَ ظَالٌّ

ظُلَّ يُظَلُّ ظُلُوْلًا فَهُوَ مَظْلُوْلٌ

ظَلَّ ظَلِّ اِظْلَلْ لا تَظَلَّ لا تَظَلِّ لا تَظْلَلْ

مَظَلٌّ مَظِلٌّ مَظَلَّةٌ مِظَلٌّ مِظَلَّةٌ مِظْلالٌ

This word is from the سمع family. Notice that the حركة that usually goes on the second root letter in many of the صيغ has moved to the first root letter. Notice also that it is identical to the فتح family in the صرف صغير; its clan is only apparent in the صرف كبير.

الصرف الكبير

The same صرف كبير rules that apply to the مزيد فيه families apply to the مجرد families.

1) In the past tense, the شَدَّة is undone at the هُنَّ version onwards, and the two like root letters separate. From this point onwards, the فعل looks like a regular فعل.

   **Note that when this happens, the hidden حركة on the middle root letter is restored.

2) In the مضارع, the شَدَّة is undone only for the هُنَّ and أَنْتُنَّ versions.

Take a look at the charts below.

ماض

شَكَّ	شَكَّا	شَكُّوْا
شَكَّتْ	شَكَّتا	شَكَكْنَ
شَكَكْتَ	شَكَكْتُما	شَكَكْتُم
شَكَكْتِ	شَكَكْتُما	شَكَكْتُنَّ
شَكَكْتُ		شَكَكْنا

مضارع

يَشُكُّ	يَشُكَّانِ	يَشُكُّوْنَ
تَشُكُّ	تَشُكَّانِ	يَشْكُكْنَ
تَشُكُّ	تَشُكَّانِ	تَشُكُّوْنَ
تَشُكِّيْنَ	تَشُكَّانِ	تَشْكُكْنَ
أَشُكُّ		نَشُكُّ

ماض مجهول

شُكَّ	شُكَّا	شُكُّوْا
شُكَّتْ	شُكَّتا	شُكِكْنَ
شُكِكْتَ	شُكِكْتُما	شُكِكْتُم
شُكِكْتِ	شُكِكْتُما	شُكِكْتُنَّ
شُكِكْتُ		شُكِكْنا

مضارع مجهول

يُشَكُّ	يُشَكَّانِ	يُشَكُّوْنَ
تُشَكُّ	تُشَكَّانِ	يُشْكَكْنَ
تُشَكُّ	تُشَكَّانِ	تُشَكُّوْنَ
تَشَكِّيْنَ	تُشَكَّانِ	تُشْكَكْنَ
أُشَكُّ		نُشَكُّ

OTHER مجرد WORDS

Recall that there are a number of words produced in مجرد صرف that are not recited in the صرف صغير. Of these words, the only one that behaves differently in مضاعف is the اسم تفضيل. Normally, an اسم تفضيل follows the patter أَفْعَلُ. If the second and third root letters are the same, they fuse and a شَدَّة is used to represent the fusion, and a فتحة replaces the سكون on the second letter. For example, if the root letters ح ق ق were to be placed in the أَفْعَلُ container, we would end up with the word:

أَحَقُّ

All أسماء التفضيل follow this pattern in مضاعف.

7.4 THE جزم AND نصب OF مضاعف

LIGHT

To make a فعل مضارع مضاعف light (منصوب), the same rules apply. To refresh:

1) If the فعل ends in a ـْ change it to a ـَ
2) If the فعل ends in a ن, get rid of the ن

Take a look at the chart below.

فعل مضارع منصوب		
يَشُكَّ	يَشُكَّا	يَشُكُّوْا
تَشُكَّ	تَشُكَّا	يَشْكُكْنَ
تَشُكَّ	تَشُكَّا	تَشُكُّوْا
تَشُكِّيْ	تَشُكَّا	تَشْكُكْنَ

أَشُكَّ		نَشُكَّ

LIGHTEST

To make a فعل مضارع مضاعف lightest (مجزوم), use the following rules:

1) If the فعل ends in a ـُ, there are three versions (the same versions we learned in the أمر and نهى):

   (ـِـ) (ـَـ) and splitting the شدة

2) If the فعل ends in a ن get rid of the ن

Take a look at the chart below.

فعل مضارع مجزوم		
يَشُكَّ يَشُكِّ يَشْكُكْ	يَشُكَّا	يَشُكُّوْا
تَشُكَّ تَشُكِّ تَشْكُكْ	تَشُكَّا	يَشْكُكْنَ
تَشُكَّ تَشُكِّ تَشْكُكْ	تَشُكَّا	تَشُكُّوْا
تَشُكِّيْ	تَشُكَّا	تَشْكُكْنَ
أَشُكَّ أَشُكِّ أَشْكُكْ		نَشُكَّ نَشُكِّ نَشْكُكْ

COMMANDING AND FORBIDDING

The commanding and forbidding forms follow the same rules for جزم in terms of the endings. The حركات vary depending on the family.

Take a look at the charts below. There is an example from each family.

الأمر		
عِزَّ عِزِّ اِعْزِزْ	عِزَّا	عِزُّوْا
عِزِّيْ	عِزَّا	اِعْزِزْنَ

النهى		
لا تَعِزَّ تعِزِّ تَعْزِزْ	لا تَعِزَّا	لا تَعِزُّوْا
لا تَعِزِّيْ	لا تَعِزَّا	لا تَعْزِزْنَ

الأمر		
شُكَّ شُكِّ اُشْكُكْ	شُكَّا	شُكُّوْا
شُكِّي	شُكَّا	اُشْكُكْنَ

النهى		
لا تَشُكَّ تَشُكِّ تَشْكُكْ	لا تَشُكَّا	لا تَشُكُّوْا
لا تَشُكِّي	لا تَشُكَّا	لا تَشْكُكْنَ

الأمر

النهى

مَسَّ مَسِّ اِمْسَسْ	مَسَّا	مَسُّوْا
مَسِّيْ	مَسَّا	اِمْسَسْنَ

لا تَمَسَّ تَمَسِّ تَمْسَسْ	لا تَمَسَّا	لا تَمَسُّوْا
لا تَمَسِّيْ	لا تَمَسَّا	لا تَمْسَسْنَ

7.5 – SUMMARY OF مضاعف

OVERARCHING RULES

- ✓ ماض splits at هن onwards
- ✓ مضارع splits at هن and أنتن
- ✓ مجزوم (includes جزم نهى أمر) splits at هو هى أنتَ أنا نحن
  - ➢ 3 forms of جزم: ـَ or ـِ or splitting the شدة

FAMILY-SPECIFIC RULES

RELEVANT QUESTIONS: WHEN DOES THE شدة STAY? WHAT صيغ OVERLAP?

1

شدة remains unbroken in اسم فاعل, ظرف, آلة, and اسم تفضيل

اسم فاعل: فارٌّ ظرف: مَفَرٌّ مَفِرٌّ مَفَرَّةٌ
آلة: مِفَرٌّ مِفَرَّةٌ اسم تفضيل: أَفَرُّ

3
6

look the same اسم مفعول/ظرف, اسم فاعل

اسم فاعل: مُحَاجٌّ اسم معفول/ظرف: مُحَاجٌّ
اسم فاعل: مُتَمَاسٌّ اسم معفول/ظرف: مُتَمَاسٌّ

ماض and 1st أمر can look the same

هو حَاجَّ أنتَ حاجَّ
هو تَمَاسَّ أنتَ تَمَاسَّ

شدة doesn't break in the مصدر

مُحَاجَّةٌ تَمَاسٌّ

4
10

صيغة no overlapping

اسم فاعل: مُسِرٌّ اسم معفول/ظرف: مُسَرٌّ

اسم فاعل: مُسْتَحِقٌّ اسم معفول/ظرف: مُسْتَحَقٌّ

7
8

اسم فاعل, ظرف/ look the same

اسم فاعل: مُنْقَضٌّ ظرف: مُنْقَضٌّ

اسم فاعل: مُهْتَزٌّ اسم مفعول/ظرف: مُهْتَزٌّ

ماض and أمر can look the same

هم انْقَضُّوْا أنتم انْقَضُّوْا

هو اهْتَزَّ أنتَ اهْتَزَّ

FAMILY I (ضرب)
عَزَّ يَعِزُّ عِزَّةً فَهُوَ عَازٌّ
عُزَّ يُعَزُّ عِزَّةً فَهُوَ مَعْزُوْزٌ
عِزَّ عِزِّ اِعْزِزْ لا تَعِزَّ لا تَعِزِّ لا تَعْزِزْ
مَعَزٌّ مَعِزٌّ مَعَزَّةٌ مِعَزٌّ مِعَزَّةٌ مِعْزَازٌ

FAMILY I (نصر)
شَكَّ يَشُكُّ شَكًّا فَهُوَ شَاكٌّ
شُكَّ يُشَكُّ شَكًّا فَهُوَ مَشْكُوْكٌ
شُكَّ شُكِّ اُشْكُكْ لا تَشُكَّ لا تَشُكِّ لا تَشْكُكْ
مَشَكٌّ مَشِكٌّ مَشَكَّةٌ مِشَكٌّ مِشَكَّةٌ مِشْكَاكٌ

FAMILY IV
أَسَرَّ يُسِرُّ إِسْرَارًا فَهُوَ مُسِرٌّ
أُسِرَّ يُسَرُّ إِسْرَارًا فَهُوَ مُسَرٌّ
أَسِرَّ أَسِرِّ أَسْرِرْ لا تُسِرَّ لا تُسِرِّ لا تُسْرِرْ مُسَرٌّ

FAMILY III
حَاجَّ يُحَاجُّ حِجَاجًا وَمُحَاجَّةً فَهُوَ مُحَاجٌّ
حُوْجَّ يُحَاجُّ حِجَاجًا وَمُحَاجَّةً فَهُوَ مُحَاجٌّ
حَاجَّ حَاجِّ حَاجِجْ لا تُحَاجَّ لا تُحَاجِّ لا تُحَاجِجْ مُحَاجٌّ

FAMILY VII
اِنْشَقَّ يَنْشَقُّ اِنْشِقَاقًا فهو مُنْشَقٌّ
اِنْشَقَّ اِنْشَقِّ اِنْشَقِقْ لا تَنْشَقَّ لا تَنْشَقِّ لا تَنْشَقِقْ مُنْشَقٌّ

FAMILY VI
تَمَاسَّ يَتَمَاسُّ تَمَاسًّا فهو مُتَمَاسٌّ
تُمُوسَّ يُتَمَاسُّ تَمَاسًّا فهو مُتَمَاسٌّ
تَمَاسَّ تَمَاسِّ تَمَاسَسْ لا تَتَمَاسَّ تَتَمَاسِّ تَتَمَاسَسْ مُتَمَاسٌّ

FAMILY X
اِسْتَقَرَّ يَسْتَقِرُّ اِسْتِقْرَارًا فَهُوَ مُسْتَقِرٌّ

FAMILY VIII
اِهْتَزَّ يَهْتَزُّ اِهْتِزَازًا فَهُوَ مُهْتَزٌّ

اُسْتُقِرَّ يُسْتَقَرُّ اِسْتِقْرَارًا فَهُوَ مُسْتَقَرٌّ اِسْتَقِرَّ اِسْتَقِرِّ اِسْتَقْرِرْ لا تَسْتَقِرَّ لا تَسْتَقِرِّ لا تَسْتَقْرِرْ مُسْتَقَرٌّ

اُهْتُزَّ يُهْتَزُّ اِهْتِزَازًا فَهُوَ مُهْتَزٌّ اِهْتَزَّ اِهْتَزِّ اِهْتَزِزْ لا تَهْتَزَّ لا تَهْتَزِّ لا تَهْتَزِزْ مُهْتَزٌّ

مضاعف (نصر) – FAMILY I

الماضي المبني للمجهول

شُكَّ	شُكَّا	شُكُّوْا
شُكَّتْ	شُكَّتا	شُكِكْنَ
شُكِكْتَ	شُكِكْتُما	شُكِكْتُمْ
شُكِكْتِ	شُكِكْتُما	شُكِكْتُنَّ
شُكِكْتُ		شُكِكْنا

الماضي المبني للمعلوم

شَكَّ	شَكَّا	شَكُّوْا
شَكَّتْ	شَكَّتا	شَكَكْنَ
شَكَكْتَ	شَكَكْتُما	شَكَكْتُمْ
شَكَكْتِ	شَكَكْتُما	شَكَكْتُنَّ
شَكَكْتُ		شَكَكْنا

المضارع المبني للمجهول

يُشَكُّ	يُشَكَّانِ	يُشَكُّوْنُ
تُشَكُّ	تُشَكَّانِ	يُشْكَكْنَ
تُشَكُّ	تُشَكَّانِ	تُشَكُّوْنَ
تُشَكِّيْنَ	تُشَكَّانِ	تُشْكَكْنَ
أُشَكُّ		نُشَكُّ

المضارع المبني للمعلوم

يَشُكُّ	يَشُكَّانِ	يَشُكُّوْنَ
تَشُكُّ	تَشُكَّانِ	يَشْكُكْنَ
تَشُكُّ	تَشُكَّانِ	تَشُكُّوْنَ
تَشُكِّيْنَ	تَشُكَّانِ	تَشْكُكْنَ
أَشُكُّ		نَشُكُّ

نهي

لا تَشُكَّ لا تَشُكِّ لا تَشْكُكْ	لا تَشُكَّا	لا تَشُكُّوْا
لا تَشُكِّيْ	لا تَشُكَّا	لا تَشْكُكْنَ

أمر

شُكَّ شُكِّ اُشْكُكْ	شُكَّا	شُكُّوا
شُكِّيْ	شُكَّا	اُشْكُكْنَ

ظرف

مَشَكٌّ	مَشَكَّانِ	مَشَاكُّ
مَشَكًّا	مَشَكَّيْنِ	مَشَاكَّ
مَشَكٍّ	مَشَكَّيْنِ	مَشَاكَّ

مضاعف (ضرب) – FAMILY I

الماضي المبني للمجهول

عُزَّ	عُزَّا	عُزُّوْا
عُزَّتْ	عُزَّتا	عُزِزْنَ
عُزِزْتَ	عُزِزْتُما	عُزِزْتُمْ
عُزِزْتِ	عُزِزْتُما	عُزِزْتُنَّ
عُزِزْتُ		عُزِزْنا

الماضي المبني للمعلوم

عَزَّ	عَزَّا	عَزُّوْا
عَزَّتْ	عَزَّتا	عَزَزْنَ
عَزَزْتَ	عَزَزْتُما	عَزَزْتُمْ
عَزَزْتِ	عَزَزْتُما	عَزَزْتُنَّ
عَزَزْتُ		عَزَزْنا

المضارع المبني للمجهول

يُعَزُّ	يُعَزَّانِ	يُعَزُّوْنَ
تُعَزُّ	تُعَزَّانِ	يُعْزَزْنَ
تُعَزُّ	تُعَزَّانِ	تُعَزُّوْنَ
تُعَزِّيْنَ	تُعَزَّانِ	تُعْزَزْنَ
أُعَزُّ		نُعَزُّ

المضارع المبني للمعلوم

يَعِزُّ	يَعِزَّانِ	يَعِزُّوْنَ
تَعِزُّ	تَعِزَّانِ	يَعْزِزْنَ
تَعِزُّ	تَعِزَّانِ	تَعِزُّوْنَ
تَعِزِّيْنَ	تَعِزَّانِ	تَعْزِزْنَ
أَعِزُّ		نَعِزُّ

نهي

لا تَعِزَّ لا تَعِزِّ لا تَعْزِزْ	لا تَعِزَّا	لا تَعِزُّوْا
لا تَعِزِّيْ	لا تَعِزَّا	لا تَعْزِزْنَ

أمر

عِزَّ عِزِّ اِعْزِزْ	عِزَّا	عِزُّوْا
عِزِّيْ	عِزَّا	اِعْزِزْنَ

ظرف

مَعَزٌّ	مَعَزَّانِ	مَعازُّ
مَعَزًّا	مَعَزَّيْنِ	مَعازَّ
مَعَزٍّ	مَعَزَّيْنِ	مَعازَّ

مضاعف – FAMILY III

الماضي المبني للمجهول

حُوْجَّ	حُوْجّا	حُوْجُوْا
حُوْجَّتْ	حُوْجَّتا	حُوْجِجْنَ
حُوْجِجْتَ	حُوْجِجْتُما	حُوْجِجْتُمْ
حُوْجِجْتِ	حُوْجِجْتُما	حُوْجِجْتُنَّ
حُوْجِجْتُ		حُوْجِجْنا

الماضي المبني للمعلوم

حَاجَّ	حَاجَّا	حَاجُّوْا
حَاجَّتْ	حَاجَّتا	حاجَجْنَ
حاجَجْتَ	حاجَجْتُما	حاجَجْتُمْ
حاجَجْتِ	حاجَجْتُما	حاجَجْتُنَّ
حاجَجْتُ		حاجَجْنا

المضارع المبني للمجهول

يُحاجُّ	يُحاجَّانِ	يُحاجُّوْنَ
تُحاجُّ	تُحاجَّانِ	يُحاجَجْنَ
تُحاجُّ	تُحاجَّانِ	تُحاجُّوْنَ
تُحاجِّيْنَ	تُحاجَّانِ	تُحاجَجْنَ
أُحاجُّ		نُحاجُّ

المضارع المبني للمعلوم

يُحاجُّ	يُحاجَّانِ	يُحاجُّوْنَ
تُحاجُّ	تُحاجَّانِ	يُحاجِجْنَ
تُحاجُّ	تُحاجَّانِ	تُحاجُّوْنَ
تُحاجِّيْنَ	تُحاجَّانِ	تُحاجِجْنَ
أُحاجُّ		نُحاجُّ

نهي

لا تُحاجَّ لا تُحاجِّ لا تُحاجِجْ	لا تُحاجَّا	لا تُحاجُّوْا
لا تُحاجِّيْ	لا تُحاجَّا	لا تُحاجِجْنَ

أمر

حاجَّ حاجِّ حاجِجْ	حاجَّا	حاجُّوْا
حاجِّيْ	حاجَّا	حاجِجْنَ

مضاعف – FAMILY IV

الماضي المبني للمجهول

أُحِبَّ	أُحِبَّا	أُحِبُّوْا
أُحِبَّتْ	أُحِبَّتا	أُحْبِبْنَ
أُحْبِبْتَ	أُحْبِبْتُما	أُحْبِبْتُمْ
أُحْبِبْتِ	أُحْبِبْتُما	أُحْبِبْتُنَّ
أُحْبِبْتُ		أُحْبِبْنا

الماضي المبني للمعلوم

أَحَبَّ	أَحَبَّا	أَحَبُّوْا
أَحَبَّتْ	أَحَبَّتا	أَحْبَبْنَ
أَحْبَبْتَ	أَحْبَبْتُما	أَحْبَبْتُمْ
أَحْبَبْتِ	أَحْبَبْتُما	أَحْبَبْتُنَّ
أَحْبَبْتُ		أَحْبَبْنا

المضارع المبني للمجهول

يُحَبُّ	يُحَبَّانِ	يُحَبُّوْنَ
تُحَبُّ	تُحَبَّانِ	يُحْبَبْنَ
تُحَبُّ	تُحَبَّانِ	تُحَبُّوْنَ
تُحَبِّيْنَ	تُحَبَّانِ	تُحْبَبْنَ
أُحَبُّ		نُحَبُّ

المضارع المبني للمعلوم

يُحِبُّ	يُحِبَّانِ	يُحِبُّوْنَ
تُحِبُّ	تُحِبَّانِ	يُحْبِبْنَ
تُحِبُّ	تُحِبَّانِ	تُحِبُّوْنَ
تُحِبِّيْنَ	تُحِبَّانِ	تُحْبِبْنَ
أُحِبُّ		نُحِبُّ

نهي

لا تُحَبَّ لا تُحَبِّ لا تُحْبِبْ	لا تُحَبَّا	لا تُحَبُّوْا
لا تُحَبِّيْ	لا تُحَبَّا	لا تُحْبِبْنَ

أمر

أَحَبَّ أَحِبِّ أَحْبِبْ	أَحِبَّا	أَحِبُّوْا
أَحِبِّيْ	أَحِبَّا	أَحْبِبْنَ

مضاعف – FAMILY VI

الماضي المبني للمجهول

تُحُوْبَّ	تُحُوْبَّا	تُحُوْبُّوْا
تُحُوْبَّتْ	تُحُوْبَّتا	تُحُوْبِبْنَ
تُحُوْبِبْتَ	تُحُوْبِبْتُما	تُحُوْبِبْتُمْ
تُحُوْبَبْتِ	تُحُوْبِبْتُما	تُحُوْبِبْتُنَّ
تُحُوْبِبْتُ		تُحُوْبِبْنا

الماضي المبني للمعلوم

تَحَابَّ	تَحَابّا	تَحَابُّوْا
تَحَابَّتْ	تَحَابَّتا	تَحَابَبْنَ
تَحابَبْتَ	تَحابَبْتُما	تَحابَبْتُمْ
تَحابَبْتِ	تَحابَبْتُما	تَحابَبْتُنَّ
تَحابَبْتُ		تَحابَبْنا

المضارع المبني للمجهول

يُتَحابُّ	يُتَحابَّانِ	يُتَحابُّوْنَ
تُتَحابُّ	تُتَحابَّانِ	يُتَحابَبْنَ
تُتَحابُّ	تُتَحابَّانِ	تُتَحابُّوْنَ
تُتَحابِّيْنَ	تُتَحابَّانِ	تُتَحابَبْنَ
أُتَحابُّ		نُتَحابُّ

المضارع المبني للمعلوم

يَتَحابُّ	يَتَحابَّانِ	يَتَحابُّوْنَ
تَتَحابُّ	تَتَحابَّانِ	يَتَحابَبْنَ
تَتَحابُّ	تَتَحابَّانِ	تَتَحابُّوْنَ
تَتَحابِّيْنَ	تَتَحابَّانِ	تَتَحابَبْنَ
أَتَحابُّ		نَتَحابُّ

نهي

لا تَتَحابَّ لا تَتَحابِّ لا تَتَحابَبْنَ	لا تَتَحابَّا	لا تَتَحابُّوْا
لا تَتَحابِّيْ	لا تَتَحابَّا	لا تَتَحابَبْنَ

أمر

تَحابَّ تَحابِّ تَحابَبْ	تَحابَّا	تَحابُّوْا
تَحابِّيْ	تَحابَّا	تَحابَبْنَ

مضاعف – FAMILY VII

الماضي المبني للمجهول

اِنْشَقَّ	اِنْشَقَّا	اِنْشَقُّوا
اِنْشَقَّتْ	اِنْشَقَّتَا	اِنْشَقَقْنَ
اِنْشَقَقْتَ	اِنْشَقَقْتُمَا	اِنْشَقَقْتُمْ
اِنْشَقَقْتِ	اِنْشَقَقْتُمَا	اِنْشَقَقْتُنَّ
اِنْشَقَقْتُ		اِنْشَقَقْنا

الماضي المبني للمعلوم

المضارع المبني للمجهول

يَنْشَقُّ	يَنْشَقَّانِ	يَنْشَقُّونَ
تَنْشَقُّ	تَنْشَقَّانِ	يَنْشَقَقْنَ
تَنْشَقُّ	تَنْشَقَّانِ	تَنْشَقُّوْنَ
تَنْشَقِّيْنَ	تَنْشَقّانِ	تَنْشَقَقْنَ
أَنْشَقُّ		نَنْشَقُّ

المضارع المبني للمعلوم

نهي

لا تَنْشَقَّ لا تَنْشَقِّ لا تَنْشَقِقْ	لا تَنْشَقَّا	لا تَنْشَقُّوا
لا تَنْشَقِّيْ	لا تَنْشَقَّا	لا تَنْشَقِقْنَ

أمر

اِنْشَقَّ اِنْشَقِّ اِنْشَقِقْ	اِنْشَقَّا	اِنْشَقُّوا
اِنْشَقِّيْ	اِنْشَقَّا	اِنْشَقِقْنَ

مضاعف - FAMILY VIII

الماضي المبني للمجهول

أُهْتُزَّ	أُهْتُزَّا	أُهْتُزُّوْا
أُهْتُزَّتْ	أُهْتُزَّتَا	أُهْتُزِزْنَ
أُهْتُزِزْتَ	أُهْتُزِزْتُمَا	أُهْتُزِزْتُمْ
أُهْتُزِزْتِ	أُهْتُزِزْتُمَا	أُهْتُزِزْتُنَّ
أُهْتُزِزْتُ		أُهْتُزِزْنا

الماضي المبني للمعلوم

اِهْتَزَّ	اِهْتَزَّا	اِهْتَزُّوْا
اِهْتَزَّتْ	اِهْتَزَّتَا	اِهْتَزَزْنَ
اِهْتَزَزْتَ	اِهْتَزَزْتُمَا	اِهْتَزَزْتُمْ
اِهْتَزَزْتِ	اِهْتَزَزْتُمَا	اِهْتَزَزْتُنَّ
اِهْتَزَزْتُ		اِهْتَزَزْنا

المضارع المبني للمجهول

يُهْتَزُّ	يُهْتَزَّانِ	يُهْتَزُّوْنَ
تُهْتَزُّ	تُهْتَزَّانِ	يُهْتَزَزْنَ
تُهْتَزُّ	تُهْتَزَّانِ	تُهْتَزُّوْنَ
تُهْتَزِّيْنَ	تُهْتَزَّانِ	تُهْتَزَزْنَ
أُهْتَزُّ		نُهْتَزُّ

المضارع المبني للمعلوم

يَهْتَزُّ	يَهْتَزَّانِ	يَهْتَزُّوْنَ
تَهْتَزُّ	تَهْتَزَّانِ	يَهْتَزِزْنَ
تَهْتَزُّ	تَهْتَزَّانِ	تَهْتَزُّوْنَ
تَهْتَزِّيْنَ	تَهْتَزَّانِ	تَهْتَزِزْنَ
أَهْتَزُّ		نَهْتَزُّ

نهي

لا تَهْتَزَّ لا تَهْتَزِّ لا تَهْتَزِزْ	لا تَهْتَزَّا	لا تَهْتَزُّوْا
لا تَهْتَزِّيْ	لا تَهْتَزَّا	لا تَهْتَزِزْنَ

أمر

اِهْتَزَّ اِهْتَزِّ اِهْتَزِزْ	اِهْتَزَّا	اِهْتَزُّوا
اِهْتَزِّيْ	اِهْتَزَّا	اِهْتَزِزْنَ

مضاعف – FAMILY X

الماضي المبني للمجهول

أُسْتُحِبَّ	أُسْتُحِبَّا	أُسْتُحِبُّوْا
أُسْتُحِبَّتْ	أُسْتُحِبَّتا	أُسْتُحْبِبْنَ
أُسْتُحْبِبْتَ	أُسْتُحْبِبْتُما	أُسْتُحْبِبْتُمْ
أُسْتُحْبِبْتِ	أُسْتُحْبِبْتُما	أُسْتُحْبِبْتُنَّ
أُسْتُحْبِبْتُ		أُسْتُحْبِبْنا

الماضي المبني للمعلوم

اِسْتَحَبَّ	اِسْتَحَبَّا	اِسْتَحَبُّوْا
اِسْتَحَبَّتْ	اِسْتَحَبَّتا	اِسْتَحْبَبْنَ
اِسْتَحْبَبْتَ	اِسْتَحْبَبْتُما	اِسْتَحْبَبْتُمْ
اِسْتَحْبَبْتِ	اِسْتَحْبَبْتُما	اِسْتَحْبَبْتُنَّ
اِسْتَحْبَبْتُ		اِسْتَحْبَبْنا

المضارع المبني للمجهول

يُسْتَحَبُّ	يُسْتَحَبَّانِ	يُسْتَحَبُّوْنَ
تُسْتَحَبُّ	تُسْتَحَبَّانِ	يُسْتَحْبَبْنَ
تُسْتَحَبُّ	تُسْتَحَبَّانِ	تُسْتَحَبُّوْنَ
تُسْتَحَبِّيْنَ	تُسْتَحَبَّانِ	تُسْتَحْبَبْنَ
أُسْتَحَبُّ		نُسْتَحَبُّ

المضارع المبني للمعلوم

يَسْتَحِبُّ	يَسْتَحِبَّانِ	يَسْتَحِبُّوْنَ
تَسْتَحِبُّ	تَسْتَحِبَّانِ	يَسْتَحْبِبْنَ
تَسْتَحِبُّ	تَسْتَحِبَّانِ	تَسْتَحِبُّوْنَ
تَسْتَحِبِّيْنَ	تَسْتَحِبَّانِ	تَسْتَحْبِبْنَ
أَسْتَحِبُّ		نَسْتَحِبُّ

نهي

لا تَسْتَحِبَّ لا تَسْتَحِبِّ لا تَسْتَحْبِبْ	لا تَسْتَحِبَّا	لا تَسْتَحِبُّوْا
لا تَسْتَحِبِّيْ	لا تَسْتَحِبَّا	لا تَسْتَحْبِبْنَ

أمر

اِسْتَحِبَّ اِسْتَحِبِّ اِسْتَحْبِبْ	اِسْتَحِبَّا	اِسْتَحِبُّوْا
اِسْتَحِبِّيْ	اِسْتَحِبَّا	اِسْتَحْبِبْنَ

VOCABULARY – أجوف

مجرد			
خَافَ يَخَافُ خَوْفًا وَخِيْفَةً	to repent	تَابَ يَتُوْبُ تَوْبَةً (إلى)	
زَادَ يَزِيْدُ زِيَادَةً	to forgive	تَابَ على	
نَامَ يَنَامُ نَوْمًا	to taste	ذَاقَ يَذُوْقُ ذَوْقًا	
كَادَ يَكَادُ (+فعل مضارع/أَنْ)	to win	فَازَ يَفُوْزُ فَوْزًا	
كَادَ يَكِيْدُ كَيْدًا	to become tight	ضَاقَ يَضِيْقُ ضِيْقًا	
جَاءَ يَجِيْئُ مَجِيْئًا	to blame	لامَ يَلُوْمُ لَوْمًا	
جَاءَ بـ	to say	قَالَ يَقُوْلُ قَوْلًا	
نَالَ يَنَالُ نَيْلًا	to sell	بَاعَ يَبِيْعُ بَيْعًا	
شَاءَ يَشَاءُ مَشِيْئَةً	to return	عَادَ يَعُوْدُ مَعَادًا	
to die		مَاتَ يَمُوْتُ مَوْتًا	

Family II			
بَيَّنَ يُبَيِّنُ تَبْيِيْنًا	to beautify	زَيَّنَ يُزَيِّنُ تَزْيِيْنًا	

Family III			
حَاوَرَ يُحَاوِرُ حِوَارًا وَمُحَاوَرَةً (ـه)	to surpass, overstep	جَاوَزَ يُجَاوِزُ جِوَازًا وَمُجَاوَزَةً	
to pledge allegiance (to)		بَايَعَ يُبَايِعُ بِيَاعًا وَمُبَايَعَةً (ـه)	

Family IV			
أَرَادَ يُرِيْدُ إِرَادَةً	to want	أَجَابَ يُجِيْبُ إِجَابَةً	
أَقَامَ يُقِيْمُ إِقَامَةً	to establish, uphold	أَضَاعَ يُضِيْعُ إِضَاعَةً	
أَمَاتَ يُمِيْتُ إِمَاتَةً	to cause to die	أَهَانَ يُهِيْنُ إِهَانَةً	
أَطَاعَ يُطِيْعُ إِطَاعَةً	to obey	أَذَاقَ يُذِيْقُ إِذَاقَةً	
أَعَادَ يُعِيْدُ إِعَادَةً	to return (s.o/s.t)	أَصَابَ يُصِيْبُ إِصَابَةً	
أَنَابَ يُنِيْبُ إِنَابَةً	to return in repentance	أَحَاطَ يُحِيْطُ إِحَاطَةً (بِـ)	

Family V			
تَطَوَّعَ يَتَطَوَّعُ تَطَوُّعًا	to volunteer	تَقَوَّلَ يَتَقَوَّلُ تَقَوُّلًا	

Family VII	
to be demolished, torn down	اِنْهَارَ يَنْهَارُ اِنْهِيَارًا

Family VIII	
اِخْتَارَ يَخْتَارُ اِخْتِيَارًا	to chose

Family X			
اِسْتَعَاذَ يَسْتَعِيْذُ اِسْتِعَاذَةً (بـ، من)	to seek protection	اِسْتَعَانَ يَسْتَعِيْنُ اِسْتِعَانَةً	to ask for help
اِسْتَطَاعَ يَسْتَطِيْعُ اِسْتِطَاعَةً	to be able	اِسْتَغَاثَ يَسْتَغِيْثُ اِسْتِغَاثَةً	to ask for water/help
to respond		اِسْتَجَابَ يَسْتَجِيْبُ اِسْتِجَابَةً	

CHAPTER 08 – أَجْوَف

8.1 INTRODUCTION

The second of the مُعْتَلّ irregularities that we will study is أجوف. A word is considered أجوف when the second root letter (عين الكلمة) is a vowel (و or ي).

When the second root letter is a و, the word is further classified as أجوف واوي.

When the second root letter is a ي, the word is further classified as أجوف يائي.

Let us first explore the effects of أجوف that occur in the مزيد فيه families then let us explore the مجرد families.

8.2 أجوف IN مزيد فيه FAMILIES

When it comes to the مزيد فيه families, the vowel only causes change in families IV, VII, VIII, and X (أَسْلَمَ, اِنْقَلَبَ, اِقْتَرَبَ, اِسْتَغْفَرَ). The أَسْلَمَ and اِسْتَغْفَرَ families behave in the same way and the اِنْقَلَبَ and اِقْتَرَبَ families behave in the same way.

أَسْلَمَ AND اِسْتَغْفَرَ

Remember the following rules:

1) The vowel is replaced with an ألف in the past tense
2) The vowel is replaced with a ياء in the present tense
3) The مصدر has a ة added to the end
4) The vowel is omitted when the فعل is مجزوم if the فعل ends in a ضمة (this includes أمر and نهى)

Find the irregularities mentioned above in the charts.

FAMILY IV

أَرَادَ يُرِيْدُ إِرَادَةً فَهُوَ مُرِيْدٌ

أُرِيْدَ يُرَادُ إِرَادَةً فَهُوَ مُرَادٌ

أَرِدْ لا تُرِدْ مُرَادٌ

FAMILY X

اِسْتَغَاثَ يَسْتَغِيْثُ اِسْتِغَاثَةً فَهُوَ مُسْتَغِيْثٌ

أُسْتُغِيْثَ يُسْتَغَاثُ اِسْتِغَاثَةً مُسْتَغَاثٌ

اِسْتَغِثْ لا تَسْتَغِثْ مُسْتَغَاثٌ

اِقْتَرَبَ AND اِنْقَلَبَ

Remember the following rules:

1) The vowel is replaced with an ألف in **BOTH** the past and the present tense
2) The vowel is replaced with a ياء in the مصدر
3) The vowel is omitted when the فعل is مجزوم if the فعل ends in a ضمة (this includes أمر and نهى)

Take a look at the charts below. The above-mentioned irregularities are highlighted.

FAMILY VII

اِنْهَارَ يَنْهَارُ اِنْهِيَارًا فَهُوَ مُنْهَارٌ

اِنْهَرْ لا تَنْهَرْ مُنْهَارٌ

FAMILY VIII

اِخْتَارَ يَخْتَارُ اِخْتِيَارًا فَهُوَ مُخْتَارٌ

أُخْتِيْرَ يُخْتَارُ اِخْتِيَارًا فَهُوَ مُخْتَارٌ

اِخْتَرْ لا تَخْتَرْ مُخْتَارٌ

8.3 أجوف IN مجرد FAMILIES

We will first explore the changes that occur in the صرف صغير of أجوف مجرد clansو then we will explore the changes that occur in the صرف كبير. The changes that occur in the صرف صغير can be split into two categories: changes that are consistent across clans and changes that vary from clan to clan.

الصرف الصغير - CONSISTENT CHANGES

1) The ماض always follows the pattern

فالَ

2) The ماض مجهول and مضارع مجهول always follows the pattern

فِيلَ يُفالُ

3) The اسم فاعل always follows the pattern

فائِلٌ

4) The اسم مفعول always follows the pattern

مَفُوْلٌ (أجوف واوي) OR مَفِيْلٌ (أجوف يائي)

5) The ظرف always follows the pattern

مَفَالٌ مَفِيْلٌ مَفَالَةٌ

6) The آلة always follows the pattern

(أجوف واوي) مِفْوَالٌ OR (أجوف يائي) مِفْيَالٌ

الصرف الصغير – CLAN-DEPENDENT CHANGES

PAST/PRESENT

1) If the word is from the نَصَرَ family, the past/present follows the pattern

فَالَ يَفُوْلُ

2) If the word is from the ضَرَبَ family, the past/present follows the pattern

فَالَ يَفِيْلُ

3) If the words is from the سَمِعَ family, the past/present follows the pattern

فَالَ يَفَالُ

***NOTE: the other clans do not occur in أجوف. There are the only three مجرد clans that do.

COMMAND

1) If the word is from the نَصَرَ family, the command follows the pattern

فُلْ

2) If the word is from the ضَرَبَ family, the command follows the pattern

فِلْ

3) If the word is from the سَمِعَ family, the command follows the pattern

فَلْ

Note that the vowel is always omitted in the مجزوم form if the فعل ends in a ضمة, regardless of the clan.

THE نصر CLAN

قَالَ يَقُوْلُ قَوْلًا فَهُوَ قَائِلٌ

قِيْلَ يُقَالُ قَوْلًا فَهُوَ مَقُوْلٌ

قُلْ لا تَقُلْ مَقَالٌ مَقَالَةٌ مِقْوَالٌ

THE سمع CLAN

نَالَ يَنَالُ نَيْلاً فَهُوَ نَائِلٌ

نِيْلَ يُنَالُ نَيْلاً فَهُوَ مَنِيْلٌ

نَلْ لا تَنَلْ مَنَالٌ مَنَالَةٌ مِنْيَالٌ

THE ضرب CLAN

الصرف الكبير

All changes that occur in the صرف كبير are clan dependent.

1) In the ماض, the vowel is dropped هُنَّ onwards and replaced by a حركة
2) In the مضارع, the vowel is dropped in the هُنَّ and أَنْتُنَّ versions and replaced by a حركة

The حركة that replaces the vowel is determined by the clan. Learn the following rules:

1) The ماض can only take a ضمة or كسرة
    a. If it is from the نَصَرَ family, it takes a ضمة
    b. Otherwise, it takes a كسرة

نصر

قَالَ	قَالَا	قَالُوْا
قَالَتْ	قَالَتَا	قُلْنَ
قُلْتَ	قُلْتُما	قُلْتُمْ
قُلْتِ	قُلْتُما	قُلْتُنَّ
قُلْتُ		قُلْنا

ضرب

بَاعَ	بَاعَا	بَاعُوْا
بَاعَتْ	بَاعَتَا	بِعْنَ
بِعْتَ	بِعْتُما	بِعْتُمْ
بِعْتِ	بِعْتُما	بِعْتُنَّ
بِعْتُ		بِعْنا

سمع

نالَ	نالَا	نالُوْا
نالَتْ	نالَتَا	نِلْنَ
نِلْتَ	نِلْتُما	نِلْتُمْ
نِلْتِ	نِلْتُما	نِلْتُنَّ
نِلْتُ		نِلْنا

2) The مضارع takes the حركة that corresponds with the omitted letter

   a. If a و was omitted (يَقُوْلُ), it is replaced with a ضمة

   b. If an ا was omitted (يَنَالُ), it is replaced with a فتحة

   c. If a ى was omitted (يَبِيْعُ), it is replaced with a كسرة

نصر

يَقُوْلُ	يَقُوْلَانِ	يَقُوْلُوْنَ
تَقُوْلُ	تَقُوْلَانِ	يَقُلْنَ
تَقُوْلُ	تَقُوْلَانِ	تَقُوْلُوْنَ
تَقُوْلِيْنَ	تَقُوْلَانِ	تَقُلْنَ
أَقُوْلُ		نَقُوْلُ

ضرب

يَبِيْعُ	يَبِيْعَانِ	يَبِيْعُوْنَ
تَبِيْعُ	تَبِيْعَانِ	يَبِعْنَ
تَبِيْعُ	تَبِيْعَانِ	تَبِيْعُوْنَ
تَبِيْعِيْنَ	تَبِيْعَانِ	تَبِعْنَ
أَبِيْعُ		نَبِيْعُ

سمع

يَنالُ	يَنالَانِ	يَنالُوْنَ
تَنالُ	تَنالَانِ	يَنَلْنَ
تَنالُ	تَنالَانِ	تَنالُوْنَ
تَنالِيْنَ	تَنالَانِ	تَنَلْنَ
أَنالُ		نَنَالُ

Take a look at the chart below.

	ماض		مضارع	
ن	قُلْنَ	ـُ	يَقُلْنَ	ـُ
ض	بِعْنَ	ـِ	يَبِعْنَ	ـِ
س	نِلْنَ	ـِ	يَنَلْنَ	ـَ

8.4 OTHER مجرد WORDS

As for the words that are produced in مجرد but are not recited as part of the صرف صغير, we will be looking at the اسم تفضيل and the اسم صفة.

اسم تفضيل

The vowel behaves normally in the اسم تفضيل. If the word is أجوف واوي, the vowel appears as a و. If it is أجوف يائي, the vowel appears as a ي. Take a look at the following examples.

أَقْوَمُ → ق و م

أَبْيَنُ → ب ي ن

اسم صفة

Recall that the اسم صفة follows the pattern فَعِيْلٌ. The ي is part of the container of the word. When this ي meets the vowel in an أجوف word, the two merge and create a ي with a شدة on it.

قَيِّمٌ → ق و م

بَيِّنٌ → ب ي ن

لَيِّنٌ → ل ي ن

8.5 – SUMMARY OF أجوف

OVERARCHING RULES

- ✓ ماض vowel drops at هن onwards
- ✓ مضارع vowel drops at هن and أنتن
- ✓ مجزوم (includes جزم ◉نهى ◉أمر) vowel drops at هو هى أنتَ أنا نحن

FAMILY-SPECIFIC RULES

relevant questions: what حركة do the مجرد أفعال get when the vowel is dropped? What صيغ overlap?

1

	ماض		مضارع		حرف العِلّة
ن	ـُ	قُلْنَ	ـُ	يَقُلْنَ	و always
ض	ـِ	بِعْنَ	ـِ	يَبِعْنَ	ي always
س	ـِ	نِلْنَ	ـَ	يَنَلْنَ	ي or و either

4
10

ة in the مصدر

إِرَادَةً
اسْتِغَاثَةً

7
8

ظرف, اسم فاعل look the same

اسم فاعل: مُنْهَارٌ ظرف: مُنْهَارٌ
اسم فاعل: مُخْتَارٌ اسم مفعول/ظرف: مُخْتَارٌ

ماض and أمر of *DUALS* and *PLURALS* look the same

هم انْهَارُوْا أنتم اِنْهَارُوْا
هما اخْتَارَا أنتما اخْتَارَا

FAMILY I (ضرب)
بَاعَ يَبِيْعُ بَيْعًا فَهُوَ بَائِعٌ
بِيْعَ يُبَاعُ بَيْعًا فَهُوَ مَبِيْعٌ
بِعْ لا تَبِعْ مَبَاعٌ مَبِيْعٌ مَبَاعَةٌ مِبْيَاعٌ

FAMILY I (نصر)
قَالَ يَقُوْلُ قَوْلًا فَهُوَ قَائِلٌ
قِيلَ يُقَالُ قَوْلًا فَهُوَ مَقُولٌ
قُلْ لا تَقُلْ مَقَالٌ مَقِيْلٌ مَقَالَةٌ مِقْوَالٌ

FAMILY I (سمع)
نَالَ يَنَالُ نَيْلًا فَهُوَ نَائِلٌ
نِيْلَ يُنَالُ نَيْلًا فَهُوَ مَنِيْلٌ
نَلْ لا تَنَلْ مَنَالٌ مَنِيْلٌ مَنَالَةٌ مِنْيَالٌ

FAMILY VIII
اِخْتَارَ يَخْتَارُ اِخْتِيَارًا فَهُوَ مُخْتَارٌ
اُخْتِيْرَ يُخْتَارُ اِخْتِيَارًا فَهُوَ مُخْتَارٌ
اِخْتَرْ لا تَخْتَرْ مُخْتَارٌ

FAMILY VII
اِنْهَارَ يَنْهَارُ اِنْهِيَارًا فَهُوَ مُنْهَارٌ
اِنْهَرْ لا تَنْهَرْ مُنْهَارٌ

FAMILY X
اِسْتَغَاثَ يَسْتَغِيْثُ اِسْتِغَاثَةً فَهُوَ مُسْتَغِيْثٌ
اُسْتُغِيْثَ يُسْتَغَاثُ اِسْتِغَاثَةً فَهُوَ مُسْتَغَاثٌ
اِسْتَغِثْ لا تَسْتَغِثْ مُسْتَغَاثٌ

FAMILY IV
أَرَادَ يُرِيْدُ إِرَادَةً فَهُوَ مُرِيْدٌ
أُرِيْدَ يُرَادُ إِرَادَةً فَهُوَ مُرَادٌ
أَرِدْ لا تُرِدْ مُرَادٌ

أجوف (نصر) – FAMILY I

الماضي المبني للمجهول

قِيْلَ	قِيْلا	قِيْلُوْا
قِيْلَتْ	قِيْلَتا	قِلْنَ
قِلْتَ	قِلْتُما	قِلْتُمْ
قِلْتِ	قِلْتُما	قِلْتُنَّ
قِلْتُ		قِلْنا

الماضي المبني للمعلوم

قَال	قَالا	قالُوْا
قَالَتْ	قَالَتا	قُلْنَ
قُلْتَ	قُلْتُما	قُلْتُمْ
قُلْتِ	قُلْتُما	قُلْتُنَّ
قُلْتُ		قُلْنا

المضارع المبني للمجهول

يُقالُ	يُقالانِ	يُقالُوْنَ
تُقالُ	تُقالانِ	يُقَلْنَ
تُقالُ	تُقالانِ	تُقالُوْنَ
تُقالِيْنَ	تُقالانِ	تُقَلْنَ
أُقالُ		نُقالُ

المضارع المبني للمعلوم

يَقُوْلُ	يَقُوْلانِ	يَقُوْلُوْنَ
تَقُوْلُ	تَقُوْلانْ	يَقُلْنَ
تَقُوْلُ	تَقُوْلانِ	تَقُوْلُوْنَ
تَقُوْلِيْنَ	تَقُوْلانِ	تَقُلْنَ
أَقُوْلُ		نَقُوْلُ

نهي

لا تَقُلْ	لا تَقُوْلا	لا تَقُوْلُوْا
لا تَقُوْلِيْ	لا تَقُوْلا	لا تَقُلْنَ

أمر

قُلْ	قُوْلا	قُوْلُوْا
قُوْلِيْ	قُوْلا	قُلْنَ

ظرف

مَقالٌ	مَقالانِ	مَقاوِلُ
مَقالًا	مَقالَيْنِ	مَقاوِلَ
مَقالٍ	مَقالَيْنِ	مَقاوِلَ

أجوف (ضرب) – FAMILY I

الماضي المبني للمجهول

بِيْعَ	بِيْعا	بِيْعُوْا
بِيْعَتْ	بِيْعَتا	بِعْنَ
بِعْتَ	بِعْتُما	بِعْتُمْ
بِعْتِ	بِعْتُما	بِعْتُنَّ
بِعْتُ		بِعْنا

الماضي المبني للمعلوم

باعَ	باعا	باعُوْا
باعَتْ	باعَتا	بِعْنَ
بِعْتَ	بِعْتُما	بِعْتُمْ
بِعْتِ	بِعْتُما	بِعْتُنَّ
بِعْتُ		بِعْنا

المضارع المبني للمجهول

يُباعُ	يُباعانِ	يُباعُوْنَ
تُباعُ	تُباعانِ	يُبَعْنَ
تُباعُ	تُباعانِ	تُباعُوْنَ
تُباعِيْنَ	تُباعانِ	تُبَعْنَ
أُباعُ		نُباعُ

المضارع المبني للمعلوم

يَبِيْعُ	يَبِيْعانِ	يَبِيْعُوْنَ
تَبِيْعُ	تَبِيْعانِ	يَبِعْنَ
تَبِيْعُ	تَبِيْعانِ	تَبِيْعُوْنَ
تَبِيْعِيْنَ	تَبِيْعانِ	تَبِعْنَ
أَبِيْعُ		نَبِيْعُ

نهي

لا تَبِعْ	لا تَبِيْعا	لا تَبِيْعُوْا
لا تَبِيْعِيْ	لا تَبِيْعا	لا تَبِعْنَ

أمر

بِعْ	بِيْعا	بِيْعُوْا
بِيْعِيْ	بِيْعا	بِعْنَ

ظرف

مَباعٌ	مَباعانِ	مَبايِعُ
مَباعًا	مَباعَيْنِ	مَبايِعَ
مَباعٍ	مَباعَيْنِ	مَبايِعَ

أجوف (سمع) – FAMILY I

الماضي المبني للمجهول

نِيْلَ	نِيْلا	نِيْلُوْا
نِيْلَتْ	نِيْلَتا	نِلْنَ
نِلْتَ	نِلْتُما	نِلْتُمْ
نِلْتِ	نِلْتُما	نِلْتُنَّ
نِلْتُ		نِلْنا

الماضي المبني للمعلوم

نالَ	نالا	نالُوْا
نالَتْ	نالَتا	نِلْنَ
نِلْتَ	نِلْتُما	نِلْتُمْ
نِلْتِ	نِلْتُما	نِلْتُنَّ
نِلْتُ		نِلْنا

المضارع المبني للمجهول

يُنالُ	يُنالانِ	يُنالُوْنَ
تُنالُ	تُنالانِ	يُنَلْنَ
تُنالُ	تُنالانِ	تُنالُوْنَ
تُنالِيْنَ	تُنالانِ	تُنَلْنَ
أُنالُ		نُنالُ

المضارع المبني للمعلوم

يَنالُ	يَنالانِ	يَنالُوْنَ
تَنالُ	تَنالانِ	يَنَلْنَ
تَنالُ	تَنالانِ	تَنالُوْنَ
تَنالِيْنَ	تَنالانِ	تَنَلْنَ
أَنالُ		نَنالُ

نهي

لا تَنَلْ	لا تَنالا	لا تَنالُوْا
لا تَنالِيْ	لا تَنالا	لا تَنَلْنَ

أمر

نَلْ	نالا	نَالُوْا
نالِيْ	نالا	نَلْنَ

ظرف

مَنالٌ	مَنالانِ	مَنايِلُ
مَنالًا	مَنالَيْنِ	مَنايِلَ
مَنالٍ	مَنالَيْنِ	مَنايِلَ

أجوف - FAMILY 4

الماضي المبني للمجهول

أُقِيْمَ	أُقِيْما	أُقِيْمُوْا
أُقِيْمَتْ	أُقِيْمَتا	أُقِمْنَ
أُقِمْتَ	أُقِمْتُما	أُقِمْتُمْ
أُقِمْتِ	أُقِمْتُما	أُقِمْتُنَّ
أُقِمْتُ		أُقِمْنا

الماضي المبني للمعلوم

أَقامَ	أَقاما	أَقامُوْا
أَقامَتْ	أَقامَتا	أَقَمْنَ
أَقَمْتَ	أَقَمْتُما	أَقَمْتُمْ
أَقَمْتِ	أَقَمْتُما	أَقَمْتُنَّ
أَقَمتُ		أَقَمْنا

المضارع المبني للمجهول

يُقامُ	يُقامانِ	يُقامُونَ
تُقامُ	تُقامانِ	يُقَمْنَ
تُقامُ	تُقامانِ	تُقامُونَ
تُقامِينَ	تُقامانِ	تُقَمْنَ
أُقامُ		نُقامُ

المضارع المبني للمعلوم

يُقِيْمُ	يُقِيْمانِ	يُقِيْمُوْنَ
تُقِيْمُ	تُقِيْمانِ	يُقِمْنَ
تُقِيْمُ	تُقِيْمانِ	تُقِيْمُوْنَ
تُقِيْمِيْنَ	تُقِيْمانِ	تُقِمْنَ
أُقِيْمُ		نُقِيْمُ

نهي

لا تُقِمْ	لا تُقِيْما	لا تُقِيْمُوْا
لا تُقِيْمِيْ	لا تُقِيْما	لا تُقِمْنَ

أمر

أَقِمْ	أَقِيْما	أَقِيْمُوا
أَقِيْمِيْ	أَقِيْما	أَقِمْنَ

أجوف – FAMILY 7

الماضي المبني للمجهول

اِنْهَارَ	اِنْهَارَا	اِنْهَارُوْا
اِنْهَارَتْ	اِنْهَارَتَا	اِنْهَرْنَ
اِنْهَرْتَ	اِنْهَرْتُمَا	اِنْهَرْتُمْ
اِنْهَرْتِ	اِنْهَرْتُمَا	اِنْهَرْتُنَّ
اِنْهَرْتُ		اِنْهَرْنَا

الماضي المبني للمعلوم

المضارع المبني للمجهول

يَنْهَارُ	يَنْهَارانِ	يَنْهَارُوْنَ
تَنْهَارُ	تَنْهَارانِ	يَنْهَرْنَ
تَنْهَارُ	تَنْهَارانِ	تَنْهَارُوْنَ
تَنْهَارِيْنَ	تَنْهَارانِ	تَنْهَرْنَ
أَنْهَارُ		نَنْهَارُ

المضارع المبني للمعلوم

نهي

لا تَنْهَرْ	لا تَنْهَارَا	لا تَنْهَارُوا
لا تَنْهَارِيْ	لا تَنْهَارَا	لا تَنْهَرْنَ

أمر

اِنْهَرْ	اِنْهَارَا	اِنْهَارُوْا
اِنْهَارِيْ	اِنْهَارَا	اِنْهَرْنَ

أجوف – FAMILY VIII

الماضي المبني للمجهول

أُخْتِيْرَ	أُخْتِيْرَا	أُخْتِيْرُوْا
أُخْتِيْرَتْ	أُخْتِيْرَتَا	أُخْتِرْنَ
أُخْتِرْتَ	أُخْتِرْتُمَا	أُخْتِرْتُمْ
أُخْتِرْتِ	أُخْتِرْتُمَا	أُخْتِرْتُنَّ
أُخْتِرْتُ		أُخْتِرْنَا

الماضي المبني للمعلوم

اِخْتَارَ	اِخْتَارَا	اِخْتَارُوْا
اِخْتَارَتْ	اِخْتَارَتَا	اِخْتَرْنَ
اِخْتَرْتَ	اِخْتَرْتُمَا	اِخْتَرْتُمْ
اِخْتَرْتِ	اِخْتَرْتُمَا	اِخْتَرْتُنَّ
اِخْتَرْتُ		اِخْتَرْنَا

المضارع المبني للمجهول

يُخْتَارُ	يُخْتَارَانِ	يُخْتَارُوْنَ
تُخْتَارُ	تُخْتَارَانِ	يُخْتَرْنَ
تُخْتَارُ	تُخْتَارَانِ	تُخْتَارُوْنَ
تُخْتَارِيْنَ	تُخْتَارَانِ	تُخْتَرْنَ
أُخْتَارُ		نُخْتَارُ

المضارع المبني للمعلوم

يَخْتَارُ	يَخْتَارَانِ	يَخْتَارُوْنَ
تَخْتَارُ	تَخْتَارَانِ	يَخْتَرْنَ
تَخْتَارُ	تَخْتَارَانِ	تَخْتَارُوْنَ
تَخْتَارِيْنَ	تَخْتَارَانِ	تَخْتَرْنَ
أَخْتَارُ		نَخْتَارُ

نهي

لا تَخْتَرْ	لا تَخْتَارَا	لا تَخْتَارُوْا
لا تَخْتَارِيْ	لا تَخْتَارَا	لا تَخْتَرْنَ

أمر

اِخْتَرْ	اِخْتَارَا	اِخْتَارُوْا
اِخْتَارِيْ	اِخْتَارَا	اِخْتَرْنَ

أجوف – FAMILY X

الماضي المبني للمجهول

أُسْتُقِيْمَ	أُسْتُقِيْما	أُسْتُقِيْمُوْا
أُسْتُقِيْمَتْ	أُسْتُقِيْمَتا	أُسْتُقِمْنَ
أُسْتُقِمْتَ	أُسْتُقِمْتُما	أُسْتُقِمْتُمْ
أُسْتُقِمْتِ	أُسْتُقِمْتُما	أُسْتُقِمْتُنَّ
أُسْتُقِمْتُ		أُسْتُقِمْنا

الماضي المبني للمعلوم

اِسْتَقامَ	اِسْتَقاما	اِسْتَقامُوْا
اِسْتَقامَتْ	اِسْتَقامَتا	اِسْتَقَمْنَ
اِسْتَقَمْتَ	اِسْتَقَمْتُما	اِسْتَقَمْتُمْ
اِسْتَقَمْتِ	اِسْتَقَمْتُما	اِسْتَقَمْتُنَّ
اِسْتَقَمْتُ		اِسْتَقَمْنا

المضارع المبني للمجهول

يُسْتَقامُ	يُسْتَقامانِ	يُسْتَقامُوْنَ
تُسْتَقامُ	تُسْتَقامانِ	يُسْتَقَمْنَ
تُسْتَقامُ	تُسْتَقامانِ	تُسْتَقامُوْنَ
تُسْتَقامِيْنَ	تُسْتَقامانِ	تُسْتَقَمْنَ
أُسْتَقامُ		نُسْتَقامُ

المضارع المبني للمعلوم

يَسْتَقِيْمُ	يَسْتَقِيْمانِ	يَسْتَقِيْمُوْنَ
تَسْتَقِيْمُ	تَسْتَقِيْمانِ	يَسْتَقِمْنَ
تَسْتَقِيْمُ	تَسْتَقِيْمانِ	تَسْتَقِيْمُوْنَ
تَسْتَقِيْمِيْنَ	تَسْتَقِيْمانِ	تَسْتَقِمْنَ
أَسْتَقِيْمُ		نَسْتَقِيْمُ

نهي

لا تَسْتَقِمْ	لا تَسْتَقِيْما	لا تَسْتَقِيْمُوْا
لا تَسْتَقِيْمِيْ	لا تَسْتَقِيْما	لا تَسْتَقِمْنَ

أمر

اِسْتَقِمْ	اِسْتَقِيْما	اِسْتَقِيْمُوْا
اِسْتَقِيْمِيْ	اِسْتَقِيْما	اِسْتَقِمْنَ

VOCABULARY – ناقص

مجرد			
to see	رَأَى يَرَى رُؤْيَةً	to throw/to shoot an arrow	رَمَى يَرْمِيْ رَمْيَةً
to be pleased	رَضِيَ يَرْضَى رِضىً وَرِضْوَانًا	to walk	مَشَى يَمْشِيْ مَشْيَةً
to refuse	أَبَى يَأْبَى إِبَاءً	to complain	شَكَا يَشْكُوْ شَكْوَةً
to exceed bounds	طَغَى يَطْغَى طُغْيَانًا	to cry	بَكَى يَبْكِيْ بُكَاءً
to guard (a flock)	رَعَى يَرْعَى رِعَايَةً	to meet	لَقِيَ يَلْقَى لِقَاءً
to pardon	عَفَا يَعْفُوْ عَفْوَةً (عن)	to pass before	خَلا يَخْلُوْ خَلاءً
to wrong s/o, transgress	بَغَى يَبْغِيْ بَغْيًا (على)	to water/give drink	سَقَى يَسْقِيْ سِقَايَةً
to desire	بغى (ـه)	to be hidden	خَفِيَ يَخْفَى خَفْيَةً
to suffice	كَفَى يَكْفِيْ كِفَايَةً	to fear	خَشِيَ يَخْشَى خَشْيَةً
to disobey	عَصَى يَعْصِيْ عِصْيَانًا	to flow/run	جَرَى يَجْرِيْ جَرْيًا
to elapse/go by	مَضَى يَمْضِيْ مُضِيًّا	to come	أَتَى يَأْتِيْ إِتْيَانًا
to forget	نَسِيَ يَنْسَى نِسْيَانًا	to guide	هَدَى يَهْدِيْ هُدًى
to remain	بَقِيَ يَبْقَى بَقَاءً	to compensate	جَزَى يَجْزِيْ جَزَاءً
to be saved	نَجَا يَنْجُوْ نَجَاةً	to build	بَنَى يَبْنِيْ بِنَاءً
to recite	تَلا يَتْلُوْ تِلَاوَةً	to transgress	عَدَا يَعْدُوْ عَدَاوَةً

Family II			
to name	سَمَّى يُسَمِّيْ تَسْمِيَةً	to purify	زَكَّى يُزَكِّيْ تَزْكِيَةً
to pay up/return	أَدَّى يُؤَدِّيْ تَأْدِيَةً	to turn away	وَلَّى يُوَلِّيْ تَوْلِيَةً
to reward/give	لَقَّى يُلَقِّيْ تَلْقِيَةً	to raise/nurture	رَبَّى يُرَبِّيْ تَرْبِيَةً

Family III			
to call	نَادَى يُنَادِيْ نِدَاءً وَمُنَادَاةً	to meet/encounter	لاقَى يُلاقِيْ لِقَاءً وَمُلاقَاةً
to argue/deny	مَارَى يُمارِيْ مِراءً ومُماراةً	to be close/sympathize	وَالَى يُوَالِيْ وِلاءً وَمُوَالاةً

Family IV			
to suffice/make free of need	أَغْنَى يُغْنِيْ إِغْنَاءً (عن)	to show	أَرَى يُرِيْ إِرَاءَةً
to reveal	أَوْحَى يُوْحِيْ إِيْحاءً	to throw down	أَلْقَى يُلْقِيْ إِلْقَاءً
to give	آتَى يُؤْتِيْ إِيْتَاءً	to save/rescue	أَنْجَى يُنْجِيْ إِنْجَاءً
to hurt/harm	آذَى يُؤْذِيْ إِيْذَاءً	to hide/make secret	أَخْفَى يُخْفِيْ إِخْفَاءً
to give life	أَحْيَى يُحْيِي إِحْياءً	to distract	أَلْهَى يُلْهِيْ إِلْهَاءً

Family V			
تَزَكَّى يَتَزَكَّى تَزَكِّيًا	to purify oneself	تَمَنَّى يَتَمَنَّى تَمَنِّيًا	to wish / to desire
تَلَقَّى يَتَلَقَّى تَلَقِّيًا	to come in contact	تَوَلَّى يَتَوَلَّى تَوَلِّيًا (ـه)	to take as a friend
تَلَهَّى يَتَلَهَّى تَلَهِّيًا	to take pleasure/be distracted	تَوَلَّى يَتَوَلَّى تَوَلِّيًا (عن)	to turn away

Family VI			
تَجَافَى يَتَجَافَى تَجَافِيًا	to withdraw	تَمَارَى يَتَمَارَى تَمَارِيًا	to be doubtful

Family VIII			
اِبْتَلَى يَبْتَلِيْ اِبْتِلاءً	to test	اِسْتَوَى يَسْتَوِيْ اِسْتِوَاءً	to be equal/to rise
اِهْتَدَى يَهْتَدِيْ اِهْتِدَاءً	to commit to guidance	اِدَّعَى يَدَّعِيْ اِدِّعَاءً	to claim
اِشْتَرَى يَشْتَرِيْ اِشْتِرَاءً	to buy/sell	اِنْتَهَى يَنْتَهِيْ اِنْتِهَاءً	to end
اِبْتَغَى يَبْتَغِيْ اِبْتِغاءً	to seek/desire	اِلْتَقَى يَلْتَقِيْ اِلْتِقَاءً (بـ)	to meet

Family X			
اِسْتَسْقَى يَسْتَسْقِيْ اِسْتِسْقَاءً	to seek drink	اِسْتَعْلَى يَسْتَعْلِيْ اِسْتِعْلاءً	to rise/master
اِسْتَخْفَى يَسْتَخْفِيْ اِسْتِخْفَاءً	to hide	اِسْتَفْتَى يَسْتَفْتِيْ اِسْتِفْتَاءً	to seek counsel

CHAPTER 09 – ناقص

9.1 INTRODUCTION

Recall that a word is considered ناقص when the last root letter (لام الكلمة) is a vowel. This means that this irregularity affects the endings of words. ناقص is an irregularity that spares none. Every family and every صيغة is affected when a word is ناقص. The good news is that this irregularity behaves very consistently. This means that you only have to learn a handful of overarching rules in order to master ناقص.

9.2 ناقص IN مزيد فيه FAMILIES

ناقص يائي and ناقص واوي behave the same way in مزيد فيه.

الصرف الصغير

The rules of صرف صغير in ناقص are divided into general rules and family-specific rules.

GENERAL RULES

1) The ماض always ends in an ى (ألف مقصورة)
2) The مضارع ends in a ي (ياء)
    a. The only exception to this is the فتحة families (تَعَلَّمَ and تَعَاوَنَ), which end in an ى
3) The اسم فاعل always ends in a ـٍ (to represent the كسرة of the اسم فاعل)
4) The اسم مفعول always ends in a ىً (to represent the فتحة of the اسم فاعل)

FAMILY-SPECIFIC RULES

As with regular مزيد فيه words, each family has a unique مصدر. You must memorize the pattern of each مصدر. Below are some observations that may help.

1) The مصدر in families III, IV, VII, VIII, and X (جاهَدَ and أَسْلَمَ and انْقَلَبَ and اقْتَرَبَ and اسْتَغْفَرَ) ends in a اء
2) The مصدر in family II (عَلَّمَ) and the second مصدر in family III (جَاهَدَ) end in a ة
3) The مصدر in family V and VI ends like an اسم فاعل (ـٍ)

Take a look at the charts below. Find the irregularities highlighted.

FAMILY II

سَمَّى يُسَمِّيْ تَسْمِيَةً فَهُوَ مُسَمٍّ

سُمِّيَ يُسَمَّى تَسْمِيَةً فَهُوَ مُسَمّىً

سَمِّ لا تُسَمِّ مُسَمّىً

FAMILY III

نَادَى يُنَادِيْ نِدَاءً وَمُنَادَاةً فَهُوَ مُنَادٍ

نُوْدِيَ يُنَادَى نِدَاءً وَمُنَادَاةً فَهُوَ مُنَادىً

نَادِ لا تُنَادِ مُنَادىً

FAMILY IV

أَلْقَى يُلْقِيْ إِلْقَاءً فَهُوَ مُلْقٍ

أُلْقِيَ يُلْقَى إِلْقَاءً فَهُوَ مُلْقًى

أَلْقِ لا تُلْقِ مُلْقًى

FAMILY V

تَزَكَّى	يَتَزَكَّى	تَزَكِّيًا	فَهُوَ مُتَزَكٍّ
تُزُكِّيَ	يُتَزَكَّى	تَزَكِّيًا	فَهُوَ مُتَزَكًّى
تَزَكَّ	لا تَتَزَكَّ		مُتَزَكًّى

FAMILY VI

تَرَاضَى	يَتَرَاضَى	تَرَاضِيًا	فَهُوَ مُتَرَاضٍ
تُرُوْضِيَ	يُتَرَاضَى	تَرَاضِيًا	فَهُوَ مُتَرَاضًى
تَرَاضَ	لا تَتَرَاضَ		مُتَرَاضًى

FAMILY VII

اِنْبَغَى	يَنْبَغِيْ	اِنْبِغَاءً	فَهُوَ مُنْبَغٍ
اِنْبَغِ	لا تَنْبَغِ		مُنْبَغًى

FAMILY VIII

اِفْتَرَى	يَفْتَرِيْ	اِفْتِرَاءً	فَهُوَ مُفْتَرٍ
اُفْتُرِيَ	يُفْتَرَى	اِفْتِرَاءً	فَهُوَ مُفْتَرىً
اِفْتَرِ	لا تَفْتَرِ		مُفْتَرىً

FAMILY X

اِسْتَسْقَى	يَسْتَسْقِيْ	اِسْتِسْقَاءً	فَهُوَ مُسْتَسْقٍ
اُسْتُسْقِيَ	يُسْتَسْقَى	اِسْتِسْقَاءً	فَهُوَ مُسْتَسْقىً
اِسْتَسْقِ	لا تَستَسْقِ		مُسْتَسْقىً

الصرف الكبير

Let us study the صرف كبير one صيغة at a time. Let us explore the أفعال then the أسماء.

PAST-TENSE – ماض

1) The vowel in the هو version always takes a ألف مقصورة (whether the word is واوي or يائي)
2) The ألف مقصورة is replaced by a ياء for the remainder of the conjugations. The ياء is omitted in the هم form, the هي form, and the هما (feminine) form.
3) The هم form ends in ـَوا (aw sound) rather than ـُوا (oo sound) – this is a result of the ى sound in the هو form

FAMILY III

نادَى	نادَيا	نادَوْا
نادَتْ	نادَتا	نادَيْنَ
نادَيْتَ	نادَيْتُما	نادَيْتُمْ
نادَيْتِ	نادَيْتُما	نادَيْتُنَّ
نادَيْتُ		نادَيْنا

PRESENT-TENSE – مضارع

1) The ياء is omitted in the forms that ends in ون (هم and أنتم) – this is done to avoid the "ew" sound
2) The هُنَّ and أنتِ form look the same

FAMILY III

يُنادِيْ	يُنادِيانِ	يُنادُوْنَ
تُنادِيْ	تُنادِيانِ	يُنادِيْنَ
تُنادِيْ	تُنادِيانِ	تُنادُوْنَ
تُنادِيْنَ	تُنادِيانِ	تُنادِيْنَ
أُنادِيْ		نُنادِيْ

Recall that when it comes to the فتحة (V, VI) families, the مضارع end in ى. This ى sound produces فتحة sounds in the entire chart.

FAMILY V

يَتَوَلَّىٰ	يَتَوَلَّيانِ	يَتَوَلَّوْنَ
تَتَوَلَّىٰ	تَتَوَلَّيانِ	يَتَوَلَّيْنَ
تَتَوَلَّىٰ	تَتَوَلَّيانِ	تَتَوَلَّوْنَ

تَتَوَلَّيْنَ	تَتَوَلَّيانِ	تَتَوَلَّيْنَ
أَتَوَلَّىٰ		نَتَوَلَّىٰ

PAST-PASSIVE – ماض مجهول

1) The ياء is omitted in the هم forms (to avoid the “ew” sound)

FAMILY III

نُوْدِيَ	نُوْدِيا	نُوْدُوْا
نُوْدِيَتْ	نُوْدِيَتا	نُوْدِيْنَ
نُوْدِيْتَ	نُوْدِيْتُما	نُوْدِيْتُمْ
نُوْدِيْتِ	نُوْدِيْتُما	نُوْدِيْتُنَّ
نُوْدِيْتُ		نُوْدِيْنا

PRESENT-PASSIVE – مضارع مجهول

1) The مضارع مجهول ends in a ألف مقصورة which produces فتحة sounds in the entire chart
2) The ألف مقصورة is omitted in the هم and أنتم forms (to avoid the “ew” sound)
3) The أنتِ and the أَنتُنَّ forms look the same

FAMILY III

يُنادَىٰ	يُنادَيانِ	يُنادَوْنَ
تُنادَىٰ	تُنادَيانِ	يُنادَيْنَ
تُنادَىٰ	تُنادَيانِ	تُنادَوْنَ
تُنادَيْنَ	تُنادَيانِ	تُنادَيْنَ
أُنادَىٰ		نُنادَىٰ

COMMAND AND FORBIDDING – الأمر والنهي

1) The vowel is dropped in the أنتَ version of the command/forbidding and the corresponding حركة replaces the vowel
2) The rest of the commands/forbidding are constructed normally

FAMILY III

نادُوْا	نادِيا	نادِ
نادِيْنَ	نادِيا	نادِيْ

لا تُنادُوْا	لا تُنادِيا	لا تُنادِ
لا تُنادِيْنَ	لا تُنادِيا	لا تُنادِيْ

THE اسم فاعل

1) The رفع and جر forms take a ٍ
2) The نصب form takes ًا
3) The ياء is present in every other form except for the masculine plural (this includes dual masculine, dual feminine, and plural feminine)

FAMILY III

مُنادِياتٌ	مُنادِيَتانِ	مُنادِيَةٌ
مُنادِياتٍ	مُنادِيَتَيْنِ	مُنادِيَةً
مُنادِياتٍ	مُنادِيَتَيْنِ	مُنادِيَةٍ

مُنادُوْنَ	مُنادِيانِ	مُنادٍ
مُنادِيْنَ	مُنادِيَيْنِ	مُنادِياً
مُنادِيْنَ	مُنادِيَيْنِ	مُنادٍ

THE اسم مفعول

1) The singular always ends in a ىً regardless of the status
2) The ألف مقصورة is replaced by a ياء in the masculine dual and the feminine plural.
3) The ending combinations are always proceeded by a فتحة because of the original ألف sound.

FAMILY III

مُنادَياتٌ	مُنادَاتانِ	مُنادَاةٌ
مُنادَياتٍ	مُنادَاتَيْنِ	مُنادَاةً

مُنادَوْنَ	مُنادَيانِ	مُنادىً
مُنادَيْنَ	مُنادَيَيْنِ	مُنادىً

مُنادَاةٍ	مُنادَاتَيْنِ	مُنادَياتٍ

مُنادىً	مُنادَيَيْنِ	مُنادَيْنَ

THE ظرف

1) The اسم مفعول rules apply to the ظرف, the only difference being that the human plural is not used and a feminine version does not exist.

FAMILY III

مُنادىً	مُنادَيانِ	مُنادَيَاتٌ
مُنادىً	مُنادَيَيْنِ	منادَيَاتٍ
مُنادىً	مُنادَيَيْنِ	منادَيَاتٍ

THE مصدر

Most families have a مصدر that fits normally into the مسلم chart. The only exception to this is the two فتحة families (تَرَاضَى and تَزَكَّى). These two charts follow the same pattern as the اسم فاعل, the only difference being that the human plural is not used and a feminine version cannot be made.

FAMILY V

تَوَلٍّ	تَوَلِّيَانِ	تَوَلِّياتٌ
تَوَلِّيًا	تَوَلِّيَيْنِ	تَوَلِّياتٍ
تَوَلٍّ	تَوَلِّيَيْنَ	تَوَلِّياتٍ

9.3 ناقص IN مجرد FAMILIES

الصرف الصغير

PAST/PRESENT - ماض/مضارع

In ناقص مجرد each clan retains the sounds that distinguish it. The only difference is that in some cases, the حركة is replaced by a long vowel.

- The نَصَرَ family still has an (a) sound in the ماض and an (u) sound in the مضارع. However, since it is ناقص the (a) sound shows as an ا and the (u) sound shows as a و.

دَعا يَدْعُو

- The فَتَحَ family still has (a) sounds in both the ماض and مضارع. Both show as a ى.

طَغَى يَطْغَى

- The ضَرَبَ family still has an (a) sound in the ماض and an (i) sound in the مضارع. The (i) sound shows as a ي and the (a) sound as a ى.

هَدَى يَهْدِي

- The سَمِعَ family still has an (i) sound in the ماض and (a) sound in the مضارع. The كسرة remains in the ماض and the مضارع takes a ى.

نَسِيَ يَنْسَى

PASSIVES -مجهول

The passives always follow the pattern فُعِيَ يُفْعَى.

دُعِيَ يُدْعَى هُدِيَ يُهْدَى نُسِيَ يُنْسَى

THE اسم فاعل

The اسم فاعل always follows the pattern فاعٍ regardless of the family.

داعٍ طاغٍ هادٍ ناسٍ

THE اسم مفعول

The اسم مفعول always follows the pattern مَفْعُوٌّ if it is واوي (نَصَرَ family).

مَدْعُوٌّ مَرْجُوٌّ

The اسم مفعول always follows the pattern مَفْعِيٌّ if it is يائي (any other family).

مَرْضِيٌّ مَنْسِيٌّ

THE ظرف

The ظرف always follows the pattern مَفْعًى.

مَرْضًى مَدْعًى مَهْدًى

THE آلة

The آلة follows the pattern مِفْعَاة.

مِدْعَاةٌ مِرْضَاةٌ

See the full صرف صغير of all the families below:

THE نصر CLAN

دَعَا يَدعْوُ دُعَاءً فَهُوَ دَاعٍ

دُعِيَ يُدْعَى دُعَاءً فَهُوَ مَدْعُوٌّ

اُدْعُ لا تَدْعُ مَدْعىً مِدْعَاةٌ

THE فتح CLAN

طَغَى يَطْغَى طُغْيَانًا فَهُوَ طَاغٍ

طُغِيَ يُطْغَى طُغْيَانًا فَهُوَ مَطْغِيٌّ

اِطْغَ لا تَطْغَ مَطْغىً مِطْغَاةٌ

THE ضرب CLAN

هَدَى يَهْدِيْ هُدىً فَهُوَ هَادٍ

هُدِيَ يُهْدَى هُدىً فَهُوَ مَهْدِيٌّ

اِهْدِ لا تَهْدِ مَهْدىً مِهْدَاةٌ

THE سمع CLAN

نَسِيَ يَنْسَى نِسْيَانًا فَهُوَ نَاسٍ

نُسِيَ يُنْسَى نِسْيَانًا فَهُوَ مَنْسِيٌّ

اِنْسَ لا تَنْسَ مَنْسىً مِنْسَاةٌ

الصرف الكبير

The صرف كبير of مجرد is the same as the صرف كبير of مزيد فيه. There is only one key difference:

If the root letter is a و, the و comes back in the ماض and مضارع charts. Otherwise, a ي comes back.

Take a look at the صرف كبير charts: ناقص واوي vs ناقص يائي

ناقص واوي

دَعا	دَعَوَا	دَعَوْا	يَدْعُوْ	يَدْعُوَانِ	يَدْعُوْنَ
دَعَتْ	دَعَتَا	دَعَوْنَ	تَدْعُوْ	تَدْعُوَانِ	يَدْعُوْنَ
دَعَوْتَ	دَعَوْتُما	دَعَوْتُمْ	تَدْعُوْ	تَدْعُوَانِ	تَدْعُونَ
دَعَوْتِ	دَعَوْتُما	دَعَوْتُنَّ	تَدْعِينَ	تَدْعُوَانِ	تَدْعُوْنَ
دَعَوْتُ		دَعَوْنَا	أَدْعُوْ		نَدْعُوْ

ناقص يائي

هَدى	هَدَيَا	هَدَوْا	يَهْدِيْ	يَهْدِيَانِ	يَهْدُونَ
هَدَتْ	هَدَتَا	هَدَيْنَ	تَهْدِيْ	تَهْدِيَانِ	يَهْدِيْنَ
هَدَيْتَ	هَدَيْتُما	هَدَيْتُمْ	تَهْدِيْ	تَهْدِيَانِ	تَهْدُوْنَ
هَدَيْتِ	هَدَيْتُما	هَدَيْتُنَّ	تَهْدِيْنَ	تَهْدِيَانِ	تَهْدِيْنَ
هَدَيْتُ		هَدَيْنا	أَهْدِيْ		نَهْدِيْ

9.4 – SUMMARY OF ناقص

OVERARCHING RULES

- ✓ ee makes oo
- ✓ aa makes aw

<table>
<tr><th>الأسماء</th><th colspan="2">الأفعال</th></tr>
<tr><td>ـٍ ending:
رفع: ـٍ نصب: يًا جر: ـٍ
applies to اسم فاعل and fam. 5 + 6 مصدر

ىً ending is non-flexible:
رفع: ىً نصب: ىً جر: ىً
applies to ظرف and fam 1 ظرف مزيد فيه اسم مفعول/</td><td>مضارع
- vowel ALWAYS drops at هم and أنتم and أنتِ
هم يَهْدُوْنَ هم يَدْعُوْنَ
أنتم تَهْدُوْنَ أنتم تَدْعُوْنَ
أنتِ تَهْدِيْنَ أنتِ تَدْعِيْنَ</td><td>ماض
- ي ending drop at هم
هم نَسُوْا
- ـا/ى ending drops at
هم هي هما (f)
هم هَدَوْا هي هَدَتْ
هما هَدَتَا</td></tr>
<tr><th>مصادر</th><th colspan="2">جزم (أمر، نهي، جزم)</th></tr>
<tr><td>اء ending
نِدَاءٌ إِحْصَاءٌ اِنْبِغَاءٌ
اِهْتِدَاءٌ اِسْتِعْلاءٌ
3, 4, 7 ,8, 10

ـٍ ending تَزَكٍّ 5 + 6

ـة ending تَسْمِيَةٌ 2

اة ending مُنَادَاةٌ 3</td><td colspan="2">vowel drops and is replaced by corresponding حركة in
هو هي أنتَ أنا نحن
هو يَهْدِيْ هو لم يَهْدِ
هي تَدْعُوْ هي لم تَدْعُ
أنا أَبْقَى أنا لم أَبْقَ</td></tr>
</table>

ضرب - FAMILY I
هَدَى يَهْدِيْ هُدًى فَهُوَ هَادٍ
هُدِيَ يُهْدَى هُدْىً فَهُوَ مَهْدِيٌّ
اِهْدِ لا تَهْدِ مَهْدًى مِهْدَاةٌ

نصر - FAMILY I
دَعَا يَدْعُو دُعَاءً فَهُوَ دَاعٍ
دُعِيَ يُدْعَى دُعَاءً فَهُوَ مَدْعُوٌّ
اُدْعُ لا تَدْعُ مَدْعًى مِدْعَاةٌ

سمع - FAMILY I
نَسِيَ يَنْسَى نِسْيَانًا فَهُوَ نَاسٍ
نُسِيَ يُنْسَى نِسْيَانًا فَهُوَ مَنْسِيٌّ
اِنْسَ لا تَنْسَ مَنْسًى مِنْسَاةٌ

فتح - FAMILY I
طَغَى يَطْغَى طُغْيَانًا فَهُوَ طَاغٍ
طُغِيَ يُطْغَى طُغْيَانًا فَهُوَ مَطْغِيٌّ
اِطْغَ لا تَطْغَ مَطْغًى مِطْغَاةٌ

FAMILY III
نَادَى يُنَادِيْ نِدَاءً وَمُنَادَاةً فَهُوَ مُنَادٍ
نُوْدِيَ يُنَادَى نِدَاءً وَمُنَادَاةً فَهُوَ مُنَادًى
نَادِ لا تُنَادِ مُنَادًى

FAMILY II
سَمَّى يُسَمِّيْ تَسْمِيَةً فَهُوَ مُسَمٍّ
سُمِّيَ يُسَمَّى تَسْمِيَةً فَهُوَ مُسَمًّى
سَمِّ لا تُسَمِّ مُسَمًّى

FAMILY V
تَزَكَّى يَتَزَكَّى تَزَكِّيًا فَهُوَ مُتَزَكٍّ
تُزُكِّيَ يُتَزَكَّى تَزَكِّيًا فَهُوَ مُتَزَكًّى
تَزَكَّ لا تَتَزَكَّ مُتَزَكًّى

FAMILY IV
أَلْقَى يُلْقِيْ إِلْقَاءً فَهُوَ مُلْقٍ
أُلْقِيَ يُلْقَى إِلْقَاءً فَهُوَ مُلْقًى
أَلْقِ لا تُلْقِ مُلْقًى

FAMILY VII
اِنْبَغَى يَنْبَغِيْ اِنْبِغَاءً فَهُوَ مُنْبَغٍ
اِنْبَغِ لا تَنْبَغِ مُنْبَغًى

FAMILY VI
تَمَارَى يَتَمَارَى تَمَارِيًا فَهُوَ مُتَمَارٍ
تُمُوْرِيَ يُتَمَارَى تَمَارِيًا فَهُوَ مُتَمَارًى
تَمَارَ لا تَتَمَارَ مُتَمَارًى

FAMILY X
اِسْتَغْشَى يَسْتَغْشِيْ اِسْتِغْشَاءً فَهُوَ مُسْتَغْشٍ
اُسْتُغْشِيَ يُسْتَغْشَى اِسْتِغْشَاءً فَهُوَ مُسْتَغْشًى
اِسْتَغْشِ لا تَسْتَغْشِ مُسْتَغْشًى

FAMILY VIII
اِفْتَرَى يَفْتَرِيْ اِفْتِرَاءً فَهُوَ مُفْتَرٍ
اُفْتُرِيَ يُفْتَرَى اِفْتِرَاءً فَهُوَ مُفْتَرًى
اِفْتَرِ لا تَفْتَرِ مُفْتَرًى

ناقص واوي – FAMILY I

الماضي المبني للمجهول

دُعِيَ	دُعِيَا	دُعُوْا
دُعِيَتْ	دُعِيَتا	دُعِيْنَ
دُعِيْتَ	دُعِيْتُما	دُعِيْتُمْ
دُعِيْتِ	دُعِيْتُما	دُعِيْتُنَّ
دُعِيتُ		دُعِيْنا

الماضي المبني للمعلوم

دَعا	دَعَوَا	دَعَوْا
دَعَتْ	دَعَتَا	دَعَوْنَ
دَعَوْتَ	دَعَوْتُما	دَعَوْتُمْ
دَعَوْتِ	دَعَوْتُما	دَعَوْتُنَّ
دَعَوْتُ		دَعَوْنَا

المضارع المبني للمجهول

يُدْعى	يُدْعَيَانِ	يُدْعَوْنَ
تُدْعى	تُدْعَيَانِ	يُدْعَوْنَ
تُدْعى	تُدْعَيَانِ	تُدْعَوْنَ
تُدْعَيْنَ	تُدْعَيَانِ	تُدْعَيْنَ
أُدْعى		نُدْعى

المضارع المبني للمعلوم

يَدْعُوْ	يَدْعُوَانِ	يَدْعُوْنَ
تَدْعُوْ	تَدْعُوَانِ	يَدْعُوْنَ
تَدْعُوْ	تَدْعُوَانِ	تَدْعُونَ
تَدْعِينَ	تَدْعُوَانِ	تَدْعُوْنَ
أَدْعُوْ		نَدْعُوْ

اسم مفعول

مَدْعُوٌّ	مَدْعُوَّانِ	مَدْعُوُّوْنَ
مَدْعُوًّا	مَدْعُوَّيْنِ	مَدْعُوَّيْنَ
مَدْعُوٍّ	مَدْعُوَّيْنِ	مَدْعُوَّيْنَ
مَدْعُوَّةٌ	مَدْعُوَّتانِ	مَدْعُوَّاتٌ
مَدْعُوَّةً	مَدْعُوَّتَيْنِ	مَدْعُوَّاتٍ
مَدْعُوَّةٍ	مَدْعُوَّتَيْنِ	مَدْعُوَّاتٍ

اسم فاعل

داعٍ	داعِيَانِ	داعُوْنَ
داعِيًا	داعِيَيْنِ	داعِيْنَ
داعٍ	داعِيَيْنِ	داعِيْنَ
داعِيَةٌ	داعِيَتانِ	داعِياتٌ
داعِيَةً	داعِيَتَيْنِ	داعِياتٍ
داعِيَةٍ	داعِيَتَيْنِ	داعِياتٍ

نهي

لا تَدْعُ	لا تَدْعُوَا	لا تَدْعُوْا
لا تَدْعِيْ	لا تَدْعُوَا	لا تَدْعُوْنَ

أمر

اُدْعُ	اُدْعُوَا	اُدْعُوْا
اُدْعِيْ	اُدْعُوَا	اُدْعُوْنَ

ظرف

مَدْعًى	مَدْعَيَانِ	مَداعِيْ
مَدْعًى	مَدْعَيَيْنِ	مَداعِيَ
مَدْعًى	مَدْعَيَيْنِ	مَداعِيْ

ناقص يائي – FAMILY I

الماضي المبني للمجهول

هُدِيَ	هُدِيَا	هُدُوْا
هُدِيَتْ	هُدِيَتا	هُدِيْنَ
هُدِيتَ	هُدِيْتُما	هُدِيْتُمْ
هُدِيتِ	هُدِيْتُما	هُدِيْتُنَّ
هُدِيْتُ		هُدِيْنا

الماضي المبني للمعلوم

هَدى	هَدَيَا	هَدَوْا
هَدَتْ	هَدَتا	هَدَيْنَ
هَدَيْتَ	هَدَيْتُما	هَدَيْتُمْ
هَدَيْتِ	هَدَيْتُما	هَدَيْتُنَّ
هَدَيْتُ		هَدَيْنا

المضارع المبني للمجهول

يُهْدى	يُهْدَيَانِ	يُهْدَوْنَ
تُهْدى	تُهْدَيَانِ	يُهْدَيْنَ
تُهْدى	تُهْدَيَانِ	تُهْدَوْنَ
تُهْدَيْنَ	تُهْدَيَانِ	تُهْدَيْنَ
أُهْدى		نُهْدى

المضارع المبني للمعلوم

يَهْدِيْ	يَهْدِيَانِ	يَهْدُونَ
تَهْدِيْ	تَهْدِيَانِ	يَهْدِيْنَ
تَهْدِيْ	تَهْدِيَانِ	تَهْدُوْنَ
تَهْدِيْنَ	تَهْدِيَانِ	تَهْدِيْنَ
أَهْدِيْ		نَهْدِيْ

اسم مفعول

مَهْدِيٌّ	مَهْدِيَّانِ	مَهْدِيُّوْنَ
مَهْدِيًّا	مَهْدِيَّيْنِ	مَهْدِيِّيْنَ
مَهْدِيٍّ	مَهْدِيَّيْنِ	مَهْدِيِّيْنَ

مَهْدِيَّةٌ	مَهْدِيَّتانِ	مَهْدِيَّاتٌ
مَهْدِيَّةً	مَهْدِيَّتَيْنِ	مَهْدِيَّاتٍ
مَهْدِيَّةٍ	مَهْدِيَّتَيْنِ	مَهْدِيَّاتٍ

اسم فاعل

هادٍ	هادِيَانِ	هادُوْنَ
هادِيًا	هادِيَيْنِ	هادِيْنَ
هادٍ	هادِيَيْنِ	هادِيْنَ

هادِيَةٌ	هادِيَتَانِ	هادِياتٌ
هادِيَةً	هادِيَتَيْنِ	هادِياتٍ
هادِيَةٍ	هادِيَتَيْنِ	هادِياتٍ

نهي

لا تَهْدِ	لا تَهْدِيَا	لا تَهْدُوا
لا تَهْدِيْ	لا تَهْدِيَا	لا تَهْدِيْنَ

أمر

اِهْدِ	اِهْدِيَا	اِهْدُوا
اِهْدِيْ	اِهْدِيا	اِهْدِيْنَ

ظرف

مَهْدًى	مَهْدَيَانِ	مَهادِيْ
مَهْدًى	مَهْدَيَيْنِ	مَهادِيَ
مَهْدًى	مَهْدَيَيْنِ	مَهادِيْ

ناقص – FAMILY II

الماضي المبني للمجهول

زُكِّيَ	زُكِّيا	زُكُّوْا
زُكِّيَتْ	زُكِّيتا	زُكِّيْنَ
زُكِّيْتَ	زُكِّيْتُما	زُكِّيْتُمْ
زُكِّيْتِ	زُكِّيْتُما	زُكِّيْتُنَّ
زُكِّيْتُ		زُكِّيْنا

الماضي المبني للمعلوم

زَكَّى	زَكَّيا	زَكَّوْا
زَكَّتْ	زَكَّتا	زَكَّيْنَ
زَكَّيْتَ	زَكَّيْتُما	زَكَّيْتُمْ
زَكَّيْتِ	زَكَّيْتُما	زَكَّيْتُنَّ
زَكَّيْتُ		زَكَّيْنا

المضارع المبني للمجهول

يُزَكَّى	يُزَكَّيانِ	يُزَكَّوْنَ
تُزَكَّى	تُزَكَّيانِ	يُزَكَّيْنَ
تُزَكَّى	تُزَكَّيانِ	تُزَكَّوْنَ
تُزَكَّيْنَ	تُزَكَّيانِ	تُزَكَّيْنَ
أُزَكَّى		نُزَكَّى

المضارع المبني للمعلوم

يُزَكِّي	يُزَكِّيانِ	يُزَكُّوْنَ
تُزَكِّي	تُزَكِّيانِ	يُزَكِّيْنَ
تُزَكِّي	تُزَكِّيانِ	تُزَكُّوْنَ
تُزَكِّيْنَ	تُزَكِّيانِ	تُزَكِّيْنَ
أُزَكِّي		نُزَكِّي

اسم مفعول

مُزَكًّى	مُزَكًّيانِ	مُزَكَّوْنَ
مُزَكًّى	مُزَكَّيَيْنِ	مُزَكَّيْنَ
مُزَكًّى	مُزَكَّيَيْنِ	مُزَكَّيْنَ

مُزَكَّاةٌ	مُزَكَّاتانِ	مُزَكَّياتٌ
مُزَكَّاةً	مُزَكَّاتَيْنِ	مُزَكَّياتٍ
مُزَكَّاةٍ	مُزَكَّاتَيْنِ	مُزَكَّياتٍ

اسم فاعل

مُزَكٍّ	مُزَكِّيانِ	مُزَكُّوْنَ
مُزَكِّياً	مُزَكِّيَيْنِ	مُزَكِّيْنَ
مُزَكٍّ	مُزَكِّيَيْنِ	مُزَكِّيْنَ

مُزَكِّيَةٌ	مُزَكِّيَتانِ	مُزَكِّياتٌ
مُزَكِّيَةً	مُزَكِّيَتَيْنِ	مُزَكِّياتٍ
مُزَكِّيَةٍ	مُزَكِّيَتَيْنِ	مُزَكِّياتٍ

نهي

أمر

لا تُزَكِّ	لا تُزَكِّيا	لا تُزَكُّوْا
لا تُزَكِّيْ	لا تُزَكِّيا	لا تُزَكِّيْنَ

زَكِّ	زَكِّيا	زَكُّوْا
زَكِّيْ	زَكِّيا	زَكِّيْنَ

ظرف

مُزَكٍّ	مُزَكِّيانِ	مُزَكِّياتٌ
مُزَكٍّ	مُزَكِّيَيْنِ	مُزَكِّياتٍ
مُزَكٍّ	مُزَكِّيَيْنِ	مُزَكِّياتٍ

ناقص - FAMILY III

الماضي المبني للمجهول

نُوْدِيَ	نُوْدِيا	نُوْدُوْا
نُوْدِيَتْ	نُوْدِيَتا	نُوْدِيْنَ
نُوْدِيْتَ	نُوْدِيْتُما	نُوْدِيْتُمْ
نُوْدِيْتِ	نُوْدِيْتُما	نُوْدِيْتُنَّ
نُوْدِيْتُ		نُوْدِيْنا

الماضي المبني للمعلوم

نادَى	نادَيا	نادَوْا
نادَتْ	نادَتا	نادَيْنَ
نادَيْتَ	نادَيْتُما	نادَيْتُمْ
نادَيْتِ	نادَيْتُما	نادَيْتُنَّ
نادَيْتُ		نادَيْنا

المضارع المبني للمجهول

يُنادَى	يُنادَيانِ	يُنادَوْنَ
تُنادَى	تُنادَيانِ	يُنادَيْنَ
تُنادَى	تُنادَيانِ	تُنادَوْنَ
تُنادَيْنَ	تُنادَيانِ	تُنادَيْنَ
أُنادَى		نُنادَى

المضارع المبني للمعلوم

يُنادِيْ	يُنادِيانِ	يُنادُوْنَ
تُنادِيْ	تُنادِيانِ	يُنادِيْنَ
تُنادِيْ	تُنادِيانِ	تُنادُوْنَ
تُنادِيْنَ	تُنادِيانِ	تُنادِيْنَ
أُنادِيْ		نُنادِيْ

اسم مفعول

اسم فاعل

مُنادىً	مُنادَيانِ	مُنادَوْنَ
مُنادىً	مُنادَيَيْنِ	مُنادَيْنَ
مُنادىً	مُنادَيَيْنِ	مُنادَيْنَ

مُنادَاةٌ	مُنادَاتانِ	مُنادَياتٌ
مُنادَاةً	مُنادَاتَيْنِ	مُنادَياتٍ
مُنادَاةٍ	مُنادَاتَيْنِ	مُنادَياتٍ

مُنادٍ	مُنادِيانِ	مُنادُوْنَ
مُنادِياً	مُنادِيَيْنِ	مُنادِيْنَ
مُنادٍ	مُنادِيَيْنِ	مُنادِيْنَ

مُنادِيَةٌ	مُنادِيَتانِ	مُنادِياتٌ
مُنادِيَةً	مُنادِيَتَيْنِ	مُنادِياتٍ
مُنادِيَةٍ	مُنادِيَتَيْنِ	مُنادِياتٍ

نهي

لا تُنادِ	لا تُنادِيا	لا تُنادُوْا
لا تُنادِيْ	لا تُنادِيا	لا تُنادِيْنَ

أمر

نادِ	نادِيا	نادُوْا
نادِيْ	نادِيا	نادِيْنَ

ظرف

مُنادىً	مُنادَيانِ	مُناداتٌ
مُنادىً	مُنادَيَيْنِ	مناداتٍ
مُنادىً	مُنادَيَيْنِ	مناداتٍ

ناقص – FAMILY IV

الماضي المبني للمجهول

أُلْقِيَ	أُلْقِيا	أُلْقُوْا
أُلْقِيَتْ	أُلْقِيَتا	أُلْقِيْنَ
أُلْقِيْتَ	أُلْقِيْتُما	أُلْقِيْتُمْ
أُلْقِيْتِ	أُلْقِيْتُما	أُلْقِيْتُنَّ
أُلْقِيْتُ		أُلْقِيْنا

الماضي المبني للمعلوم

أَلْقَى	أَلْقَيا	أَلْقَوْا
أَلْقَتْ	أَلْقَتا	أَلْقَيْنَ
أَلْقَيْتَ	أَلْقَيْتُما	أَلْقَيْتُمْ
أَلْقَيْتِ	أَلْقَيْتُما	أَلْقَيْتُنَّ
أَلْقَيْتُ		أَلْقَيْنا

المضارع المبني للمجهول

يُلْقَى	يُلْقَيانِ	يُلْقَوْنَ
تُلْقَى	تُلْقَيانِ	يُلْقَيْنَ
تُلْقَى	تُلْقَيانِ	تُلْقَوْنَ
تُلْقَيْنَ	تُلْقَيانِ	تُلْقَيْنَ
أُلْقَى		نُلْقَى

المضارع المبني للمعلوم

يُلْقِيْ	يُلْقِيانِ	يُلْقُوْنَ
تُلْقِيْ	تُلْقِيانِ	يُلْقِيْنَ
تُلْقِيْ	تُلْقِيانِ	تُلْقُوْنَ
تُلْقِيْنَ	تُلْقِيانِ	تُلْقِيْنَ
أُلْقِيْ		نُلْقِيْ

اسم مفعول

مُلْقىً	مُلْقَيانِ	مُلْقَوْنَ
مُلْقىً	مُلْقَيَيْنِ	مُلْقَيْنَ
مُلْقىً	مُلْقَيَيْنِ	مُلْقَيْنَ

مُلْقَاةٌ	مُلْقَاتانِ	مُلْقَياتٌ
مُلْقَاةً	مُلْقَاتَيْنِ	مُلْقَياتٍ
مُلْقَاةٍ	مُلْقَاتَيْنِ	مُلْقَياتٍ

اسم فاعل

مُلْقٍ	مُلْقِيانِ	مُلْقُوْنَ
مُلْقِياً	مُلْقِيَيْنِ	مُلْقِيْنَ
مُلْقٍ	مُلْقِيَيْنِ	مُلْقِيْنَ

مُلْقِيَةٌ	مُلْقِيَتانِ	مُلْقِياتٌ
مُلْقِيَةً	مُلْقِيَتَيْنِ	مُلْقِياتٍ
مُلْقِيَةٍ	مُلْقِيَتَيْنِ	مُلْقِياتٍ

نهي

أمر

لا تُلْقِ	لا تُلْقِيا	لا تُلْقُوْا
لا تُلْقِيْ	لا تُلْقِيا	لا تُلْقِيْنَ

أَلْقِ	أَلْقِيا	أَلْقُوْا
أَلْقِيْ	أَلْقِيا	أَلْقِيْنَ

ظرف

مُلْقىً	مُلْقَيانِ	مُلْقَياتٌ
مُلْقىً	مُلْقَيَيْنِ	مُلْقَياتٍ
مُلْقىً	مُلْقَيَيْنِ	مُلْقَياتٍ

ناقص - FAMILY V

الماضي المبني للمجهول

تُوُلِّيَ	تُوُلِّيا	تُوُلُّوْا
تُوُلِّيَتْ	تُوُلِّيَتا	تُوُلِّيْنَ
تُوُلِّيَتَ	تُوُلِّيْتُما	تُوُلِّيْتُمْ
تُوُلِّيْتِ	تُوُلِّيْتُما	تُوُلِّيْتُنَّ
تُوُلِّيْتُ		تُوُلِّيْنا

الماضي المبني للمعلوم

تَوَلَّى	تَوَلَّيا	تَوَلَّوْا
تَوَلَّتْ	تَوَلَّتا	تَوَلَّيْنَ
تَوَلَّيْتَ	تَوَلَّيْتُما	تَوَلَّيْتُمْ
تَوَلَّيْتِ	تَوَلَّيْتُما	تَوَلَّيْتُنَّ
تَوَلَّيْتُ		تَوَلَّيْنا

المضارع المبني للمجهول

يُتَوَلَّى	يُتَوَلَّيانِ	يُتَوَلَّوْنَ
تُتَوَلَّى	تُتَوَلَّيانِ	يُتَوَلَّيْنَ
تُتَوَلَّى	تُتَوَلَّيانِ	تُتَوَلَّوْنَ
تُتَوَلَّيْنَ	تُتَوَلَّيانِ	تُتَوَلَّيْنَ
أُتَوَلَّى		نُتَوَلَّى

المضارع المبني للمعلوم

يَتَوَلَّى	يَتَوَلَّيانِ	يَتَوَلَّوْنَ
تَتَوَلَّى	تَتَوَلَّيانِ	يَتَوَلَّيْنَ
تَتَوَلَّى	تَتَوَلَّيانِ	تَتَوَلَّوْنَ
تَتَوَلَّيْنَ	تَتَوَلَّيانِ	تَتَوَلَّيْنَ
أَتَوَلَّى		نَتَوَلَّى

اسم مفعول

اسم فاعل

مُتَوَلًّى	مُتَوَلَّيانِ	مُتَوَلَّوْنَ
مُتَوَلًّى	مُتَوَلَّيَيْنِ	مُتَوَلَّيْنَ
مُتَوَلًّى	مُتَوَلَّيَيْنِ	مُتَوَلَّيْنَ

مُتَوَلًّاةٌ	مُتَوَلَّاتانِ	مُتَوَلَّياتٌ
مُتَوَلَّاةً	مُتَوَلَّاتَيْنِ	مُتَوَلَّياتٍ
مُتَوَلَّاةٍ	مُتَوَلَّاتَيْنِ	مُتَوَلَّياتٍ

مُتَوَلٍّ	مُتَوَلِّيانِ	مُتَوَلُّوْنَ
مُتَوَلِّياً	مُتَوَلِّيَيْنِ	مُتَوَلِّيْنَ
مُتَوَلٍّ	مُتَوَلِّيَيْنِ	مُتَوَلِّيْنَ

مُتَوَلِّيَةٌ	مُتَوَلِّيَتانِ	مُتَوَلِّياتٌ
مُتَوَلِّيَةً	مُتَوَلِّيَتَيْنِ	مُتَوَلِّياتٍ
مُتَوَلِّيَةٍ	مُتَوَلِّيَتَيْنِ	مُتَوَلِّياتٍ

نهي

لا تَتَوَلَّ	لا تَتَوَلَّيا	لا تَتَوَلَّوْا
لا تَتَوَلَّيْ	لا تَتَوَلَّيا	لا تَتَوَلَّيْنَ

أمر

تَوَلَّ	تَوَلَّيا	تَوَلَّوْا
تَوَلَّيْ	تَوَلَّيا	تَوَلَّيْنَ

مصدر

تَوَلٍّ	تَوَلِّيانِ	تَوَلِّياتٌ
تَوَلِّياً	تَوَلِّيَيْنِ	تَوَلِّياتٍ
تَوَلٍّ	تَوَلِّيَيْنِ	تَوَلِّياتٍ

ظرف

مُتَوَلًّى	مُتَوَلَّيانِ	مُتَوَلَّياتٌ
مُتَوَلًّى	مُتَوَلَّيَيْنِ	مُتَوَلَّياتٍ
مُتَوَلًّى	مُتَوَلَّيَيْنِ	مُتَوَلَّياتٍ

ناقص – FAMILY VI

الماضي المبني للمجهول

تُوُوْصِيَ	تُوُوْصِيا	تُوُوْصُوْا
تُوُوْصِيَتْ	تُوُوْصِيَتا	تُوُوْصِيْنَ
تُوُوْصِيْتَ	تُوُوْصِيْتُما	تُوُوْصِيْتُمْ
تُوُوْصِيْتِ	تُوُوْصِيْتُما	تُوُوْصِيْتُنَّ
تُوُوْصِيْتُ		تُوُوْصِيْنَا

الماضي المبني للمعلوم

تَواصى	تَواصَيا	تَواصَوْا
تَواصَتْ	تَواصَتا	تَواصَيْنَ
تَواصَيْتَ	تَواصَيْتُما	تَواصَيْتُمْ
تَواصَيْتِ	تَواصَيْتُما	تَواصَيْتُنَّ
تَواصَيْتُ		تَواصَيْنا

المضارع المبني للمجهول

يُتَواصى	يُتَواصَيانِ	يُتَواصَوْنَ
تُتَواصى	تُتَواصَيانِ	يُتَوَاصَيْنَ
تُتَواصى	تُتَواصَيانِ	تُتَواصَوْنَ
تُتَواصَيْنَ	تُتَواصَيانِ	تُتَواصَيْنَ
أُتَواصى		نُتَواصى

المضارع المبني للمعلوم

يَتَواصى	يَتَواصَيانِ	يَتَواصَوْنَ
تَتَواصى	تَتَواصَيانِ	يَتَواصَيْنَ
تَتَواصى	تَتَواصَيانِ	تَتَواصَوْنَ
تَتَواصَيْنَ	تَتَواصَيانِ	تَتَواصَيْنَ
أَتَواصى		نَتَواصى

اسم مفعول

مُتَواصىً	مُتَواصَيانِ	مُتَواصَوْنَ
مُتَواصىً	مُتَواصَيَيْنِ	مُتَواصَيْنَ
مُتَواصىً	مُتَواصَيَيْنِ	مُتَواصَيْنَ

مُتَواصَاةٌ	مُتَواصَاتانِ	مُتَواصَياتٌ
مُتَواصَاةً	مُتَواصَاتَيْنِ	مُتَواصَياتٍ
مُتَواصَاةٍ	مُتَواصَاتَيْنِ	مُتَواصَياتٍ

اسم فاعل

مُتَواصٍ	مُتَواصِيانِ	مُتَواصُوْنُ
مُتَواصِياً	مُتَواصِيَيْنِ	مُتَواصِيْنَ
مُتَواصٍ	مُتَواصِيَيْنِ	مُتَواصِيْنَ

مُتَواصِيَةٌ	مُتَواصِيَتانِ	مُتَواصِياتٌ
مُتَواصِيَةً	مُتَواصِيَتَيْنِ	مُتَواصِياتٍ
مُتَواصِيَةٍ	مُتَواصِيَتَيْنِ	مُتَواصِياتٍ

نهي

لا تَتَواصَ	لا تَتَواصَيا	لا تَتَواصَوْا
لا تَتَواصَيْ	لا تَتَواصَيا	لا تَتَواصَيْنَ

أمر

تواصَ	تَواصَيا	تَواصَوْا
تَواصَيْ	تَواصَيا	تَواصَيْنَ

مصدر

تَواصٍ	تَواصِيانِ	تَواصِياتٌ
تَواصِياً	تَواصِيَيْنِ	تَواصِياتٍ
تَواصٍ	تَواصِيَيْنِ	تَواصِياتٍ

ظرف

مُتَواصىً	مُتَواصَيانِ	مُتَواصَياتٌ
مُتَواصىً	مُتَواصَيَيْنِ	مُتَواصَياتٍ
مُتَواصىً	مُتَواصَيَيْنِ	مُتَواصَياتٍ

ناقص – FAMILY VII

الماضي المبني للمجهول

اِنْجَلَى	اِنْجَلَيا	اِنْجَلَوْا
اِنْجَلَتْ	اِنْجَلَتا	اِنْجَلَيْنَ
اِنْجَلَيْتَ	اِنْجَلَيْتُما	اِنْجَلَيْتُمْ
اِنْجَلَيْتِ	اِنْجَلَيْتُما	اِنْجَلَيْتُنَّ
اِنْجَلَيْتُ		اِنْجَلَيْنا

الماضي المبني للمعلوم

المضارع المبني للمجهول

يَنْجَلِيْ	يَنْجَلِيانِ	يَنْجَلُوْنَ
تَنْجَلِيْ	تَنْجَلِيانِ	يَنْجَلِيْنَ
تَنْجَلِيْ	تَنْجَلِيانِ	تَنْجَلُوْنَ
تَنْجَلِيْنَ	تَنْجَلِيانِ	تَنْجَلِيْنَ
أَنْجَلِيْ		نَنْجَلِيْ

المضارع المبني للمعلوم

اسم مفعول

مُنْجَلٍ	مُنْجَلِيانِ	مُنْجَلُوْنَ
مُنْجَلِياً	مُنْجَلِيَيْنِ	مُنْجَلِيْنَ
مُنْجَلٍ	مُنْجَلِيَيْنِ	مُنْجَلِيْنَ

مُنْجَلِيَةٌ	مُنْجَلِيَتانِ	مُنْجَلِياتٌ
مُنْجَلِيَةً	مُنْجَلِيَتَيْنِ	مُنْجَلِياتٍ
مُنْجَلِيَةٍ	مُنْجَلِيَتَيْنِ	مُنْجَلِياتٍ

اسم فاعل

نهي

أمر

لا تَنْجَلِ	لا تَنْجَلِيا	لا تَنْجَلُوْا
لا تَنْجَلِيْ	لا تَنْجَلِيا	لا تَنْجَلِيْنَ

اِنْجَلِ	اِنْجَلِيا	اِنْجَلُوْا
اِنْجَلِيْ	اِنْجَلِيا	اِنْجَلِيْنَ

ظرف

مُنْجَلِىً	مُنْجَلَيانِ	مُنْجَلَياتٌ
مُنْجَلِىً	مُنْجَلَيَيْنِ	مُنْجَلَياتٍ
مُنْجَلِىً	مُنْجَلَيَيْنِ	مُنْجَلَياتٍ

ناقص – FAMILY VIII

الماضي المبني للمجهول

أُنْتُهِيَ	أُنْتُهِيا	أُنْتُهُوْا
أُنْتُهِيَتْ	أُنْتُهِيَتا	أُنْتُهِيْنَ
أُنْتُهِيْتَ	أُنْتُهِيْتُما	أُنْتُهِيْتُمْ
أُنْتُهِيْتِ	أُنْتُهِيْتُما	أُنْتُهِيْتُنَّ
أُنْتُهِيْتُ		أُنْتُهِيْنا

الماضي المبني للمعلوم

اِنْتَهَى	اِنْتَهَيا	اِنْتَهَوْا
اِنْتَهَتْ	اِنْتَهَتا	اِنْتَهَيْنَ
اِنْتَهَيْتَ	اِنْتَهَيْتُما	اِنْتَهَيْتُمْ
اِنْتَهَيْتِ	اِنْتَهَيْتُما	اِنْتَهَيْتُنَّ
اِنْتَهَيْتُ		اِنْتَهَيْنا

المضارع المبني للمجهول

يُنْتَهَى	يُنْتَهَيانِ	يُنْتَهَوْنَ
تُنْتَهَى	تُنْتَهَيانِ	يُنْتَهَيْنَ
تُنْتَهَى	تُنْتَهَيانِ	تُنْتَهَوْنَ
تُنْتَهَيْنَ	تُنْتَهَيانِ	تُنْتَهَيْنَ
أُنْتَهَى		نُنْتَهَى

المضارع المبني للمعلوم

يَنْتَهِيْ	يَنْتَهِيانِ	يَنْتَهُوْنَ
تَنْتَهِيْ	تَنْتَهِيانِ	يَنْتَهِيْنَ
تَنْتَهِيْ	تَنْتَهِيانِ	تَنْتَهُوْنَ
تَنْتَهِيْنَ	تَنْتَهِيانِ	تَنْتَهِيْنَ
أَنْتَهِيْ		نَنْتَهِيْ

اسم مفعول

اسم فاعل

مُنْتَهًى	مُنْتَهَيانِ	مُنْتَهَوْنَ
مُنْتَهًى	مُنْتَهَيَيْنِ	مُنْتَهَيْنَ
مُنْتَهًى	مُنْتَهَيَيْنِ	مُنْتَهَيْنَ

مُنْتَهَاةٌ	مُنْتَهَاتانِ	مُنْتَهَياتٌ
مُنْتَهَاةً	مُنْتَهَاتَيْنِ	مُنْتَهَياتٍ
مُنْتَهَاةٍ	مُنْتَهَاتَيْنِ	مُنْتَهَياتٍ

مُنْتَهٍ	مُنْتَهِيانِ	مُنْتَهُوْنَ
مُنْتَهِياً	مُنْتَهِيَيْنِ	مُنْتَهِيْنَ
مُنْتَهٍ	مُنْتَهِيَيْنِ	مُنْتَهِيْنَ

مُنْتَهِيَةٌ	مُنْتَهِيَتانِ	مُنْتَهِياتٌ
مُنْتَهِيَةً	مُنْتَهِيَتَيْنِ	مُنْتَهِياتٍ
مُنْتَهِيَةٍ	مُنْتَهِيَتَيْنِ	مُنْتَهِياتٍ

نهي

لا تَنْتَهِ	لا تَنْتَهِيا	لا تَنْتَهُوْا
لا تَنْتَهِيْ	لا تَنْتَهِيا	لا تَنْتَهِيْنَ

أمر

اِنْتَهِ	اِنْتَهِيا	اِنْتَهُوْا
اِنْتَهِيْ	اِنْتَهِيا	اِنْتَهِيْنَ

ظرف

مُنْتَهًى	مُنْتَهَيانِ	مُنْتَهَياتٌ
مُنْتَهًى	مُنْتَهَيَيْنِ	مُنْتَهَياتٍ
مُنْتَهًى	مُنْتَهَيَيْنِ	مُنْتَهَياتٍ

ناقص – FAMILY X

الماضي المبني للمجهول

أُسْتُغْشِيَ	أُسْتُغْشِيا	أُسْتَغْشُوْا
أُسْتُغْشِيَتْ	اَسْتُغْشِيَتا	أُسْتُغْشِيْنَ
أُسْتُغْشِيْتَ	أُسْتُغْشِيْتُما	أُسْتُغْشِيْتُمْ
أُسْتُغْشِيْتِ	أُسْتُغْشِيْتُما	أُسْتُغْشِيْتُنَّ
أُسْتُغْشِيْتُ		أُسْتُغْشِيْنا

الماضي المبني للمعلوم

اِسْتَغْشَى	اِسْتَغْشَيا	اِسْتَغْشَوْا
اِسْتَغْشَتْ	اِسْتَغْشَتا	اِسْتَغْشَيْنَ
اِسْتَغْشَيْتَ	اِسْتَغْشَيْتُما	اِسْتَغْشَيْتُمْ
اِسْتَغْشَيْتِ	اِسَتَغْشَيْتُما	اِسَتَغْشَيْتُنَّ
اِسْتَغْشَيْتُ		اِسْتَغْشَيْنا

المضارع المبني للمجهول

يُسْتَغْشى	يُسْتَغْشيانِ	يُسْتَغْشَوْنَ
تُسْتَغْشى	تُسْتَغْشَيانِ	يُسْتَغْشَيْنَ
تُسْتَغْشى	تُسْتَغْشَيانِ	تُسْتَغْشَوْنَ
تُسْتَغْشَيْنَ	تَسْتَغْشَيانِ	تُسْتَغْشَيْنَ
أُسْتَغْشى		نُسْتَغْشى

المضارع المبني للمعلوم

يَسْتَغْشِيْ	يَسْتَغْشِيانِ	يَسْتَغْشُوْنَ
تَسْتَغْشِيْ	تَسْتَغْشِيانِ	يَسْتَغْشِيْنَ
تَسْتَغْشِيْ	تَسْتَغْشِيانِ	تَسْتَغْشُوْنَ
تَسْتَغْشِيْنَ	تَسْتَغْشِيانِ	تَسْتَغْشِيْنَ
أَسْتَغْشِيْ		نَسْتَغْشِيْ

اسم مفعول

مُسْتَغْشىً	مُسْتَغْشَيانِ	مُسْتَغْشَوْنَ
مُسْتَغْشىً	مُسْتَغْشَيَيْنِ	مُسْتَغْشَيْنَ
مُسْتَغْشىً	مُسْتَغْشَيَيْنِ	مُسْتَغْشَيْنَ

مُسْتَغْشَاةٌ	مُسْتَغْشَاتانِ	مُسْتَغْشَياتٌ
مُسْتَغْشَاةً	مُسْتَغْشَاتَيْنِ	مُسْتَغْشَياتٍ
مُسْتَغْشَاةٍ	مُسْتَغْشَاتَيْنِ	مُسْتَغْشَياتٍ

اسم فاعل

مُسْتَغْشٍ	مُسْتَغْشِيانِ	مُسْتَغْشُوْنَ
مُسْتَغْشِياً	مُسْتَغْشِيَيْنِ	مُسْتَغْشِيْنَ
مُسْتَغْشٍ	مُسْتَغْشِيَيْنِ	مُسْتَغْشِيْنَ

مُسْتَغْشِيَةٌ	مُسْتَغْشِيَتانِ	مُسْتَغْشِياتٌ
مُسْتَغْشِيَةً	مُسْتَغْشِيَتَيْنِ	مُسْتَغْشِياتٍ
مُسْتَغْشِيَةٍ	مُسْتَغْشِيَتَيْنِ	مُسْتَغْشِياتٍ

نهي

لا تَسْتَغْشِ	لا تَسْتَغْشِيا	لا تَسْتَغْشُوْا
لا تَسْتَغْشِيْ	لا تَسْتَغْشِيا	لا تَسْتَغْشِيْنَ

أمر

اِسْتَغْشِ	اِسْتَغْشِيا	اِسْتَغْشُوْا
اِسْتَغْشِيْ	اِسْتَغْشِيا	اِسْتَغْشِيْنَ

ظرف

مُسْتَغْشىً	مُسْتَغْشَيانِ	مُسْتَغْشَياتٌ
مُسْتَغْشىً	مُسْتَغْشَيَيْنِ	مُسْتَغْشَياتٍ
مُسْتَغْشىً	مُسْتَغْشَيَيْنِ	مُسْتَغْشَياتٍ

VOCABULARY – لفيف

مجرد			
طَوَى يَطْوِيْ طَيًّا	to fold	وَنَى يَنِيْ وَنْيًا	to become weak, dispirited
كَوَى يَكْوِي كَيًّا	to iron	وَقَى يَقِيْ وِقَايَةً	to protect
شَوَى يَشْوِي شَيًّا	to grill, roast	عَيِيَ/عَيَّ يَعْيَى عَيًّا (بـ)	to be incapable (of)
أَوَى يَأْوِيْ أَوِيًّا	to take refuge, to shelter	رَوَى يَرْوِيْ رِوَايَةً	to narrate
وَلَى يَلِيْ وِلايَةً	to befriend, to be in charge	حَيِيَ/حَيَّ يَحْيَى حَيَاةً	to live

Family II			
وَفَّى يُوَفِّيْ تَوْفِيَةً	to fulfill a promise, to pay in full	وَصَّى يُوَصِّيْ تَوْصِيَةً	to enjoin, to command
سَوَّى يُسَوِّيْ تَسْوِيَةً	to fashion/form, to make equal	حَيَّى يُحَيِّيْ تَحِيَّةً	to greet

Family IV			
أَوْصَى يُوْصِيْ إِيْصَاءً	to command, to bequeath	أَوْفَى يُوْفِيْ إِيْفَاءً	to honor an agreement, to pay in full

Family VI	
تَوَاصَى يَتَوَاصَى تَوَاصِيًا (بـ)	to urge each other to do something

Family VIII	
اِتَّقَى يَتَّقِيْ اِتِّقَاءً	to be pious, to be conscious of, to guard against

Family X			
اِسْتَوْفَى يَسْتَوْفِيْ اِسْتِيْفَاءً	to demand one's due in full	اِسْتَوَى يَسْتَوِيْ اِسْتِوَاءً	to ascend, to be equal

CHAPTER 10 - لَفِيْف

10.1 INTRODUCTION

Recall that a word is considered لفيف مفروق when the first and last root letters are vowels. In other words, this irregularity combines مثال and ناقص. The same rules of مثال and ناقص apply, both in مزيد فيه and مجرد.

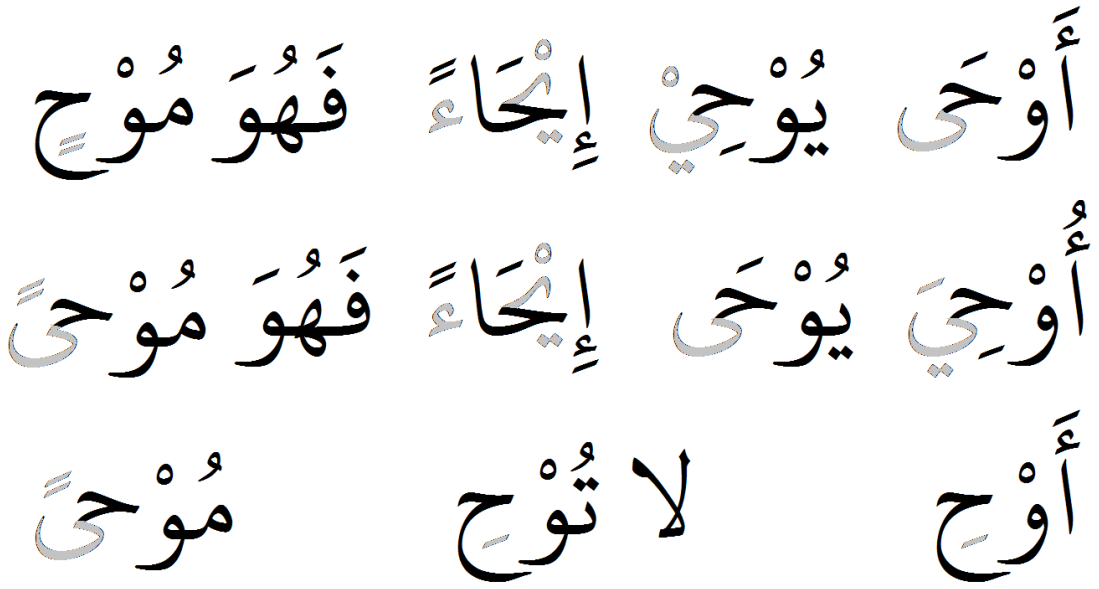
A word is considered لفيف مقرون when the second and third root letters are vowels. This type of word behaves just like a ناقص word. The same rules of ناقص apply, both in مزيد فيه and مجرد.

The only exception to this is when both root letters are ي. In this case, the word can either be treated like a ناقص word or a مضاعف word.

Let us look at some examples.

10.2 لفيف مفروق

FAMILY IV



Notice how the واو in the مصدر turned into a ياء, just as we saw in مثال.

FAMILY I - ضرب

وَقَى يَقِيْ وِقَايَةً فَهُوَ وَاقٍ

وُقِيَ يُوْقَى وِقَايَةً فَهُوَ مَوْقِيٌّ

قِ لا تَقِ مَوْقِيً مِيْقَاةٌ

Notice how the أمر is only one letter. That is because the last letter is dropped due to it being ناقص, and the first letter is dropped as part of the process of making a فعل أمر.

لفيف مقرون 10.3

FAMILY III

سَاوَى يُسَاوِيْ سِوَاءً وَمُسَاوَاةً فَهُوَ مُسَاوٍ

سُوْوِيَ يُسَاوَى سِوَاءً وَمُسَاوَاةً فَهُوَ مُسَاوىً

سَاوِ لا تُسَاوِ مُسَاوىً

Notice how it is treated like a normal فعل ناقص .

FAMILY I - ضرب

Notice how it is treated like a normal فعل ناقص . Even though the middle letter is معتل, it is not treated as أجوف.

FAMILY I - سمع

The فعل ماض can be either treated as a لفيف word or as مضاعف.

لفيف مفروق (ضرب) – FAMILY I

الماضي المبني للمجهول

وُقِيَ	وُقِيا	وُقُوْا
وُقِيَتْ	وُقِيَتا	وُقِيْنَ
وُقِيْتَ	وُقِيْتُما	وُقِيْتُمْ
وُقِيْتِ	وُقِيْتُما	وُقِيْتُنَّ
وُقِيْتُ		وُقِيْنا

الماضي المبني للمعلوم

وَقى	وَقَيا	وَقَوْا
وَقَتْ	وَقَتا	وَقَيْنَ
وَقَيْتَ	وَقَيْتُما	وَقَيْتُمْ
وَقَيْتِ	وَقَيْتُما	وَقَيْتُنَّ
وَقَيْتُ		وَقَيْنا

المضارع المبني للمجهول

يُوْقى	يُوْقَيانِ	يُوْقَوْنَ
تُوْقى	تُوْقَيانِ	يُوْقَيْنَ
تُوْقى	تُوْقَيانِ	تُوْقَوْنَ
تُوْقَيْنَ	تُوْقَيانِ	تُوْقَيْنَ
أُوْقى		نُوْقى

المضارع المبني للمعلوم

يَقِيْ	يَقِيانِ	يَقُوْنَ
تَقِيْ	تَقِيانِ	يَقِيْنَ
تَقِيْ	تَقِيانِ	تَقُوْنَ
تَقِيْنَ	تَقِيانِ	تَقِيْنَ
أَقِيْ		نَقِيْ

اسم مفعول

مَوْقِيٌّ	مَوْقِيَّانِ	مَوْقِيُّوْنَ
مَوْقِيًّا	مَوْقِيَّيْنِ	مَوْقِيِّيْنَ
مَوْقِيٍّ	مَوْقِيَّيْنِ	مَوْقِيِّيْنَ

مَوْقِيَّةٌ	مَوْقِيَّتانِ	مَوْقِيَّاتٌ
مَوْقِيَّةً	مَوْقِيَّتَيْنِ	مَوْقِيَّاتٍ
مَوْقِيَّةٍ	مَوْقِيَّتَيْنِ	مَوْقِيَّاتٍ

اسم فاعل

واقٍ	واقِيانِ	واقُوْنَ
واقِيًا	واقِيَيْنِ	واقِيْنَ
واقٍ	واقِيَيْنِ	واقِيْنَ

واقِيَةٌ	واقِيَتانِ	واقِياتٌ
واقِيَةً	واقِيَتَيْنِ	واقِياتٍ
واقِيَةٍ	واقِيَتَيْنِ	واقِياتٍ

نهي

لا تَقِ	لا تَقِيا	لا تَقُوْا
لا تَقِيْ	لا تَقِيا	لا تَقِيْنَ

أمر

قِ	قِيا	قُوْا
قِيْ	قِيا	قِيْنَ

ظرف

مَوْقًى	مَوْقَيانِ	مَواقِيْ
مَوْقًى	مَوْقَيَيْنِ	مَواقِيَ
مَوْقًى	مَوْقَيَيْنِ	مَواقِيْ

لفيف مفروق (حسب) – FAMILY I

الماضي المبني للمجهول

وُلِيَ	وُلِيا	وُلُوْا
وُلِيَتْ	وُلِيَتا	وُلِيْنَ
وُلِيْتَ	وُلِيْتُما	وُلِيْتُمْ
وُلِيْتِ	وُلِيْتُما	وُلِيْتُنَّ
وُلِيْتُ		وُلِيْنا

الماضي المبني للمعلوم

وَلِيَ	وَلِيا	وَلُوْا
وَلِيَتْ	وَلِيَتا	وَلِيْنَ
وَلِيْتَ	وَلِيْتُما	وَلِيْتُمْ
وَلِيْتِ	وَلِيْتُما	وَلِيْتُنَّ
وَلِيْتُ		وَلِيْنا

المضارع المبني للمجهول

المضارع المبني للمعلوم

يُوْلى	يُوْلَيانِ	يُوْلَوْنَ
تُوْلى	تُوْلَيانِ	يُوْلَيْنَ
تُوْلى	تُوْلَيانِ	تُوْلَوْنَ
تُوْلَيْنَ	تُوْلَيانِ	تُوْلَيْنَ
أُوْلى		نُوْلى

يَلِيْ	يَلِيانِ	يَلُوْنَ
تَلِيْ	تَلِيانِ	يَلِيْنَ
تَلِيْ	تَلِيانِ	تَلُوْنَ
تَلِيْنَ	تَلِيانِ	تَلِيْنَ
أَلِيْ		نَلِيْ

اسم مفعول

مَوْلِيٌّ	مَوْلِيّانِ	مَوْلِيُّوْنَ
مَوْلِيًا	مَوْلِيَّيْنِ	مَوْلِيِّيْنَ
مَوْلِيٍّ	مَوْلِيَّيْنِ	مَوْلِيِّيْنَ

مَوْلِيَّةٌ	مَوْلِيَّتانِ	مَوْلِيَّاتٌ
مَوْلِيَّةً	مَوْلِيَّتَيْنِ	مَوْلِيَّاتٍ
مَوْلِيَّةٍ	مَوْلِيَّتَيْنِ	مَوْلِيَّاتٍ

اسم فاعل

والٍ	واليانِ	والُوْنَ
واليًا	والِيَيْنِ	والِيْنَ
والٍ	والِيَيْنِ	والِيْنَ

والِيَةٌ	والِيَتانِ	والِياتٌ
والِيَةً	والِيَتَيْنِ	والِياتٍ
والِيَةٍ	والِيَتَيْنِ	والِياتٍ

نهي

لا تَلِ	لا تَلِيا	لا تَلُوْا
لا تَلِيْ	لا تَلِيا	لا تَلِيْنَ

أمر

لِ	لِيا	لُوْا
لِيْ	لِيا	لِيْنَ

ظرف

مَوْلًى	مَوْلَيانِ	مَوالِيْ
مَوْلًى	مَوْلَيَيْنِ	مَوالِيَ
مَوْلًى	مَوْلَيَيْنِ	مَوالِيْ

لفيف مقرون (ضرب) – FAMILY I

الماضي المبني للمجهول

طُوِيَ	طُوِيا	طُوُوْا
طُوِيَتْ	طُوِيَتا	طُوِيْنَ
طُوِيْتَ	طُوِيْتُما	طُوِيْتُمْ
طُوِيْتِ	طُوِيْتُما	طُوِيْتُنَّ
طُوِيْتُ		طُوِيْنا

الماضي المبني للمعلوم

طَوى	طَوَيا	طَوَوْا
طَوَتْ	طَوَتا	طَوَيْنَ
طَوَيْتَ	طَوَيْتُما	طَوَيْتُمْ
طَوَيْتِ	طَوَيْتُما	طَوَيْتُنَّ
طَوَيْتُ		طَوَيْنا

المضارع المبني للمجهول

يُطْوى	يُطْوَيانِ	يُطْوَوْنَ
تُطْوى	تُطْوَيانِ	يُطْوَيْنَ
تُطْوى	تُطْوَيانِ	تُطْوَوْنَ
تُطْوَيْنَ	تُطْوَيانِ	تُطْوَيْنَ
أُطْوى		نُطْوى

المضارع المبني للمعلوم

يَطْوِيْ	يَطْوِيانِ	يَطْوُوْنَ
تَطْوِيْ	تَطْوِيانِ	يَطْوِيْنَ
تَطْوِيْ	تَطْوِيانِ	تَطْوُوْنَ
تَطْوِيْنَ	تَطْوِيانِ	تَطْوِيْنَ
أَطْوِيْ		نَطْوِيْ

اسم مفعول

مَطْوِيٌّ	مَطْوِيّانِ	مَطْوِيُّوْنَ
مَطْوِيًّا	مَطْوِيَّيْنَ	مَطْوِيِّيْنَ
مَطْوِيٍّ	مَطْوِيَّيْنَ	مَطْوِيِّيْنَ
مَطْوِيَّةٌ	مَطْوِيَّتانِ	مَطْوِيّاتٌ
مَطْوِيَّةً	مَطْوِيَّتَيْنِ	مَطْوِيّاتٍ
مَطْوِيَّةٍ	مَطْوِيَّتَيْنِ	مَطْوِيّاتٍ

اسم فاعل

طاوٍ	طاوِيانِ	طاوُوْنَ
طاوِيًا	طاوِيَيْنَ	طاوِيْنَ
طاوٍ	طاوِيَيْنَ	طاوِيْنَ
طاوِيَةٌ	طاوِيَتانِ	طاوِياتٌ
طاوِيَةً	طاوِيَتَيْنِ	طاوِياتٍ
طاوِيَةٍ	طاوِيَتَيْنِ	طاوِياتٍ

نهي

أمر

لا تَطْوِ	لا تَطْوِيا	لا تَطْوُوْا
لا تَطْوِيْ	لا تَطْوِيا	لا تَطْوِيْنَ

اِطْوِ	اِطْوِيا	اِطْوُوْا
اِطْوِيْ	اِطْوِيا	اِطْوِيْنَ

ظرف

مَطْوًى	مَطْوَيانِ	مَطاوِيْ
مَطْوًى	مَطْوَيَيْنَ	مَطاوِيَ
مَطْوًى	مَطْوَيَيْنَ	مَطاوِيْ

لفيف مقرون (سمع) – FAMILY I

الماضي المبني للمجهول

الماضي المبني للمعلوم

حَيَّ/حَيِيَ	حَيَّا/حَيِيَا	حَيُّوْا/حَيُوْا
حَيَّتْ/حَيِيَتْ	حَيَّتَا/حَيِيَتَا	حَيِيْنَ
حَيِيْتَ	حَيِيْتُمَا	حَيِيْتُمْ
حَيِيْتِ	حَيِيْتُمَا	حَيِيْتُنَّ
حَيِيْتُ		حَيِيْنَا

المضارع المبني للمجهول

المضارع المبني للمعلوم

يَحْيَى	يَحْيَيانِ	يَحْيَوْنَ
تَحْيَى	تَحْيَيَانِ	يَحْيَيْنَ
تَحْيَى	تَحْيَيَانِ	تَحْيَوْنَ
تَحْيَيْنَ	تَحْيَيَانِ	تَحْيَيْنَ
أَحْيى		نَحْيَى

اسم مفعول

اسم فاعل/اسم صفة

حَيٌّ	حَيّانِ	أَحْيَاءٌ
حَيًّا	حَيّيْنِ	أَحْيَاءً
حَيٍّ	حَيّيْنِ	أَحْيَاءٍ

حَيَّةٌ	حَيَّتَانِ	حَيَّاتٌ
حَيَّةً	حَيَّتَيْنِ	حَيَّاتٍ
حَيَّةٍ	حَيَّتَيْنِ	حَيَّاتٍ

VOCABULARY – رباعي

مجرد	
زَحْزَحَ يُزَحْزِحُ زَحْزَحَةً	to push away
وَسْوَسَ يُوَسْوِسُ وَسْوَسَةً	to insinuate evil thoughts
دَمْدَمَ يُدَمْدِمُ دَمْدَمَةً	to destroy, crush
حَصْحَصَ يُحَصْحِصُ حَصْحَصَةً	to become manifest
بَعْثَرَ يُبَعْثِرُ بَعْثَرَةً	to scatter, to turn inside out
زَلْزَلَ يُزَلْزِلُ زَلْزَلَةً	to shake violently, tremble
هَيْمَنَ يُهَيْمِنُ هَيْمَنَةً	to guard over/stand witness

مزيد فيه	
اِطْمَأَنَّ يَطْمَئِنُّ اِطْمِئْنَانًا	to be tranquil, at ease
اِقْشَعَرَّ يَقْشَعِرُّ اِقْشِعْرَارًا	to tremble, quiver

CHAPTER 11 – الفعل الرباعي

11.1 INTRODUCTION

A majority of أفعال in Arabic are made up of a three-letter root. There are a handful of أفعال, however, that contain a four-letter root. The technical term for this is رُباعِي.

رباعي مجرد is the technical term for patterns in which the past tense has no extra letters outside of the four-letter root.

رباعي مزيد فيه is the technical term for patterns in which there are extra letters.

We will learn one مجرد family and one مزيد فيه family – the patterns that occur in the Quran.

11.2 رباعي مجرد

This family is alternately known as R1.

أَفَلَا يَعْلَمُ إِذَا بُعْثِرَ مَا فِي ٱلْقُبُورِ ۝٩

وَلَقَدْ خَلَقْنَا ٱلْإِنسَٰنَ وَنَعْلَمُ مَا تُوَسْوِسُ بِهِۦ نَفْسُهُۥ ۖ وَنَحْنُ أَقْرَبُ إِلَيْهِ مِنْ حَبْلِ ٱلْوَرِيدِ ۝١٦

يَٰٓأَيُّهَا ٱلنَّاسُ ٱتَّقُوا۟ رَبَّكُمْ ۚ إِنَّ زَلْزَلَةَ ٱلسَّاعَةِ شَىْءٌ عَظِيمٌ ۝١

بَعْثَرَ يُبَعْثِرُ بَعْثَرَةً فَهُوَ مُبَعْثِرٌ

بُعْثِرَ يُبَعْثَرُ بَعْثَرَةً فَهُوَ مُبَعْثَرٌ

بَعْثِرْ لا تُبَعْثِرْ مُبَعْثَرٌ

رباعي مزيد فيه 11.3

This family is alternately known as R2.

وَمِنَ ٱلنَّاسِ مَن يَعۡبُدُ ٱللَّهَ عَلَىٰ حَرۡفٖۖ فَإِنۡ أَصَابَهُۥ خَيۡرٌ ٱطۡمَأَنَّ بِهِۦۖ ... ﴿١١﴾

...تَقۡشَعِرُّ مِنۡهُ جُلُودُ ٱلَّذِينَ يَخۡشَوۡنَ رَبَّهُمۡ ثُمَّ تَلِينُ جُلُودُهُمۡ وَقُلُوبُهُمۡ إِلَىٰ ذِكۡرِ ٱللَّهِۚ ... ﴿٢٣﴾

اِقْشَعَرَّ يَقْشَعِرُّ اِقْشِعْرَارًا فَهُوَ مُقْشَعِرٌّ

اُقْشُعِرَّ يُقْشَعَرُّ اِقْشِعْرَارًا فَهُوَ مُقْشَعَرٌّ

اِقْشَعِرَّ اِقْشَعِرِّ اِقْشَعْرِرْ

لا تَقْشَعِرَّ لا تَقْشَعِرِّ لا تَقْشَعْرِرْ

مُقْشَعَرٌّ

Notice that the commanding and forbidding work like a فعل that is مضاعف. Also notice that the family contains more than the base four letter root (همزة الوصل and شدة)

CHAPTER 12 – USES FOR صرف WORDS

12.1 INTRODUCTION

Now that we have learned every صيغة and how to recognize and translate them, let us learn some practical uses for the different صِيَغ.

12.2 WORDS THAT ACT AS A صفة

The اسم مفعول and the اسم فاعل and the اسم صفة are commonly used as صفات. Let us understand under what circumstance each of these صيغ is used.

اسم مفعول

The اسم مفعول is used as a صفة when the صفة has a passive meaning. Take a look at the following examples.

... وَبِئْرٍ مُّعَطَّلَةٍ وَقَصْرٍ مَّشِيدٍ ﴿٤٥﴾

…an abandoned well and a constructed palace

Notice that the صفات in the ayah above (abandoned and constructed) have a passive meaning, thus the اسم مفعول is used.

اسم صفة

The اسم صفة is used as a صفة when the صفة is a permanent or inherent quality of that which is being described. Take a look at the following examples.

... وَأَغْرَقْنَا ٱلَّذِينَ كَذَّبُوا۟ بِـَٔايَـٰتِنَآ ۚ إِنَّهُمْ كَانُوا۟ قَوْمًا عَمِينَ ﴿٦٤﴾

… We drowned the ones who denied our miraculous signs. No doubt, they were a blind nation.

اسم فاعل

The اسم فاعل is the default صيغة for صِفَات on the condition that the صفة does not have a passive meaning.

وَلَعَبْدٌ مُّؤْمِنٌ خَيْرٌ مِّن مُّشْرِكٍ وَلَوْ أَعْجَبَكُمْ ۗ ... ﴿٢٢١﴾

And certainly, a believing slave is better than a polytheist even if he impresses you.

12.3 WORDS THAT BEHAVE LIKE A فعل

There are a few أسماء that have an action-like meaning to them. In this way, they are similar to أفعال. They are, however, not only similar to أفعال in terms of meaning; they also behave like أفعال in some ways.

This particular group of أسماء is special in that they can take a مفعول and a فاعل. Included in this group is:

1) اسم فاعل
2) اسم مفعول
3) مصدر

These صيغ often take a مفعول به and sometimes they take a فاعل as well. Take a look at the following examples.

اسم فاعل

When the اسم فاعل takes a مفعول or فاعل, it translates like a فعل مضارع.

Take a look at the example below. Notice that the اسم فاعل (باخِعٌ) is taking a مفعول به (نفسَك). Also notice how the اسم فاعل translates as a فعل مضارع and the مفعول translates as a مفعول.

لَعَلَّكَ بَٰخِعٌ نَّفۡسَكَ أَلَّا يَكُونُواْ مُؤۡمِنِينَ ٣

Perhaps you will kill yourself in grief that they will not be believers.

Take a look at the example below. Notice that اسم فاعل (مانعة) is taking a فاعل (حصونهم). Also notice how the اسم فاعل is translated as a فعل مضارع and the فاعل is translated as a فاعل.

... وَظَنُّوٓاْ أَنَّهُم مَّانِعَتُهُمۡ حُصُونُهُم مِّنَ ٱللَّهِ ... ٢

And they thought that their fortresses would protect them from Allah.

اسم مفعول

Since the اسم مفعول is passive in meaning, it takes a نائب الفاعل rather than a فاعل and does not generally take a مفعول به. It translates in the future tense.

Take a look at the following example. Notice that the اسم مفعول (مجموع) is taking a نائب الفاعل (الناس). Also notice how the اسم مفعول is translated as a فعل مضارع and the نائب الفاعل is translated as a done-to.

... ذَٰلِكَ يَوۡمٞ مَّجۡمُوعٞ لَّهُ ٱلنَّاسُ وَذَٰلِكَ يَوۡمٞ مَّشۡهُودٞ ١٠٣

That is a day for which people will be collected and that is a witnessed day.

مصدر

In many cases, a مصدر and its مفعول به translate most naturally as an إضافة. Take a look at the examples below. Also notice that the مصدر often has a pronoun attached to it.

وَأَخۡذِهِمُ ٱلرِّبَوٰاْ وَقَدۡ نُهُواْ عَنۡهُ وَأَكۡلِهِمۡ أَمۡوَٰلَ ٱلنَّاسِ بِٱلۡبَٰطِلِۚ ... ﴿١٦١﴾

And their taking of usury while they were forbidden from it and their consumption of people's money unjustly.

... فَٱذۡكُرُواْ ٱللَّهَ كَذِكۡرِكُمۡ ءَابَآءَكُمۡ أَوۡ أَشَدَّ ذِكۡرٗاۗ ... ﴿٢٠٠﴾

Then remember Allah the way you remember your fathers or more intensely.

(your remembering of your fathers)

12.4 USES FOR THE مصدر

Think back to our study of the different مفاعيل. Recall that there were two types of مفعول – the مفعول له and the مفعول مطلق – that appear as a مصدر. Now that you have learned to recognize the مصدر, you should be able to distinguish between the different types of مفاعيل. Let us take a closer look at each of these two kinds of مفعول and how to recognize and translate them.

المفعول له

The مفعول له, also known as the مفعول لِأَجْلِهِ, answers the question "Why did the action occur?" In most cases, when you see a مصدر in the نصب status in a جملة فعلية, it is functioning as a مفعول له and serves to answer the question "Why did the action take place?"

The مفعول له oftentimes translates as "because of" or "out of" or "for". Take a look at the following examples.

... مَا ضَرَبُوهُ لَكَ إِلَّا جَدَلَۢاۚ ... ﴿٥٨﴾

They did not draw the comparison except for argumentation

Why did they draw the comparison? For the sake of argumentation/to argue.

وَلَا تَقۡتُلُوٓاْ أَوۡلَٰدَكُمۡ خَشۡيَةَ إِمۡلَٰقٖۖ ... ﴿٣١﴾

And do not kill your children out of fear of poverty

Why would they kill their children? Out of fear of poverty.

There are some cases in which a مفعول له does not translate naturally into English according to one of the templates mentioned above. Take a look at the following example.

وَمِنَ ٱلنَّاسِ مَن يَشۡرِي نَفۡسَهُ ٱبۡتِغَآءَ مَرۡضَاتِ ٱللَّهِۗ ... ٢٠٧

And from the people, there are those who sell themselves seeking the pleasure of Allah.

Why does he sell himself? For the pleasure of Allah/to seek the pleasure of Allah.

Though the translation makes it appear as though ابتغاء مرضات الله is acting as a حال, the حال rarely appears as a مصدر, so it is safe to assume that it is a مفعول له.

When the مفعول له Appears As Something Other Than A مصدر

It is possible for a مفعول له to appear as something other than a مصدر. Recall that there were two حروف ناصبة للمضارع that mean "so that" or "in order to", لام and كَيْ. These two حروف answer the question "Why did the action happen?" and serve as a مفعول له.

Take a look at the following examples.

وَكَذَٰلِكَ أَوۡحَيۡنَآ إِلَيۡكَ قُرۡءَانًا عَرَبِيّٗا لِّتُنذِرَ أُمَّ ٱلۡقُرَىٰ وَمَنۡ حَوۡلَهَا ... ٧

And that is how we revealed to you an Arabic Quran so that you may warn the mother of the towns and whoever is around it.

المفعول المطلق

A مفعول مطلق is a مصدر that appears in a جملة فعلية and shares the same root letters as the فعل in the sentence. It is always منصوب. A مفعول مطلق is used for one of three purposes:

1) Emphasis
2) Adding a descriptor to the action
3) Adding number to the action

Let us take a look at examples of each to better understand each of these three purposes.

EMPHASIS

إِذَا رُجَّتِ ٱلۡأَرۡضُ رَجّٗا ٤ وَبُسَّتِ ٱلۡجِبَالُ بَسّٗا ٥

When the earth is shaken violently and the mountains are crushed to dust

The مفعول مطلق in the ayah above is adding emphasis to the two فعل "shaking" and "crushing". Notice that translation of the مفعول مطلق varies according to what the action is.

DESCRIPTOR

إِنَّا فَتَحۡنَا لَكَ فَتۡحٗا مُّبِينٗا ١

No doubt, we, we have given you a clear victory.

In the ayah above, the مفعول مطلق is used so that a صفة can be added to the action. What kind of victory did we give you? A clear victory.

... وَمَن يُطِعِ ٱللَّهَ وَرَسُولَهُۥ فَقَدۡ فَازَ فَوۡزًا عَظِيمًا ٧١

And whoever obeys Allah and His messenger has certainly achieved a great achievement.

In the ayah above, the مفعول مطلق is used so that a صفة can be added to the action. What kind of achievement have they achieved? A great achievement.

... وَلَا تَبَرَّجۡنَ تَبَرُّجَ ٱلۡجَٰهِلِيَّةِ ٱلۡأُولَىٰۖ ... ٣٣

And do not display yourselves the display of the previous times of ignorance.

In the ayah above, the مفعول مطلق is used so that a descriptor can be added to the action. What kind of display should they avoid? The type of display that was the norm in the times of ignorance. Notice that the descriptor does not always have to be a صفة.

NUMBER

وَحُمِلَتِ ٱلۡأَرۡضُ وَٱلۡجِبَالُ فَدُكَّتَا دَكَّةٗ وَٰحِدَةٗ ١٤

And the earth and the mountains are lifted and crushed with a single blow.

In the ayah above, the مفعول مطلق is used so that the number of times the action occurred can be specified. How many crushes/blows were dealt to the earth and mountains? One.

12.5 – THE COMPOUND اسم

There are a handful of tools that appear before a complete sentence and cause it to function like an ordinary اسم. They create what is known as a compound اسم.

We learned that أَنْ makes the فعل after it light. We learned that أَنَّ makes the اسم after it منصوب. That is one function that each of these حروف serve. Both of these حروف, however, serve another function. They transform a sentence into a compound اسم.

أَنْ

Let us begin by studying أَنْ. أَنْ transforms a جملة فعلية into a compound اسم.

Take يَذْهَبُ إلى المسجدِ as an example. It is a normal جملة فعلية. In order to make it function like an اسم, simply place an أَنْ before it.

أَنْ يَذْهَبَ إلى المسْجِدِ is a compound اسم and can play the role that any other اسم can play. Take a look at the following example.

يُرِيْدُ أَنْ يَذْهَبَ إِلى المَسْجِدِ

He wants to go to the masjid.

"To go to the masjid" or "أَنْ يَذْهَبَ إلى المَسْجِدِ" answers the questions "What does he want to do?" This means that it is a detail or a مفعول به.

عَلَيْهِ أَنْ يَذْهَبَ إِلى المَسْجِدِ

He has to go to the masjid.
(lit. it is upon him to go to the masjid)

"عَلَيْهِ" is a متعلق بالخبر مقدم. "أَنْ يَذْهَبَ إلى المَسْجِدِ" is a مبتدأ مؤخر. The "عَلَيْهِ أَنْ..." template is a useful one to remember when saying "x has to ..."

أَنْ تَصُوْمُوْا خَيْرٌ لَكُمْ

That you fast is better for you.

"That you fast" or "أَنْ تَصُوْمُوْا" is that part before the "is". It is serving as a مبتدأ in this sentence.

وَمَا كَانَ جَوَابَ قَوْمِهِ إِلَّا أَنْ قَالُوْا أَخْرِجُوْهُمْ مِنْ قَرْيَتِكُمْ إِنَّهُمْ أُنَاسٌ يَتَطَهَّرُوْنَ

The answer of his people was only that they said, "Expel them from your town! No doubt, they are self-righteous people!"

The خبر of كان is already present in the sentence (جوابَ قومه), meaning the only role أن قالوا can be playing is the role of اسم كان. This template is very commonly used in the Qur'an.

The technical term for this type of أَنْ is أَنْ المَصْدَرِيَّة. This is because أَنْ turns the فعل that follows it into a pseudo-مصدر, which allows the فعل to play roles that an اسم normally plays, like a مبتدأ or a فاعل, etc.

أَنَّ

Next, let us take a look at أَنَّ. أَنَّ transforms a جملة اسمية into a compound اسم.

Take هُوَ طالِبٌ as an example. It is a normal جملة اسمية. In order to make it function like an اسم, simply place an أنّ before it.

أَنَّهُ طالِبٌ is a compound اسم and can play the role of a regular ism.

وَيَحْسَبُوْنَ أَنَّهُمْ مُهْتَدُوْنَ

They believe that they are committed to guidance

"That they are committed to guidance" or "أَنَّهُمْ مُهْتَدُوْنَ" answers the question "What do they believe?" This means that it is a detail or a مفعول به. It is labeled as a مفعول به في محل نصب.

تَبَيَّنَ لَهُ أَنَّهُ عَدُوٌّ

That he is an enemy became clear to him.

تَبَيَّنَ is a فعل لازم and cannot take a مفعول. Here, "أَنَّهُ عَدُوٌّ" is acting as the فاعل. What did the action of becoming clear? That he is an enemy.

CHAPTER 13 – PLURAL PATTERNS

13.1 INTRODUCTION

Recall that there are two types of plurals:

1) الجَمْعُ السَالِمُ – sound plurals
2) جَمْعُ التَّكْسِيْرِ – broken plurals

Recall that a plural is considered sound when the original form of the word is maintained and an ending combination is used. A plural is considered broken when additional letters interrupt the original form of the word.

13.2 – PLURAL PATTERNS THAT ARE مشتقّ

Below is a list of صيغ along with some of their different possible broken plurals. Each pattern has its own rhetorical benefit which will be studied further in بلاغة. For now, be able to recognize plural patterns when you see them and be able to trace it back to the singular version.

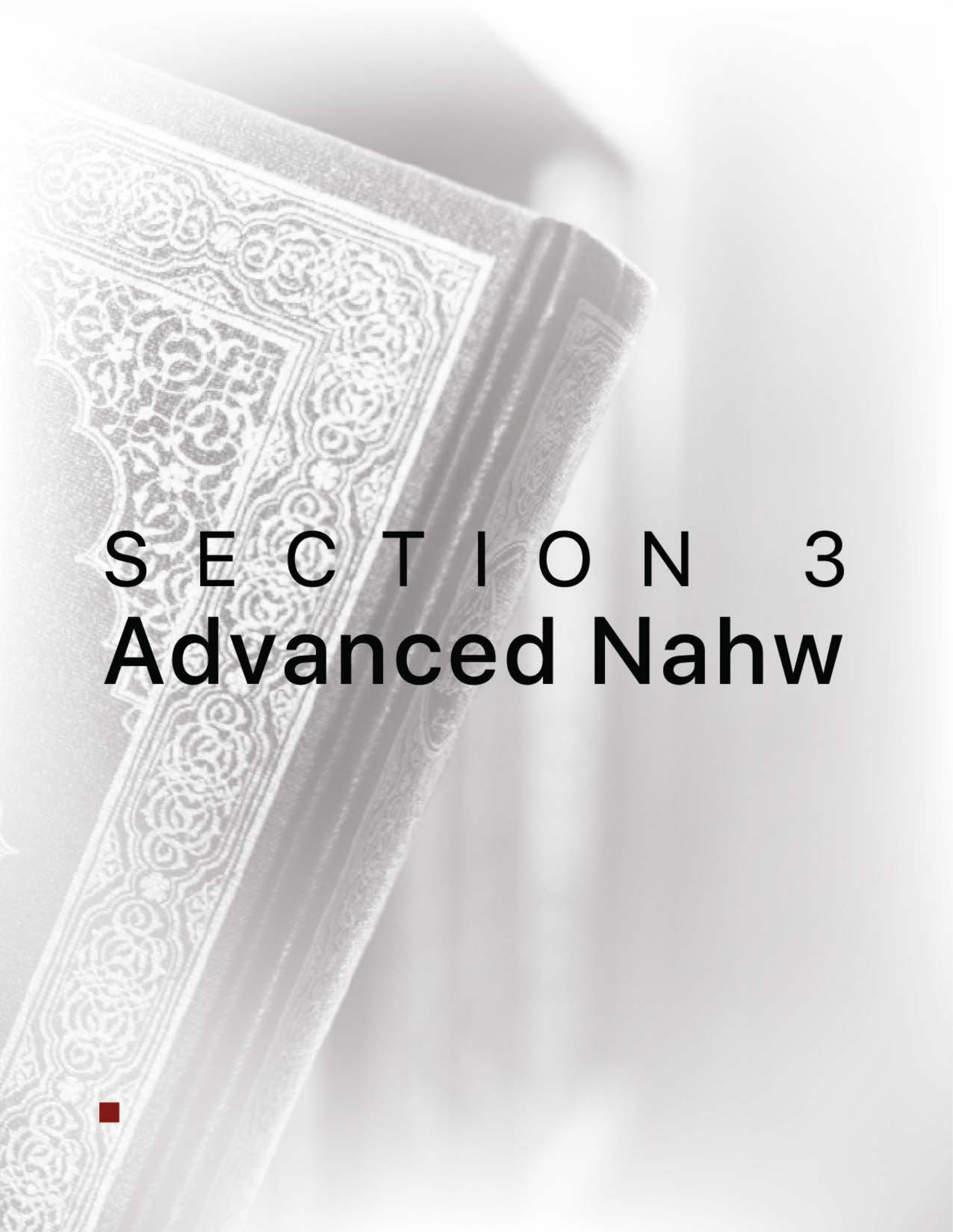
EXAMPLE	PLURAL PATTERN	SINGULAR
كَافِرٌ - كُفَّارٌ	فُعَّالٌ	فَاعِلٌ
خَازِنٌ - خَزَنَةٌ	فَعَلَةٌ	
رَاكِعٌ - رُكَّعٌ	فُعَّلٌ	
قَائِمٌ - قِيامٌ	عَلَى وَزْنِ المَصْدَرِ	
كَبِيْرٌ - كُبَراءُ	فُعَلاءُ	فَعِيْلٌ
شَدِيْدٌ - شِدَادٌ	فِعالٌ	
حَبِيْبٌ - أَحِبَّاءُ	أَفْعِلاءُ	
عَدُوٌّ - أَعْدَاءٌ	أَفْعَالٌ	
يَتِيْمٌ - يَتامَى	فَعالَى	
مَيِّتٌ - مَوْتَى	فَعْلَى	
صَاعِقَةٌ - صَواعِقُ	فَواعِلُ	فَاعِلَةٌ
سَكْرَانُ - سُكَارَى	فُعالَى	فَعْلانُ
أَصَمُّ - صُمٌّ	فُعْلٌ	أَفْعَلُ

13.5 OTHER PATTERNS

Below are additional plural patterns. You cannot trace these patterns back to the singular, as they are usually جامد and the singular does not follow a particular pattern.

Commit these patterns to memory.

PATTERN	EXAMPLE
أَفْعُلٌ	ٱلْحَجُّ أَشْهُرٌ مَّعْلُومَٰتٌ ... ﴿١٩٧﴾
أَفْعَالٌ	قُلْ هَلْ نُنَبِّئُكُم بِٱلْأَخْسَرِينَ أَعْمَٰلًا ﴿١٠٣﴾
أَفْعِلَةٌ	... وَجَعَلْنَا لَهُمْ سَمْعًا وَأَبْصَٰرًا وَأَفْـِٔدَةً ... ﴿٢٦﴾
فِعْلَةٌ	... إِنَّهُمْ فِتْيَةٌ ءَامَنُوا۟ بِرَبِّهِمْ وَزِدْنَٰهُمْ هُدًى ﴿١٣﴾
فُعُلٌ	فَإِن كَذَّبُوكَ فَقَدْ كُذِّبَ رُسُلٌ مِّن قَبْلِكَ ... ﴿١٨٤﴾
فِعَلٌ	وَفِى ٱلْأَرْضِ قِطَعٌ مُّتَجَٰوِرَٰتٌ ... ﴿٤﴾
فُعُولٌ	وَهُمْ عَلَىٰ مَا يَفْعَلُونَ بِٱلْمُؤْمِنِينَ شُهُودٌ ﴿٧﴾
فَعَائِلُ	إِن تَجْتَنِبُوا۟ كَبَآئِرَ مَا تُنْهَوْنَ عَنْهُ ...﴿٣١﴾
فِعْلَانٌ	وَيَطُوفُ عَلَيْهِمْ غِلْمَانٌ لَّهُمْ كَأَنَّهُمْ لُؤْلُؤٌ مَّكْنُونٌ ﴿٢٤﴾



SECTION 3
Advanced Nahw

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CHAPTER 12 VOCABULARY

الأسماء				
عَرْشٌ throne	جُنْدٌ – جُنُوْدٌ army	سُلْطَانٌ authority	مَتَاعٌ – أَمْتِعَةٌ belongings/enjoyment	بَأْسٌ hardship/torture
جُنَاحٌ blame	مَلَأٌ chiefs/elite	شِمالٌ – شَمايِلُ left	يَمِيْنٌ – أَيْمانٌ oath/right hand	عَهْدٌ agreement/covenant
نَبَأٌ – أَنْبَاءٌ news/story	خَصْمٌ argumentative group	عَاقِبَةٌ end/outcome	ضِعْفٌ – أَضْعافٌ several times the amount	وَيْلٌ agony/misery/woe

الأفعال			
بَلَغَ يَبْلُغُ بُلُوْغًا	to reach	بَاشَرَ يُبَاشِرُ بِشَارًا وَمُبَاشَرَةً	to be intimate
حَرَّمَ يُحَرِّمُ تَحْرِيْمًا (لـهُ، على)	to forbid (s/t for s/o)	أَحْسَنَ يُحْسِنُ إِحْسانًا	to excel
أَزِفَ يَأْزَفُ أُزُوْفًا	to draw near (time)	أَسَاءَ يُسِيْئُ إِسَاءَةً	to act abominably
أَبْصَرَ يُبْصِرُ إِبْصَارًا	to see	فَتَنَ يَفْتِنُ فِتْنَةً	to try/test
أَصْلَحَ يُصْلِحُ إِصْلاحًا	to reform/to fix	ساءَ يَسُوْءُ سَوْءً	to grieve/harm
حَاقَ يَحِيْقُ (بِـ)	to surround	حَلَفَ يَحْلِفُ حَلْفًا	to swear
غَشِيَ يَغْشَى غِشَاوَةً	to cover	خَرَّ يَخِرُّ خَرِيْرًا	to fall/crumble

Verbal Idioms		
اِنْقَلَبَ عَلَى عَقِبَيْهِ/ أَعْقَابِهِ	to turn back/to revert to one's old ways *[lit. to turn on one's heels]*	2:143 3:144
اِنْقَلَبَ عَلَى وَجْهِهِ	to turn back completely *[lit. to fall on one's face]*	22:11
صَعَّرَ خَدَّهُ	to be contemptuously indifferent to someone *[lit. to turn one's cheek away from/toward someone]*	31:18
رَدَّ يَدَهُ في فَمِ فُلانٍ	to compel/reduce someone to silence *[lit. to put one's fist in someone's mouth]*	14:9

CHAPTER 12 - الاسْمُ المَوْصُوْلُ وَصِلَتُهُ

12.1 INTRODUCTION

In this chapter, we will be learning about the most commonly used compound اسم in the Quran; الاسم الموصول وصلته.

This compound اسم is made up of two parts: الاسم الموصول and الصلة.

1. الاسم الموصول is an اسم that is incomplete in meaning. For this reason, it never appears alone. It always appears as a part of this compound اسم.
2. الصلة is a full sentence that comes directly after the اسم موصول. The صلة ends when there is no longer a grammatical connection between a word and the word that follows it. In other words, the صلة ends when the sentence ends.

The اسم موصول and the صلة are inseparable. Because they are so closely linked, both in terms of grammar and meaning, they are treated as a single اسم.

Take a moment to memorize الأسماء الموصولة. There are three أسماء موصولة. They are ما (whatever), من (whoever), and الذي (the one who) and its derivatives. **MEMORIZE** the أسماء below.

مَا	مَنْ

الَّذِي	الَّذَانِ	الَّذِيْنَ
الَّتِي	الَّتَانِ	الَّائِيْ/الَّاتِي

*Note that the dual forms are fully-flexible.

12.2 USAGE

This compound اسم can play many of the same roles a normal اسم can play.

On a sentence-level, it can act as a:

- فاعل
- مفعول
- مبتدأ
- خبر

On a fragment-level, it can act as a:

- صفة
- مضاف إليه
- اسم إن
- مجرور

LET US LOOK AT AN EXAMPLE OF EACH. THE اسم موصول IS HIGHLIGHTED AND ITS صلة IS UNDERLINED.

فاعل AS اسم موصول

... قَالَ ٱلَّذِينَ يَظُنُّونَ أَنَّهُم مُّلَٰقُواْ ٱللَّهِ ... ﴿٢٤٩﴾

Those who were certain that they would meet Allah said…

مفعول AS اسم موصول

يَعْلَمُونَ مَا تَفْعَلُونَ ﴿١٢﴾

They know whatever all of you do.

مبتدأ AS اسم موصول

... وَمَا تُخْفِي صُدُورُهُمْ أَكْبَرُ ... ﴿١١٨﴾

What their chests hide is greater.

خبر AS اسم موصول

هُوَ ٱلَّذِى يُصَوِّرُكُمْ فِى ٱلْأَرْحَامِ كَيْفَ يَشَآءُ ۚ لَآ إِلَٰهَ إِلَّا هُوَ ٱلْعَزِيزُ ٱلْحَكِيمُ ﴿٦﴾

He is the one who fashions you in the wombs as He pleases. There is absolutely no god except for Him, the ever-mighty, the ever-wise.

صفة AS اسم موصول

سُنَّةَ ٱللَّهِ ٱلَّتِي قَدۡ خَلَتۡ مِن قَبۡلُۖ وَلَن تَجِدَ لِسُنَّةِ ٱللَّهِ تَبۡدِيلٗا ٢٣

The established way of Allah which has occurred before. You will not find for the established way of Allah any change!

مضاف إليه AS اسم موصول

قَدۡ سَمِعَ ٱللَّهُ قَوۡلَ ٱلَّتِي تُجَٰدِلُكَ فِي زَوۡجِهَا ... ١

Certainly, Allah heard the speech of the one who argues with you about her husband…

اسم إن AS اسم موصول

إِنَّ ٱلَّذِينَ كَفَرُواْ سَوَآءٌ عَلَيۡهِمۡ ءَأَنذَرۡتَهُمۡ أَمۡ لَمۡ تُنذِرۡهُمۡ لَا يُؤۡمِنُونَ ٦

Certainly those who disbelieved, it is the same for them whether or not you warn them, they do not believe.

مجرور AS اسم موصول

...وَعَلَى ٱلَّذِينَ يُطِيقُونَهُۥ فِدۡيَةٞ طَعَامُ مِسۡكِينٖۖ ... ١٨٤

And upon those who are capable of it is a substitute of feeding a poor person.

12.3 DETERMINING THE ROLE OF AN اسم موصول IN A SENTENCE

Because الأسماء الموصولة are مَبْنِيّ (non-flexible) and do not show their status, figuring out what role they are playing in a sentence is less straightforward than it is when working with a regular اسم. Below are some tips that are to be used as hints, not as concrete rules.

ON A FRAGMENT LEVEL

- If it is comes after an اسم that is light with no ال, it is a مضاف إليه

...ذَٰلِكَ تَأۡوِيلُ مَا لَمۡ تَسۡطِع عَّلَيۡهِ صَبۡرٗا ٨٢

مضاف إليه ← Light, no ال

- If it comes after an اسم that is proper and matches in number and gender, it is a صفة. ما and من ***never appear as صفة***. (Note that in the Quran, sentences are sometimes broken up across several ayahs. In this case the صفة may appear in a different ayah than the موصوف.)

فَوَيۡلٞ لِّلۡمُصَلِّينَ ۝٤ ٱلَّذِينَ هُمۡ عَن صَلَاتِهِمۡ سَاهُونَ ۝٥

جر, plural, masculine, proper ← ٱلَّذِينَ

جر, plural, masculine, proper ← لِّلۡمُصَلِّينَ

- If it comes after a حرف نصب it is generally part of a مبتدأ, together with the حرف

إِنَّ ٱلَّذِينَ ءَامَنُواْ وَعَمِلُواْ ٱلصَّٰلِحَٰتِ وَأَقَامُواْ ٱلصَّلَوٰةَ وَءَاتَوُاْ ٱلزَّكَوٰةَ لَهُمۡ أَجۡرُهُمۡ عِندَ رَبِّهِمۡ وَلَا خَوۡفٌ عَلَيۡهِمۡ وَلَا هُمۡ يَحۡزَنُونَ ۝٢٧٧

متبدأ

- If it comes after a حرف جر it is part of a جار ومجرور, which is a متعلق بالخبر in a جملة اسمية and a متعلق بالفعل in a جملة فعلية.

ٱنطَلِقُوٓاْ إِلَىٰ مَا كُنتُم بِهِۦ تُكَذِّبُونَ ۝٢٩

مجرور بإلى

ON A SENTENCE LEVEL

- If it is the first word in a sentence, it is a مبتدأ.

ٱلَّذِينَ ءَامَنُواْ يُقَٰتِلُونَ فِي سَبِيلِ ٱللَّهِۖ وَٱلَّذِينَ كَفَرُواْ يُقَٰتِلُونَ فِي سَبِيلِ ٱلطَّٰغُوتِ فَقَٰتِلُوٓاْ أَوۡلِيَآءَ ٱلشَّيۡطَٰنِۖ ... ۝٧٦

متبدأ

- If the sentence begins with a جار ومجرور and is directly followed by an اسم موصول, then it is a مبتدأ مؤخر.

لِلَّهِ مَا فِي ٱلسَّمَٰوَٰتِ وَمَا فِي ٱلۡأَرۡضِۗ ... ۝٢٨٤

متعلق بالخبر مقدم ← لِلَّهِ

مبتدأ مؤخر ← مَا فِي ٱلسَّمَٰوَٰتِ

معطوف على المبتدأ ← وَمَا فِي ٱلۡأَرۡضِۗ

- If it follows a مبتدأ, it is a خبر. Pronouns and أسماء الإشارة are frequently used مبتدأ in اسم موصول sentences. An اسم موصول can never be a مشار إليه.

... أُوْلَٰٓئِكَ ٱلَّذِينَ هَدَىٰهُمُ ٱللَّهُۖ وَأُوْلَٰٓئِكَ هُمۡ أُوْلُواْ ٱلۡأَلۡبَٰبِ ١٨

خبر

- If it follows a فعل that is not in the هو/هى form, it is a مفعول به.

وَإِذَا لَقُواْ ٱلَّذِينَ ءَامَنُواْ قَالُوٓاْ ءَامَنَّا وَإِذَا خَلَوۡاْ إِلَىٰ شَيَٰطِينِهِمۡ قَالُوٓاْ إِنَّا مَعَكُمۡ إِنَّمَا نَحۡنُ مُسۡتَهۡزِءُونَ ١٤

فاعله "هم"

مفعول به

- If it follows a command, it is a مفعول به

وَبَشِّرِ ٱلَّذِينَ ءَامَنُواْ وَعَمِلُواْ ٱلصَّٰلِحَٰتِ أَنَّ لَهُمۡ جَنَّٰتٖ تَجۡرِي مِن تَحۡتِهَا ٱلۡأَنۡهَٰرُۖ ... ٢٥

فعل أمر

مفعول به

- If it follows a فعل that is in the هو/هى form, and there is already a مفعول به , it is a فاعل (unless the فعل takes two مفعول به)

...لَعَلِمَهُ ٱلَّذِينَ يَسۡتَنۢبِطُونَهُۥ مِنۡهُمۡۗ ... ٨٣

مفعول به

فاعل

... وَيُعَلِّمُكُم مَّا لَمۡ تَكُونُواْ تَعۡلَمُونَ ١٥١

متعدٍّ على مفعولين

مفعول به أول

مفعول به ثان

- If it follows قال it is a فاعل

وَقَالَ ٱلَّذِينَ لَا يَعۡلَمُونَ لَوۡلَا يُكَلِّمُنَا ٱللَّهُ أَوۡ تَأۡتِينَآ ءَايَةٞۗ ... ﴿١١٨﴾

فاعل

- If the لازم فعل is it is a فاعل

تَبَارَكَ ٱلَّذِي نَزَّلَ ٱلۡفُرۡقَانَ عَلَىٰ عَبۡدِهِۦ لِيَكُونَ لِلۡعَٰلَمِينَ نَذِيرًا ﴿١﴾

فعل لازم

فاعل

- If the مجهول فعل is it is a نائب الفاعل

وَسِيقَ ٱلَّذِينَ ٱتَّقَوۡاْ رَبَّهُمۡ إِلَى ٱلۡجَنَّةِ زُمَرًاۖ ... ﴿٧٣﴾

فعل مجهول

نائب الفاعل

12.4 STATUS

The status of the اسم موصول depends on the role it is playing in the sentence, as is the case with any other اسم. However, since it is مبني and cannot show its status, it is labeled as في محل __. The صلة has no grammatical labeling. The way this is expressed in Arabic is لا مَحَلَّ لها مِنَ الإعرابِ. The صلة as a whole has no labeling; however, if you go *inside* the صلة, you will find a complete sentence. You can do the إعراب of this sentence as you would do the إعراب of any other sentence.

12.5 RECOGNIZING THE عائد

The عائد is a pronoun within the صلة which refers back to the اسم موصول. It can appear as an attached, detached, inside, or implied pronoun. It always matches in number and gender with the اسم موصول. There is ***no equivalent*** of a عائد in English, and it is **DISREGARDED WHEN TRANSLATING**.

ATTACHED

هَٰذِهِۦ جَهَنَّمُ ٱلَّتِي يُكَذِّبُ بِهَا ٱلۡمُجۡرِمُونَ ﴿٤٣﴾

التى is the اسم موصول and ها is the عائد. Notice that they match in number and gender

DETACHED

ٱلَّذِينَ هُمۡ فِي صَلَاتِهِمۡ خَٰشِعُونَ ۝٢

الذين is the اسم موصول and هم is the عائد. Notice that they match in number and gender.

INSIDE

إِنَّهُۥ لَيۡسَ لَهُۥ سُلۡطَٰنٌ عَلَى ٱلَّذِينَ ءَامَنُواْ وَعَلَىٰ رَبِّهِمۡ يَتَوَكَّلُونَ ۝٩٩

الذين is the اسم موصول and the هم inside the آمنوا is the عائد. Notice that they match in number and gender.

IMPLIED

سَبَّحَ لِلَّهِ مَا فِي ٱلسَّمَٰوَٰتِ وَٱلۡأَرۡضِۖ وَهُوَ ٱلۡعَزِيزُ ٱلۡحَكِيمُ ۝١

The implied عائد (هو) at the beginning of the صلة (هو فى السموات والأرض) makes the صلة a complete sentence.

12.6 CONSTRUCTING THE عائد

ATTACHED

The attached عائد is required when the اسم موصول and the subject of the صلة are talking about ***DIFFERENT*** things.

سَمِعْتُ الَّذِي تَكَلَّمَ

I heard the one who spoke.

In the example above, الذي is talking about the man who spoke. The subject of the صلة is the man who spoke – the ***SAME*** man. For this reason, the هو inside of the word تَكَلَّمَ suffices as a عائد, and an attached عائد is not required.

سَمِعْتُ الَّذِي تَكَلَّمَ عَنْهُ

I heard what he spoke about.

In the example above, الذي refers to that which was heard – the speech. The pronoun inside the word تَكَلَّمَ refers to the one who spoke – the man. They are not referring to the same thing; therefore, an attached عائد is required.

Note that if the فعل used is associated with a حرف, the عائد will attach to that حرف as we saw in the example above. If the فعل takes a direct مفعول به, the عائد will attach to the فعل directly, as seen in the example below.

قَرَأْتُ الكُتُبَ الَّتِي كَتَبَهَا حَمْزَةُ

I read the books that Hamza wrote.

DETACHED

The detached عائد only ever appears as a مبتدأ when the صلة is a جملة اسمية. When constructing, be sure that the pronoun matches with the اسم موصول in number and gender.

لَقِيْتُ الَّتِي هِيَ عَامِلَةٌ فِيْ المَدْرَسَةِ

I met the one who is working at the school.

INSIDE

The inside عائد only ever appears as a pronoun inside a فعل when the صلة is a جملة فعلية. When constructing, be sure that the pronoun in the فعل matches with the اسم موصول in number and gender.

هُمْ الَّذِيْنَ قالُوْا ذلكَ

They are the ones who said that.

IMPLIED

There are two cases in which the عائد is optional. If you choose to omit the عائد, it is considered implied.

1. When ما/من are used

خَلَقَ اللهُ مَا فِي السَّمَواتِ وَالأَرْضِ

خَلَقَ اللهُ مَا هُوَ فِي السَّمَواتِ وَالأَرْضِ

Allah created whatever is in the skies and the earth

هذا مَا قُلْتُ

هذا مَا قُلْتُهُ

This is what I said

2. When the صلة is a جملة اسمية made up of a مبتدأ that is a pronoun and a متعلق بالخبر, the مبتدأ can be omitted

إِنَّ الَّذِيْنَ عِنْدَ رَبِّكَ

إِنَّ الَّذِيْنَ هُمْ عِنْدَ رَبِّكَ

Certainly those who are with your Master…

CHAPTER 13 – VOCABULARY

الأسماء				
مِّيثَٰقٌ/مَوْثِقٌ pledge/pact	طَآئِفَةٌ group	فُلْكٌ boat	شَهَٰدَةٌ testimony/martyrdom	طَيِّبَةٌ – طَيِّباتٌ pure/good thing
يَتِيمٌ – يَتامَى Orphan	حِزْبٌ – أَحْزَابٌ team/group	زِينَةٌ decoration	ضَيْفٌ – ضُيُوْفٌ guest	فَلَكٌ star orbit
دَرَجَةٌ Level	هَوى – أَهْوَآءٌ empty desire	فَاحِشَةٌ – فَواحِشُ shamelessness	بَطْنٌ – بُطُوْنٌ stomach	أَصْلٌ origin/root

الأفعال			
كَتَمَ يَكْتُمُ كَتْمًا	to suppress/hide	سَعَى يَسْعَى سَعْيًا	to strive
بَلا يَبْلُوْ بَلاءً	to test/put in trial	أَقْسَمَ يُقْسِمُ إِقْسَامًا	to swear/take an oath
حَقَّ يَحِقُّ حَقًّا(على)	to become deserved	قَصَّ يَقُصُّ قِصَّةً	to tell stories
سَبَقَ يَسْبِقُ سَبْقًا	to be ahead/outpace	فَقِهَ يَفْقَهُ فِقْهًا	to understand deeply
قَدَّرَ يُقَدِّرُ تَقْدِيْرًا	to determine/measure	نَفَخَ يَنْفُخُ نَفْخًا	to blow
صَرَفَ يَصْرِفُ صَرْفًا	to avert	كَفَّرَ يُكَفِّرُ تَكْفِيْرًا (عن)	to remove/hide
اِجْتَبَى يَجْتَبِيْ اِجْتِبَاءً	to choose	سَلَكَ يَسْلُكُ سُلُوْكًا	to pave

Verbal Idioms		
ما قَدَرُوْا اللهَ حَقَّ قَدْرِهِ	They did not regard Allah as he deserves to be regarded. *[lit. they did not measure Allah the right of His measurement]*	6:91, 22:74, 39:67
اِتَّقُوْا اللهَ حَقَّ تُقاتِهِ	Be mindful of Allah as he deserves. *[lit. be mindful of Allah the right of His mindfulness]*	3:102
رَجَعَ إِلَى نَفسِهِ	to engage in self examination *[lit. to return to oneself]*	21:64
نُكِسَ عَلَى رَأْسِهِ	for one's judgement to become warped/ to relapse into sickness *[lit. to be turned over on one's head]*	21:65
لَهُ مِنَ الأَمْرِ شَيْءٌ	To have control over the matter *[lit. to have something in the matter]*	3:128 3:154

CHAPTER 13 - COMPOUND صفة

13.1 TYPES OF صفة

A صفة is an adjective used to describe an اسم. When we first studied the موصوف وصفة, we learned that a صفة is made up of a single اسم (الاسم المفرد). Sometimes a single word is not enough to express what must be expressed. In such cases, sentences and fragments can be used as صفة as well. As we learned previously, there are two types of اسم that can be used as صفة.

1. الاسم المفرد
2. الاسم الموصول وصلته

There are also two types of sentences that can act as a صفة.

1. الجملة الاسمية
2. الجملة الفعلية

There are also two types of fragments that can act as a صفة.

3. الإضافة
4. الجار والمجرور

Of these types of صفة, the اسم موصول is used only when the موصوف is proper. The جملة اسمية, جملة فعلية, and جار ومجرور are used only when the موصوف is common. The إضافة and اسم مفرد can be used with both a proper and common موصوف.

1. الاسم المفرد
2. الإضافة

} proper or common موصوف

3. الاسم الموصول وصلته

} proper موصوف only

4. الجملة الاسمية
5. الجملة الفعلية
6. الجار والمجرور

} common موصوف only

We studied الاسم المفرد in the beginning of النحو and about الاسم الموصول as a صفة in the previous chapter. Let us take a look at the remaining types of صفة.

13.2 صفة AS A جملة اسمية

This type of صفة occurs only when the موصوف is common. Keep an eye out for three things when looking for this type of صفة:

1) A common اسم
2) A جملة اسمية that directly follows the common اسم
3) A عائد within the جملة اسمية that matches the موصوف in number and gender

...كَلَّآ إِنَّهَا كَلِمَةٌ هُوَ قَآئِلُهَا ... ﴿١٠٠﴾

... No! Indeed, it is a word that he is saying.

كَلِمَةٌ is a common word followed by a جملة اسمية: "هُوَ قَآئِلُهَا". The "هَا" is serving as the عائد for كَلِمَةٌ.

... مِّن قَبْلِ أَن يَأْتِيَ يَوْمٌ لَّا بَيْعٌ فِيهِ وَلَا خِلَالٌ ﴿٣١﴾

... before a day on which there is no bargaining or friendship comes.

يَوْمٌ is a common word followed by a جملة اسمية: "لا بَيْعٌ فِيْهِ ولا خِلالٌ". The "هِ" is serving as the عائد for يَوْمٌ.

... رِيحٌ فِيهَا عَذَابٌ أَلِيمٌ ﴿٢٤﴾

... a wind in which there is painful punishment...

رِيْحٌ is a common word followed by a جملة اسمية: "فِيْها عَذَابٌ أَلِيْمٌ". The "هَا" is serving as the عائد for رِيْحٌ.

***NOTE that when translating a sentence as a صفة, there is usually a "that" or a "who" between the موصوف and the صفة.

13.3 صفة AS A جملة فعلية

This type of صفة occurs only when the موصوف is common. Keep an eye out for three things when looking for this type of صفة:

1) A common اسم
2) A جملة فعلية that directly follows the common اسم
3) A عائد within the جملة فعلية that matches the موصوف in number and gender

...جَنَّاتٌ تَجۡرِي مِن تَحۡتِهَا ٱلۡأَنۡهَٰرُ ... ١٥

... Gardens from under which rivers flow ...

جَنَّاتٌ is a common word followed by a جملة فعلية. The"هَا" is serving as the عائد for جَنَّاتٌ.

...قُلۡ أَفَٱتَّخَذۡتُم مِّن دُونِهِۦٓ أَوۡلِيَآءَ لَا يَمۡلِكُونَ لِأَنفُسِهِمۡ نَفۡعٗا وَلَا ضَرّٗاۚ ... ١٦

...Say, "Then have you all taken protective friends who do not possess benefit or harm for themselves? ..."

أَوْلِياءَ is a common word followed by a جملة فعلية. The "هُمْ" is serving as the عائد for أَوْلِياءَ.

وَلَمۡ تَكُن لَّهُۥ فِئَةٞ يَنصُرُونَهُۥ مِن دُونِ ٱللَّهِ وَمَا كَانَ مُنتَصِرًا ٤٣

... And he did not have a group who could help him besides Allah and he was victorious.

فِئَةٌ is a common word followed by a جملة فعلية. The"هُمْ"inside the فعل is serving as the عائد for فِئَةٌ.

***NOTE that when translating a sentence as a صفة, there is usually a "that" or a "who" between the موصوف and the صفة.

13.4 إضافة AS A صفة

Special مضاف can also occur as صفة. Some special مضاف that appear as a صفة in the Quran are غير and ذُو and مِثْل. The إضافة will match the موصوف in status, number, and gender, but not necessarily in type.

... بَدَّلۡنَٰهُمۡ جُلُودًا غَيۡرَهَا لِيَذُوقُواْ ٱلۡعَذَابَ...٥٦

... We replace them with other skins so they can taste the punishment...

Notice that when غير is acting as a صفة, it translates as"other". Notice how the إضافة (غيرَها) matches جلودا in status, number, and gender, but not in type.

وَٱلۡحَبُّ ذُو ٱلۡعَصۡفِ وَٱلرَّيۡحَانُ ١٢

…and grains that have husks and scented plants...

Notice that when ذو is acting as a صفة, it translates as possessive ("that have"or"that contain"). It will also match its موصوف in all four properties, including type.

قُلۡ إِنَّمَآ أَنَا۠ بَشَرٞ مِّثۡلُكُمۡ ... ٦

Say, "I am nothing but a human like yourselves…"

Notice how the إضافة matches the موصوف in status, number, and gender, but not in type.

13.5 صفة AS A جار مجرور

We have previously seen a جار ومجرور to play one of two roles: a متعلق بالخبر in a جملة اسمية or a متعلق بالفعل in a جلمة فعلية. Recall that متعلق means "connected with" or "attached to". That is the nature of a جار ومجرور: it is always connected to something else, be it a فعل or a خبر or any other part of the sentence. The meaning can be used to figure out what a جار ومجرور is متعلق to.

*****NOTE** that sometimes a متعلق can come BEFORE what it is متعلق to. We have seen this when a متعلق بالخبر comes before the خبر. Take a look at the following examples:

وَلَئِنۡ أَذَقۡنَٰهُ رَحۡمَةٗ مِّنَّا مِنۢ بَعۡدِ ضَرَّآءَ مَسَّتۡهُ لَيَقُولَنَّ هَٰذَا لِي...٥٠

Certainly, if We were to make people taste mercy from Us after harm which afflicted him, he would certainly say "This is for me."

وَلَئِنۡ أَذَقۡنَا ٱلۡإِنسَٰنَ مِنَّا رَحۡمَةٗ ثُمَّ نَزَعۡنَٰهَا مِنۡهُ إِنَّهُۥ لَيَـُٔوسٞ كَفُورٞ ٩

If We allow humans to taste mercy from Us then We take it away from him, then he is certainly miserable and ungrateful.

Notice that the متعلق (منا) is coming before the word that it is متعلق to (رحمة). Notice also that this did not alter the order of the words in translation.

Sometimes a متعلق can appear to interrupt a موصوف and a صفة. In such cases, the متعلق is actually considered to be the first صفة in the sequence. The صفة following it is the second صفة. This only occurs when the موصوف is common. Generally, the حرف جر that is used is مِنْ.

... ٱبۡتِغَآءَ رَحۡمَةٖ مِّن رَّبِّكَ تَرۡجُوهَا ... ٢٨

In pursuit of mercy from your master that you wish for…"

رحمة is the موصوف. It has two صفة. The first is من ربك. The second is ترجوها, a JF acting as a صفة.

... أَخۡرَجۡنَا لَهُمۡ دَآبَّةٗ مِّنَ ٱلۡأَرۡضِ تُكَلِّمُهُمۡ ... ٨٢

We brought out for them a creature from the earth that speaks to them.

دابة is the موصوف. It has two صفة. The first is من الأرض. The second is تكلمهم, a JF acting as a صفة.

... طَآئِفَةٞ مِّنكُمۡ ءَامَنُواْ بِٱلَّذِيٓ أُرۡسِلۡتُ بِهِۦ ... ٨٧

…a group from among you that believed in what I was sent with…

طائفة is the موصوف. It has two صفة. The first is منكم. The second is آمنوا بالذى..., a JF acting as a صفة.

CHAPTER 14 VOCABULARY

الأسماء				
فُؤَادٌ – أَفْئِدَةٌ emotional heart	قِسْطٌ justice	مِلَّةٌ – مِلَلٌ creed/belief	أَثَرٌ – آثارٌ traces/remnants	حَدٌّ – حُدُوْدٌ boundary
حَرَجٌ blame/constriction	شَفَعَةٌ intercession	صَيْحَةٌ a loud cry/shout	وَبالٌ negative consequence	فَتْحٌ victory
لَحْمٌ meat	نُطْفَةٌ a sperm drop	بَغْتَةً suddenly	وِزْرٌ– أَوْزَارٌ burden	نَجْمٌ – نُجُوْمٌ star

الأفعال			
مَتَّعَ يُمَتِّعُ تَمْتِيْعًا	to give longevity/provision	أَفَكَ يَأْفَكُ إِفْكًا	to dissuade
تَمَتَّعَ يَتَمَتَّعُ تَمَتُّعًا	to remain/to enjoy the pleasures of life	دَرَى يَدْرِيْ دِرَايَةً	to know
أَمْسَكَ يُمْسِكُ إِمْسَاكًا	to hold/be miserly	بَسَطَ يَبْسُطُ بَسْطًا	to expand/spread
أَدْرَى يُدْرِيْ إِدْرَاءً	to inform	سارَ يَسِيْرُ سَيْرًا	to walk/journey
فَصَّلَ يُفَصِّلُ تَفْصِيْلًا	to detail/explain	أَنْبَتَ يُنْبِتُ إِنْبَاتًا	to bring into life
أَقْرَضَ يُقْرِضُ إِقْراضًا	to lend	أَنْعَمَ يُنْعِمُ إِنْعَامًا (عَلى)	to bless
أَصَرَّ يُصِرُّ إِصْرارًا	to persist	فَطَرَ يَفْطُرُ فِطْرَةً	to tire/slacken

Verbal Idioms		
شَدَّ أَزْرَهُ	To provide support to somebody. *[lit. He fortified his back.]*	20:31
شَدَّ عَضُدَهُ	To provide support to somebody. *[lit. He fortified his arm.]*	28:35
خَفَضَ لَهُ جَناحَهُ	To be accommodating/to show humility and tenderness. *[lit. He lowered his wings to him.]*	17:27 15:88
عَلَيْهِ سَبِيْلٌ	a cause to act against someone *[lit. there is a path against him]*	3:75, 4:34 4:141, 9:91

CHAPTER 14 – الجُمْلَة الشَّرْطِيَّة

14.1 INTRODUCTION

The word شرط literally means "condition". A جملة شَرْطِيَّة is a conditional sentence. A conditional sentence is a sentence in which there are two statements; the second statement cannot come true unless the first one does.

For example, in the sentence "If you knock, I'll open the door" the second part (I'll open the door) will only happen if the first part (if you knock) happens.

The **FIRST PART** of the sentence is called الشرط, the condition.

The **SECOND PART** of the sentence is called جَوَابُ الشَّرطِ, the answer or result of the condition.

In Arabic, there are various tools that can be used to create a جملة شرطية. These are called أَدَوَاتُ الشَّرْطِ, or the "tools of شرط". Each has a unique meaning. In terms of grammatical function, the أدوات are split into two categories:

1) أَدَوَاتُ الشَّرْطِ الجَازِمَةُ – tools that make both parts of the conditional sentence مجزوم (given that they both contain a فعل مضارع)
2) أَدَوَاتٌ غَيْرُ جَازِمَةٍ – tools that have no grammatical effect

We will be learning about each of the أدوات, their meanings, and their grammatical function.

14.2 أدوات جازمة

There are several tools of شرط that are جازمة. Each tool has its unique meaning. They all, however, have the same grammatical rules:

1) They make both the شرط and the جواب lightest (مجزوم) given that both parts are مضارع
2) They **ALWAYS** translate in the present tense even when the ماض is used
3) You will often find a فَ on the جواب. This usually happens when the شرط and the جواب are different (e.g. شرط is present tense and جواب is past-tense OR شرط is فعلية and the جواب is اسمية)

Let us learn about each of the أدوات and their meanings.

Take a look at the examples below. The أداة الشرط is highlighted, the شرط is underlined once, and the جواب is underlined twice.

إِنْ – IF

إِن تَمۡسَسۡكُمۡ حَسَنَةٞ تَسُؤۡهُمۡ وَإِن تُصِبۡكُمۡ سَيِّئَةٞ يَفۡرَحُواْ بِهَاۖ ... ١٢٠

If good touches you, it distresses them. And if harm strikes you, they are happy because of it.

- Both the شرط and the جواب are مجزوم.

... فَإِنۡ أَصَابَهُۥ خَيۡرٌ ٱطۡمَأَنَّ بِهِۦۖ وَإِنۡ أَصَابَتۡهُ فِتۡنَةٌ ٱنقَلَبَ عَلَىٰ وَجۡهِهِۦ ... ١١

Then if good strikes him, he is content with it. And if a trial strikes him, he turns back to his old ways…

- The شرط and the جواب are ماض and remain unaffected.
- Notice that the sentence still translates in the present tense.

إِن تَكۡفُرُواْ فَإِنَّ ٱللَّهَ غَنِيٌّ عَنكُمۡۖ ... ٧

If you all disbelieve, then Allah is free from need of you.

- The فعل مضارع in the شرط is مجزوم.
- There is a فَ on the جواب الشرط. Notice that the جواب is a جملة اسمية.

مَنْ – WHOEVER

- Note that this مَنْ is different than the مَنْ مَوْصُوْلَة. It is not an اسم that can play any role in a sentence. It is a tool used to create a conditional statement.

...وَمَن يَكۡفُرۡ بِـَٔايَٰتِ ٱللَّهِ فَإِنَّ ٱللَّهَ سَرِيعُ ٱلۡحِسَابِ ١٩

Whoever disbelieves in the miraculous signs of Allah, then no doubt, Allah is swift in taking account.

- مَنْ is affecting the فعل مضارع in the شرط
- There is a فَ on the جواب

مَّنِ ٱهۡتَدَىٰ فَإِنَّمَا يَهۡتَدِي لِنَفۡسِهِۦۖ وَمَن ضَلَّ فَإِنَّمَا يَضِلُّ عَلَيۡهَاۚ ... ﴿١٥﴾

Whoever commits to guidance is only doing so for their own self. Whoever strays, strays against his self…

- مَنْ appears with the ماض in this example and has no effect on it
- The ayah translates in the present, even though the فعل is ماض

ما – WHATEVER

- Note that this ما is different from the مَوْصُوْلَة ما. It is not an اسم that can play any role in a sentence. It is a tool used to create a conditional statement.

...وَمَا تُنفِقُواْ مِن شَيۡءٖ فِي سَبِيلِ ٱللَّهِ يُوَفَّ إِلَيۡكُمۡ وَأَنتُمۡ لَا تُظۡلَمُونَ ﴿٦٠﴾

*And whatever you spend in the path of Allah, it will be returned to you in full, and **YOU** will not be wronged.*

- Both the شرط and the جواب are مجزوم.

***NOTE that ما الشرطية will often be accompanied by مِنْ البيانِيَّة. ما in its nature is ambiguous, so من البيانية clarifies whatever is need of clarification, be it the doer or the detail. Look at the following examples.

وَمَآ أَصَٰبَكُم مِّن مُّصِيبَةٖ فَبِمَا كَسَبَتۡ أَيۡدِيكُمۡ ... ﴿٣٠﴾

Whatever strikes you of disaster, then it is from what you have earned…

- The ayah translates in the present-tense even though the ماض is used.
- There is a فَ on the جواب.
- The من البيانية is clarifying the doer.

مَّا يَفۡتَحِ ٱللَّهُ لِلنَّاسِ مِن رَّحۡمَةٖ فَلَا مُمۡسِكَ لَهَاۖ ... ﴿٢﴾

Whatever Allah opens for mankind of mercy, then there is absolutely no holding it back.

- The شرط is مجزوم and the جواب has a فَ because it is a جملة اسمية.

- The من البيانية is clarifying the detail.

أَيْنَما – WHEREVER

أَيْنَمَا ثُقِفُوٓاْ أُخِذُواْ وَقُتِّلُواْ تَقْتِيلًا ٦١ ...

Wherever they are found, they are taken and massacred completely.

- The ayah translates in the present-tense even though the ماض is used.

أَيْنَمَا تَكُونُواْ يُدْرِككُّمُ ٱلْمَوْتُ وَلَوْ كُنتُمْ فِى بُرُوجٍ مُّشَيَّدَةٍ... ٧٨

Wherever you may be, death will find you, even if you are in towers of lofty construction…

- Both the شرط and the جواب are مجزوم.

14.3 أدوات غير جازمة

There are two أدوات غير جازمة. They each have their own meaning and rules.

لَوْ

- لَوْ is used to express conditions that are highly unlikely or hypothetical. It generally translates as "Had it been the case that…" or "Had…".
- This is the only شرط that translates in the past tense.
- In a conditional sentence that uses لَوْ, you will generally find a لَ on the first word in the جواب. This لَ can sometimes be omitted.

Take a look at the following examples. The أداة الشرط is highlighted, the شرط is underlined once, and the جواب is underlined twice.

لَوْ كَانَ فِيهِمَآ ءَالِهَةٌ إِلَّا ٱللَّهُ لَفَسَدَتَا ٢٢ ...

Had there been gods in them (the skies and the earth) other than Allah, they would have been ruined.

- The condition described is a hypothetical one.
- There is a لَ on the جواب.

لَوۡ كَانَ هَٰٓؤُلَآءِ ءَالِهَةٗ مَّا وَرَدُوهَاۖ وَكُلّٞ فِيهَا خَٰلِدُونَ ٩٩

Had these (false gods) been (actual) gods, they would not have come to it. And they will all remain in it eternally.

- The condition described is a hypothetical one.
- The لَ on the جواب is omitted.

... قَالُواْ لَوۡ نَعۡلَمُ قِتَالٗا لَّٱتَّبَعۡنَٰكُمۡۗ ... ١٦٧

They said, "Had we known that there would be fighting, we would have followed you."

- The condition described is a hypothetical one.
- لَوْ has no grammatical effect on the فعل مضارع
- There is a لَ on the جواب

إذا – WHEN

- إذا translates as "when" and describes conditions that are highly likely to happen.
- When it comes with a فعل مضارع, it is translated in the present/future tense and indicates a repeated event.
- When it comes with a فعل ماض, it is translated in the present/future tense and indicates a single event.
- The جواب can sometimes have a فَ on it. This usually happens when the شرط and the جواب are different (e.g شرط is present tense and جواب is past-tense OR شرط is فعلية and the جواب is اسمية)

Take a look at the following examples. The أداة الشرط is highlighted, the شرط is underlined once, and the جواب is underlined twice.

ٱلَّذِينَ إِذَآ أَصَٰبَتۡهُم مُّصِيبَةٞ قَالُوٓاْ إِنَّا لِلَّهِ وَإِنَّآ إِلَيۡهِ رَٰجِعُونَ ١٥٦

Those who, when disaster strikes them, they say "No doubt, we belong to Allah, and no doubt only to Him will we return."

- The sentence is translated in the present/future tense even though the فعل is ماض.

وَإِذَا سَأَلَكَ عِبَادِى عَنِّى فَإِنِّى قَرِيبٌ ... ﴿١٨٦﴾

When My slaves ask you about Me, then I am near.

- The sentence is translated in the present/future tense even though the فعل is ماض.

- There is a فَ on the جواب. Notice that the جواب is a جملة اسمية.

وَإِذَا تُتْلَىٰ عَلَيْهِ ءَايَـٰتُنَا وَلَّىٰ مُسْتَكْبِرًا كَأَن لَّمْ يَسْمَعْهَا ... ﴿٧﴾

When our miraculous signs are recited to him (repeatedly), he turns away arrogantly as though he did not hear them.

- The مضارع indicates that the action is occurring repeatedly.

- The فعل مضارع is unaffected by إذا as it is غير جازمة.

إذا When it Comes with a جملة اسمية

When it comes with a جملة اسمية, it is called إذا الفُجَائِيَّة, the إذا of surprise, and will often translate as "suddenly" or "surprisingly".

فَأَلْقاها فَإِذا هِيَ حَيَّةٌ تَسْعَى

Then he threw it down, and suddenly, it was a fast-moving snake.

14.6 الأمر وجواب الأمر

The أَمْر وجَوَابُ الأَمْرِ is a two-part structure. The first part, the أمر, is a فعل أمر. The second part, the جواب الأمر, explains what will happen if the command is followed.

For example, in the sentence "Study, you'll pass," the first part "study" is the أمر. The second part "you'll pass" is the جواب الأمر. It explains what will happen as a result of the أمر being followed.

In terms of grammatical rules, the جواب is always مجزوم.

Take a look at the following examples.

قُلْ إِن كُنتُمْ تُحِبُّونَ ٱللَّهَ فَٱتَّبِعُونِى يُحْبِبْكُمُ ٱللَّهُ وَيَغْفِرْ لَكُمْ ذُنُوبَكُمْ ۚ وَٱللَّهُ غَفُورٌ رَّحِيمٌ ﴿٣١﴾

Say, "If you love Allah then follow me, Allah will love you and forgive you your sins. And Allah is forgiving and merciful."

The أمر is فاتبعونى. The جواب tells what will happen as a result of the أمر. What will happen if you follow me? Allah will love you and forgive your sins. Notice that the جواب is مجزوم.

وَٱضْمُمْ يَدَكَ إِلَىٰ جَنَاحِكَ تَخْرُجْ بَيْضَآءَ مِنْ غَيْرِ سُوٓءٍ ءَايَةً أُخْرَىٰ ﴿٢٢﴾

And tuck you hand into your armpit, it will come out white without harm as another sign.

The أمر is واضمم يدك... The جواب tells what will happen as a result of the أمر. What will happen if you put your hand in your armpit? It will come out white. Notice that the جواب is مجزوم.

Remember that not every أمر will have a جواب. Also remember that even if there is a فعل مضارع following a فعل أمر, it will not be considered a جواب if it is not مجزوم.

Take a look at the following example.

... ثُمَّ ذَرْهُمْ فِى خَوْضِهِمْ يَلْعَبُونَ ﴿٩١﴾

…then leave them in their empty discourse amusing themselves.

There is an أمر (ذرهم) with a فعل مضارع following it (يلعبون). This, however, is NOT an أمر وجواب الأمر structure as يلعبون is not مجزوم. Practically, this makes a difference in how the ayah is understood. It means that the fact that they are playing is NOT a result of you leaving them. If يلعبون was مجزوم and did play the role of جواب, it would mean that their play is a result of you leaving them.

CHAPTER 15 VOCABULARY

الأسماء				
ثَمَنٌ value	عِنَبٌ – أَعْنابٌ grapes	فَكِهَةٌ – فَواكِهُ fruit	زَرْعٌ plants	فِئَةٌ a group
لَهْوٌ distraction	نَخْلٌ – نَخِيْلٌ date palm	مُصِيبَةٌ calamity	أَذًى harm/injury	نَصِيْبٌ portion/share

الأفعال			
مَنَّ يَمُنُّ مَنًّا (على)	to favor	صَدَقَ يَصْدُقُ صِدْقًا	to speak truth
أَبْدَى يُبْدِيْ إِبْداءً	to make apparent	صَنَعَ يَصْنَعُ صُنْعًا	to fashion/built/produce
أَخَّرَ يُؤَخِّرُ تَأْخِيْرًا	to delay	اِعْتَدَى يَعْتَدِيْ اِعْتِدَاءً	to transgress
أَتْبَعَ يُتْبِعُ إِتْبَاعًا	to follow/to make follow	بَلَّغَ يُبَلِّغُ تَبْلِيْغًا	to convey
سَخَّرَ يُسَخِّرُ تَسْخِيْرًا	to make subservient	أَسْرَفَ يُسْرِفُ إِسْرَافًا	to be extravagant/wasteful

VERBAL IDIOMS		
شَرَحَ صَدْرَهُ	To set someone's mind at ease. *[lit. He expanded/dilated his chest.]*	16:106, 20:25 94:1
شَرَحَ صَدْرَهُ للإِسْلامِ/للكُفْرِ	He made him disposed to Islam/disbelief. *[lit. He opened/dilated his chest to Islam/disbelief.]*	6:125 39:22
مَلَكَ له مِنَ اللهِ شَيْئًا	To be able to protect someone against Allah. *[lit. to possess something for someone against Allah]*	5:17 48:11

CHAPTER 15 - الحال

15.1 INTRODUCTION

MEANING AND TRANSLATION

The word حال literally means "state" or "condition". Grammatically, a حال gives information about the state of someone or something when an action is carried out. The person or thing in that state is called the صاحب الحال. Take a look at the examples below. The حال is highlighted and the صاحب الحال is underlined.

Bilal left while crying.

The book came down gradually.

It ran toward me barking.

A حال is generally translated as an adverb ('-ly'), or as an –ing word, or using the words "while" or "as".

GRAMMATICAL RULES

- A حال can only appear in a complete sentence. If the حال is removed, the sentence should still be complete. Consider the previous examples. If the حال is removed, the sentence still conveys a complete meaning.

  Bilal left.

  The book came down.

  It ran toward me.

- The صاحب الحال is almost always **PROPER**.

- The حال can appear in one of three forms:
  1. An اسم in the نصب status
  2. A جملة فعلية
  3. A جملة اسمية that starts with a و (called the واو حالية)

OVERVIEW OF HOW TO CONSTRUCT A حال

In the previous sections, we covered how to recognize a حال. In this section, we will cover how to construct a حال.

Step 1: Label your sentence.	The teacher taught them sitting.
Step 2: Find your حال.	The teacher taught them sitting.
Step 3: Find your صاحب الحال. Make the حال match the صاحب الحال in number and gender.	The teacher taught them sitting. M, S M, S
Step 4: Translate using one of the following forms:	

1. Using الاسم المفرد عَلَّمَهُمُ الأُسْتَاذُ جَالِسًا

2. Using a جلمة فعلية عَلَّمَهُمُ الأُسْتَاذُ يَجْلِسُ

3. Using a واو حالية (always followed by a جملة اسمية) عَلَّمَهُمُ الأُسْتَاذُ وَهُوَ جَالِسٌ

4. Using a واو حالية (always followed by a جملة اسمية, but with a جملة فعلية as the خبر) عَلَّمَهُمُ الأُسْتَاذُ وَهُوَ يَجْلِسُ

15.2 حال AS A اسم

- When a حال appears as an اسم, it often appears as an اسم فاعل or اسم مفعول. It can also appear as an اسم صفة, and sometimes as a مصدر.
- It matches in number and gender with the صاحب الحال.
- Remember that it will always be منصوب.

- Also remember that a حال can only appear in a complete sentence. This means that you should only look for a حال once you have found the core parts of the sentence (at least فعل and فاعل, sometimes مفعول).
- To find the صاحب الحال, ask yourself "Who is in this state?"

Take a look at the following examples. The حال is highlighted and the صاحب الحال is underlined.

... وَمَآ أَرۡسَلۡنَٰكَ عَلَيۡهِمۡ وَكِيلٗا ٥٤

…We did not send you as a protector over them.

- The حال in this ayah is a اسم صفة.
- Notice that it is منصوب and that if the حال is removed, the sentence is still complete.
- Also notice that it matches in number and gender with the صاحب الحال, which is the attached pronoun ك.

وَإِذَآ أُلۡقُواْ مِنۡهَا مَكَانٗا ضَيِّقٗا مُّقَرَّنِينَ دَعَوۡاْ هُنَالِكَ ثُبُورٗا ١٣

When they are thrown in a tight place within it chained up, they pray for death there and then.

- The حال in this ayah is an اسم مفعول.
- Notice that it is منصوب and that if the حال is removed, the sentence is still complete.
- Also notice that it matches in number and gender with the صاحب الحال, which is the pronoun inside ألقوا.

ٱلَّذِينَ يَذۡكُرُونَ ٱللَّهَ قِيَٰمٗا وَقُعُودٗا وَعَلَىٰ جُنُوبِهِمۡ ... ١٩١

Those who remember Allah sitting, standing, and on their sides…

- قياما is the plural of قائم, and قعودا is the plural of قاعد. The حال in this ayah is an اسم فاعل.
- Notice that it is منصوب and that if the حال is removed, the sentence is still complete.
- Also notice that it matches in number and gender with the صاحب الحال, which is the pronoun inside يذكرون.

وَلَا تَمۡشِ فِي ٱلۡأَرۡضِ مَرَحًاۖ ... ٣٧

And do not walk around (on earth) arrogantly…

- The حال in this ayah is a مصدر.

- Notice that it is منصوب and that if the حال is removed, the sentence is still complete.

- Also note that a مصدر does not necessarily have to match in gender and number. This is because the مصدر cannot be made feminine, and always stays in the singular form.

15.3 حال AS A جملة فعلية

الفعل المضارع

- When a حال appears as a فعل, it is one of the few cases in which you may see two أفعال back-to-back. It is also possible for something to interrupt the فعل and the حال that it is associated with.
- As with the first type of حال that we discussed, the حال can only appear in a complete sentence.
- To find the صاحب الحال, ask yourself "Who is in this state?"

Take a look at the following examples. The حال is highlighted and the صاحب الحال is underlined.

...ثُمَّ جَآءُوكَ يَحۡلِفُونَ بِٱللَّهِ إِنۡ أَرَدۡنَآ إِلَّآ إِحۡسَٰنَا وَتَوۡفِيقًا ٦٢

Then they came to you swearing by Allah, "We only wanted to do good and reconcile."

- Notice that there are two فعل, one after the other. The second one is a حال.

- The صاحب الحال is the pronoun inside of جاءوا. Both the حال and the صاحب الحال are plural and masculine.

- Also notice that بالله is considered to be part of the حال because it is "يحلفون" متعلق بـ. The word حَلَفَ comes with ب.

... وَيَذَرُهُمۡ فِي طُغۡيَٰنِهِمۡ يَعۡمَهُونَ ١٨٦

...and He leaves them in their in their transgression wandering blindly.

- In this example, there is a متعلق بالفعل coming between the فعل and the حال.

- The صاحب الحال is the attached pronoun هم. Both the حال and the صاحب الحال are plural masculine.

وَجَآءَ أَهۡلُ ٱلۡمَدِينَةِ يَسۡتَبۡشِرُونَ ٦٧

And the people of the city came rejoicing.

The حال is يستبشرون and the صاحب الحال is أهل المدينة. Both the حال and the صاحب الحال are plural masculine.

الفعل الماضى

- When a فعل ماض appears as a حال, it **MUST** be preceded by وَقَدْ.
- This type of حال generally translates as “while…has” or “while…already has”
- When it comes to this type of حال, there is no صاحب الحال.

Take a look at the following examples.

قَالَ أَتُحَٰٓجُّوٓنِّي فِي ٱللَّهِ وَقَدۡ هَدَىٰنِۚ ... ٨٠

He said, “Do you all argue with me about Allah while He has guided me?”

لَا يُؤۡمِنُونَ بِهِۦ وَقَدۡ خَلَتۡ سُنَّةُ ٱلۡأَوَّلِينَ ١٣

They will not believe in it (even) while the precedent of the former people has already passed.

15.4 جملة اسمية AS A حال

- When a جملة اسمية appears as a حال, it **MUST** start with a واو. This واو is called a واو حَالِيَّة.
- The جلمة اسمية most often starts with a pronoun, but not always.
- To find the صاحب الحال, ask yourself “Who is in this state?”

Take a look at the following examples.

وَمَنۡ أَظۡلَمُ مِمَّنِ ٱفۡتَرَىٰ عَلَى ٱللَّهِ ٱلۡكَذِبَ وَهُوَ يُدۡعَىٰٓ إِلَى ٱلۡإِسۡلَٰمِۚ وَٱللَّهُ لَا يَهۡدِي ٱلۡقَوۡمَ ٱلظَّٰلِمِينَ ٧

Who is more oppressive than he who invents lies about Allah while he is being called to Islam. Allah does not guide the oppressive nation.

مَنۡ عَمِلَ صَٰلِحٗا مِّن ذَكَرٍ أَوۡ أُنثَىٰ وَهُوَ مُؤۡمِنٞ فَلَنُحۡيِيَنَّهُۥ حَيَوٰةٗ طَيِّبَةٗۖ ... ٩٧

Whoever does good, whether male or female, while he is a believer, no doubt, We will definitely cause him to live a good life.

وَمَا لَكُمۡ لَا تُؤۡمِنُونَ بِٱللَّهِ وَٱلرَّسُولُ يَدۡعُوكُمۡ لِتُؤۡمِنُواْ بِرَبِّكُمۡ وَقَدۡ أَخَذَ مِيثَٰقَكُمۡ إِن كُنتُم مُّؤۡمِنِينَ ٨

And what is wrong with you all that you do not believe in Allah while the messenger is calling you to believe in your Master and while he has taken your oath, if you should truly be believers?

Notice that the sentence does not start with a pronoun. This does occur, but not very often.

15.5 A حال IN A جملة اسمية

According to what we have learned so far, a حال is associated with an action. This means that it appears in الجملة الفعلية. It is also possible, however, for a حال to appear in a جملة اسمية. It will be translated as an adverb ('-ly'), or as an –ing word, or using the words "while" or "as".

Take a look at the following examples.

... فَجَزَآؤُهُۥ جَهَنَّمُ خَٰلِدٗا فِيهَا ... ٩٣

Then his compensation is hellfire, residing in it forever.

وَيَٰقَوۡمِ هَٰذِهِۦ نَاقَةُ ٱللَّهِ لَكُمۡ ءَايَةٗۖ ... ٦٤

My people, this is the she-camel of Allah as a sign for you!

وَإِذۡ قَالَ عِيسَى ٱبۡنُ مَرۡيَمَ يَٰبَنِيٓ إِسۡرَٰٓءِيلَ إِنِّي رَسُولُ ٱللَّهِ إِلَيۡكُم مُّصَدِّقٗا لِّمَا بَيۡنَ يَدَيَّ مِنَ ٱلتَّوۡرَىٰةِ وَمُبَشِّرَۢا بِرَسُولٖ يَأۡتِي مِنۢ بَعۡدِي ٱسۡمُهُۥٓ أَحۡمَدُ... ٦

When 'Isa the son of Maryam said, "Children of Israel! Certainly, I am the messenger of Allah to you all, confirming what is in front of me of the Torah, giving good news of a prophet who is coming after me whose name is Ahmed."

CHAPTER 16 VOCABULARY

الأسماء				
مَلِكٌ – مُلُوْكٌ king	مُلْكٌ – أَمْلاكٌ possession/dominion	مَلَكٌ – مَلائِكَةٌ angel	جَمِيْعٌ/أَجْمَعُ – أَجْمَعُوْنَ all	باطِلٌ falsehood
أَلا Listen up!	لَوْ أَنَّ if only	لَوْ لا Why not…?	أَوْلَى more deserving	سَحابٌ clouds

الأفعال			
to be well-cooked	نَضِجَ يَنْضَجُ نُضُوْجًا	to take as an evil omen	تَطَيَّرَ يَتَطَيَّرُ تَطَيُّرًا
to be just to deviate	عَدَلَ يَعْدِلُ عَدْلًا	to be permissible/to descend	حَلَّ يَحِلُّ حَلالًا
to remove/uncover	كَشَفَ يَكْشِفُ كَشْفًا	to break (a promise)	أَخْلَفَ يُخْلِفُ إِخْلافًا

Verbal Idioms		
شَرَى نَفْسَهُ	To exert one's best efforts. *[lit. He sold his being/soul.]*	2:207
اِشْتَرَى لَهْوَ الحَدِيْثِ	To engage in frivolous/flippant talk. *[lit. He bought the distraction of talking.]*	31:6
عَلَى شَيْءٍ	To have a true basis/standing *[lit. to be upon something]*	2:113, 5:68 58:18

CHAPTER 16 - التَمْيِيْز

16.1 INTRODUCTION

A تمييز is a word that is used to specify or add detail to a word that is vague. A تمييز is generally translated as "…in terms of x". Both أسماء and أفعال can have a تمييز.

Grammatically, a تمييز is:

1) singular
2) common
3) منصوب
4) comes after the vague word

16.2 أسماء THAT TAKE تمييز

There are two types of أسماء that take a تمييز:

1) أسماء التفضيل
2) Numbers (11+)

أسماء التفضيل

An اسم تفضيل is vague in the sense that it makes a comparison (e.g. better, more, greater), but does not give a clue as to what makes that thing better/more/greater.

Take a look at the following examples. Notice how the تمييز is being used and notice how it is translated.

... أَنَا۠ أَكۡثَرُ مِنكَ مَالٗا وَأَعَزُّ نَفَرٗا ٣٤

I am more than you in terms of wealth and mightier in terms of man-power.

... هُوَ خَيۡرٞ ثَوَابٗا وَخَيۡرٌ عُقۡبٗا ٤٤

It is better in terms of reward and better in terms of outcome.

...أُوْلَٰٓئِكَ شَرّٞ مَّكَانٗا وَأَضَلُّ سَبِيلٗا ٣٤

Those are worse in terms of position and more astray in their way.

Notice that the تمييز (سبيلا) is not translated using"in terms of". This is simply because it would not translate naturally in English.

NUMBERS 11+

For numbers eleven onwards (with the exception of 100 and 1000), the thing being counted (المعدود) appears as a تمييز. An example of a معدود would be the word "apples" in the fragment "fourteen apples". Take a look at the following examples.

...فَٱنفَجَرَتۡ مِنۡهُ ٱثۡنَتَا عَشۡرَةَ عَيۡنٗاۖ ... ٦٠

Then twelve springs burst forth from it.

The معدود (عينا) is the تمييز. It is singular, common, and منصوب. It clarifies what twelve things burst forth.

... إِنِّي رَأَيۡتُ أَحَدَ عَشَرَ كَوۡكَبٗا ... ٤

No doubt I, I saw eleven planets…

The معدود (كوكبا) is the تمييز. It is singular, common, and منصوب. It clarifies what eleven things he saw.

...فَإِطۡعَامُ سِتِّينَ مِسۡكِينٗاۚ ... ٤

Then (they should) feed sixty poor people.

The معدود (مسكينا) is the تمييز. It is singular, common, and منصوب. It is clarifying what sixty people should be fed.

16.3 أفعال THAT TAKE تمييز

The following is a list of vague أفعال that take a تمييز. They are all أفعال that are commonly used in the Quran.

حَسُنَ	سَاءَ	كَفَى	اِزْدَادَ	زَادَ	مَلَأَ
to be good/beautiful	to be terrible	to be sufficient	to increase (oneself)	to increase (so/st)	to fill (s/t)

Let us take a look at an example of each. Notice that not all of these أفعال use the "in terms of" translation.

... وَقُل رَّبِّ زِدۡنِي عِلۡمٗا ١١٤

And say, "My master, increase me in (terms of) knowledge!"

...لِيَزۡدَادُوٓاْ إِيمَٰنٗا مَّعَ إِيمَٰنِهِمۡۗ ... ٤

So that they can increase in faith alongside their present faith…

... وَكَفَىٰ بِٱللَّهِ وَلِيّٗا وَكَفَىٰ بِٱللَّهِ نَصِيرٗا ٤٥

And Allah is enough as a protective friend and Allah is enough as a helper.

... بِئۡسَ ٱلشَّرَابُ وَسَآءَتۡ مُرۡتَفَقٗا ٢٩

What a terrible drink and how terrible it is as a place of rest/reclining!

... نِعۡمَ ٱلثَّوَابُ وَحَسُنَتۡ مُرۡتَفَقٗا ٣١

What an amazing reward and how excellent it is as a place of rest/reclining!

إِنَّ ٱلَّذِينَ كَفَرُواْ وَمَاتُواْ وَهُمۡ كُفَّارٞ فَلَن يُقۡبَلَ مِنۡ أَحَدِهِم مِّلۡءُ ٱلۡأَرۡضِ ذَهَبٗا وَلَوِ ٱفۡتَدَىٰ بِهِۦٓۗ ... ٩١

No doubt, those who disbelieve and died while they were disbelievers, then the full capacity of the earth in gold will not be accepted from any of them, even if he tried to ransom with it.

CHAPTERS 17,18,19,20 VOCABULARY

الأسماء				
عَسَى(أَنْ) Perhaps	كَلَّا No/Not at all!	بَلَى yes	أَنَّى How?!	ءالآءٌ blessings
لُبٌّ – أَلْبَابٌ intellect	قَبْرٌ – قُبُوْرٌ grave	بَرٌّ land	مُنْكَرٌ unknown/untrue	مَعْرُوْفٌ norms/fairness
رَحِمٌ – أَرْحَامٌ womb/family tie	حَرْثٌ cultivated land	ظِلٌّ – ظِلالٌ/ظُلَلٌ shade	يَهُوْدِيٌّ – يَهُوْدٌ Jewish	نَصْرَانِيٌّ – نَصَارَى Christian
رِجْسٌ filth	دَمٌ – دِمَاءٌ blood	أَعْرَابِيٌّ – أَعْرَابٌ Bedouin	شِيْعَةٌ – شِيَعٌ faction	قَرْضٌ loan

الأفعال			
رَجَا يَرْجُوْ رَجَاءً	to hope for	جَحَدَ يَجْحَدُ جُحُوْدًا	to deny/reject
خَزِيَ يَخْزَى خِزْيًا	to be humiliated	حَبِطَ يَحْبَطُ حُبُوْطًا	to come to nothing
مَكَّنَ يُمَكِّنُ تَمْكِيْنًا	to establish	حَذِرَ يَحْذَرُ حَذَرًا	to beware
اِصْطَفَى يَصْطَفِيْ اِصْطِفَاءً	to choose	حَذَّرَ يُحَذِّرُ تَحْذِيْرًا	to warn
طَبَعَ يَطْبَعُ طَبْعًا	to seal	خَتَمَ يَخْتِمُ خَتْمًا	to seal

Verbal Idioms		
لا يَلْوِيْ عَلَى أَحَدٍ	He beat a brisk retreat. *[lit: He does not (so much as) turn toward anyone.]*	3:153
لَوَى لِسَانَهُ بالكِتَابِ	He mispronounced the book. *[lit: He twisted his tongue in reading the book.]*	3:78
لَوَى رَأْسَهُ	He shook his head in disbelief/indifference. *[lit: He twisted his head repeatedly.]*	63:5
مَدَّ بِسَبَبٍ إِلَى السَّماءِ	He did his utmost to accomplish something/ he spared no effort. *[lit: to stretch a rope to the heavens.]*	22:15

CHAPTER 17 – العَدَد فِي القُرآن

17.1 INTRODUCTION

Every number is made up of two parts:

1) العَدد – the number
2) المَعْدُود – that which is being counted

For example, in the fragment "six hundred pages," the عدد is "six hundred" and the معدود is "pages".

The grammar of the عدد and the معدود varies depending on the range of numbers.

In this chapter, we will be conducting a study of numbers in the Quran. The numbers that are used in the Quran are the following. **MEMORIZE** them.

1	واحِدٌ
2	اِثْنَانِ
3	ثَلاثَةٌ
4	أَرْبَعَةٌ
5	خَمْسَةٌ
6	سِتَّةٌ
7	سَبْعَةٌ
8	ثَمَانِيَةٌ
9	تِسْعَةٌ
10	عَشَرَةٌ/عَشْرَةٌ
11	أَحَدَ عَشَرَ
12	اِثْنَا عَشَرَ
19	تِسْعَ عَشَرَةَ
20	عِشْرُوْنَ
30	ثَلاثُوْنَ

40	أَرْبَعُوْنَ
50	خَمْسُوْنَ
60	سِتُّوْنَ
70	سَبْعُوْنَ
80	ثَمَانُوْنَ
99	تِسْعٌ وَتِسْعُوْنَ
100	مِئَةٌ
200	مِئَتَانِ
300	ثَلاثُ مِئَةٍ
1,000	أَلْفٌ
2,000	أَلْفَانِ
3,000	ثَلاثَةُ آلافٍ
5,000	خَمْسَةُ آلافٍ
50,000	خَمْسُوْنَ أَلْفًا
100,000	مِئَةَ أَلْفٍ

Note that the status and gender of the numbers in the table above are subject to change depending on the معدود as well as the role that the number is playing in the sentence. This will make more sense as we study each range of numbers and the grammatical rules associated with that range.

17.2 NUMBERS 1-2

Generally, the singular form of a word is enough to express that there is one of something. Likewise, the dual form of a word is enough to express that there is two of something. For example, كتابٌ means "a book" or "one book". كِتابانِ means "two books". There are some cases, however, in which the numbers واحِدٌ and اثْنَانِ can be used for emphasis or for explicitness. When this happens, the number (the عَدَد) simply acts as a صفة to the thing being counted (the مَعْدُوْد). Take a look at the following examples.

وَقَالَ ٱللَّهُ لَا تَتَّخِذُوٓاْ إِلَٰهَيۡنِ ٱثۡنَيۡنِۖ إِنَّمَا هُوَ إِلَٰهٞ وَٰحِدٞۖ فَإِيَّٰيَ فَٱرۡهَبُونِ ٥١

And Allah said, "Do not take two gods. He is only one god, so fear only me."

The معدود is the موصوف and the عدد is the صفة.

17.3 NUMBERS 3-10

In the numbers 3-10, the عدد and the معدود form an إضافة. The عدد (the number) always acts as the مضاف and the معدود (the thing being counted) acts as the مضاف إليه.

The gender of the عدد depends on the معدود. The gender of the عدد will always be the ***OPPOSITE*** of the gender of the ***SINGULAR*** form of the معدود.

Let us take a look at a few examples in order to make sense of these rules.

فَعَقَرُوهَا فَقَالَ تَمَتَّعُواْ فِي دَارِكُمۡ ثَلَٰثَةَ أَيَّامٖۖ ذَٰلِكَ وَعۡدٌ غَيۡرُ مَكۡذُوبٖ ٦٥

Then they slaughtered it, so he said, "Enjoy yourselves in your home for three days. That is an undeniable promise."

- The number (ثلاثة) is the مضاف. The thing being counted (أيام) is the مضاف إليه.
- The number is feminine because the singular form of the معدود (يَوْم) is masculine. Remember: the gender of the عدد is always opposite of the gender of the *singular* form of the معدود.
- Note that the status of the number is simply determined by the role it is playing in the sentence. In this ayah,"three days"is a مفعول فيه; therefore, it is منصوب.

فَسِيحُواْ فِي ٱلۡأَرۡضِ أَرۡبَعَةَ أَشۡهُرٖ ... ٢

So travel freely in the land for four months…

- The number (أربعة) is the مضاف. The thing being counted (أشهر) is the مضاف إليه.

- The number is feminine because the singular form of the معدود (شَهْر) is masculine. Remember: the gender of the عدد is always opposite of the gender of the ***singular*** form of the معدود.

- Note that the status of the number is simply determined by the role it is playing in the sentence. In this ayah, "four months" is a مفعول فيه; therefore, it is منصوب.

سَخَّرَهَا عَلَيۡهِمۡ سَبۡعَ لَيَالٖ وَثَمَٰنِيَةَ أَيَّامٍ حُسُومٗاۖ ...٧

He imposed it on them for seven nights and eight days in succession…

- The number (the عدد) is the مضاف. The thing being counted (the معدود) is the مضاف إليه.

- سَبْعَ is masculine because the ***singular*** form of the معدود (لَيْلَة) is feminine. They are opposite. ثمانية is feminine because the ***singular*** form of the معدود (يَوْم) is masculine. They are opposite.

- Note that the status of the number is simply determined by the role it is playing in the sentence. In this ayah,"seven nights and eight days"is a مفعول فيه; therefore, it is منصوب.

17.4 NUMBERS 11-12

The numbers 11-12 are compound numbers made up of two parts. The number eleven is made up of a one and a ten. The number twelve is made up of a two and a ten (in that order).

In Arabic, both numbers in the compound (the one/two and the ten) ***MATCH*** in gender with the معدود. The things being counted, the معدود, always acts as a تمييز to the number.

Let us take a look at a few examples in order to make sense of these rules.

إِذۡ قَالَ يُوسُفُ لِأَبِيهِ يَٰٓأَبَتِ إِنِّي رَأَيۡتُ أَحَدَ عَشَرَ كَوۡكَبٗا وَٱلشَّمۡسَ وَٱلۡقَمَرَ رَأَيۡتُهُمۡ لِي سَٰجِدِينَ ٤

When Yusuf said to his father, "My dear father, no doubt I, I saw eleven planets and the sun and the moon, I saw them prostrating to me."

- Both parts of the compound (أَحَد and عَشَر) are masculine. They match in gender with the معدود (كَوْكَب).

- The معدود (كوكب) is acting as a تمييز for the عدد. Notice that كوكب is singular, نصب, and common, according to rules of تمييز.

- Also note that the number 11 is non-flexible.

...فَٱنفَجَرَتۡ مِنۡهُ ٱثۡنَتَا عَشۡرَةَ عَيۡنٗاۖ ...٦٠

Then twelve springs gushed forth from it…

- Both parts of the compound (اِثْنَتَا and عَشْرَة) are feminine. They match in gender with the معدود (عَيْن), which is feminine because the Arabs said so.

- The معدود (عينا) is acting as a تمييز for the عدد. Notice that عين is singular, نصب, and common, according to the rules of تمييز.

- Note that the status is determined by the role that the number is playing in the sentence. In this ayah, the number is the فاعل; therefore, it is مرفوع.

***NOTE that the feminine form of أَحَد is إِحْدَى.

The number عَشَر can be made feminine simply by adding a ة → عَشَرَةُ

As for اِثْنَانِ, it is an ordinary dual word that changes according to the مسلم chart

masculine → اِثْنَانِ اِثْنَيْنِ اِثْنَيْنِ

feminine →اِثْنَتَانِ اِثْنَتَيْنِ اِثْنَتَيْنِ

17.5 NUMBER 19

The numbers 13-19 are compound numbers made up of two parts. The first part is the second digit (1**9**), and the second part is the tens place (**1**9). Though nineteen is the only one of these numbers that appears in the Quran, all numbers from 13-19 follow the same rules.

The gender of the second digit in the compound (the 9 in this case) is ***OPPOSITE*** of the معدود. The ten ***MATCHES*** with the معدود. In other words, the word closer to the معدود is what matches it in gender.

The things being counted, the معدود, always acts as a تمييز to the number.

Let us take a look at an example in order to make sense of these rules.

عَلَيْهَا تِسْعَةَ عَشَرَ ﴿٣٠﴾

Over it are nineteen (angels).

- The معدود in this ayah is omitted. The implied معدود is angel (مَلَكًا).
- The تسعة is feminine because the معدود (مَلَكٌ) is masculine. They are ***opposite***. عشر is masculine because the معدود is masculine. They ***match***. The word that is closest to the معدود matches it in gender.

17.6 NUMBERS 20-80

The numbers 20-80 are very simple. They are genderless, and they behave grammatically like the masculine ending combination on the مسلم chart (e.g. عِشْرُوْنَ عِشْرِيْنَ عِشْرِيْنَ).

The معدود always appears as a تمييز for these numbers.

Take a look at the following examples.

قَالَ فَإِنَّهَا مُحَرَّمَةٌ عَلَيْهِمْ أَرْبَعِينَ سَنَةً ... ﴿٢٦﴾

He said, "Then no doubt, it is forbidden for them for forty years…"

- The معدود (سَنة) is acting as a تمييز for the number.

- As always, the status of the number is determined by the role it is playing in the ayah. Here, it is a مفعول فيه.

...فَٱجْلِدُوهُمْ ثَمَٰنِينَ جَلْدَةً ... ﴿٤﴾

Then lash them eighty lashes…

- The معدود (جلدة) is acting as a تمييز for the number and the status of the number is determined by its role.

-

17.7 NUMBER 99

The number ninety (تِسْعُوْنَ) follows the same rules mentioned above. The way an Arab would say ninety-nine (or any double-digit number 20+) is "nine and ninety".

The gender of the second digit (the nine, in this case) is ***OPPOSITE*** of the gender of the معدود. In other words, the word closest to the معدود matches it in gender.

The معدود acts as a تمييز to the number.

Let us take a look at an example. This number occurs only once in the Quran.

إِنَّ هَٰذَآ أَخِى لَهُۥ تِسْعٌ وَتِسْعُونَ نَعْجَةً وَلِىَ نَعْجَةٌ وَٰحِدَةٌ ... ﴿٢٣﴾

Certainly this (person), my brother, he has ninety-nine ewes and I have one ewe…

- The معدود (نعجة) is feminine so the first digit (تسع) is masculine. They are ***opposite***.

- The معدود (نعجة) is acting as a تمييز for the number.

17.8 NUMBERS 100, 200

The number 100 never changes gender and always appears as a مضاف to the معدود. Note that مِئَة is always spelled مأْئَة (with a silent ا) in the Uthmani script.

Take a look at the following examples.

... فَأَمَاتَهُ ٱللَّهُ مِاْئَةَ عَامٍ ثُمَّ بَعَثَهُۥ... ﴿٢٥٩﴾

So Allah caused him to die for a hundred years, then he brought him back to life.

- The number (مِاْئَة) is acting as a مضاف to the معدود (عام), which is acting as the مضاف إليه.
- The status is determined by the role the number is playing in the sentence. Here it is a مفعول به.

...فِى كُلِّ سُنۢبُلَةٍ مِّاْئَةُ حَبَّةٍ... ﴿٢٦١﴾

In each ear is a hundred grains.

- The number (مِاْئَة) is acting as a مضاف to the معدود (حبة), which is acting as the مضاف إليه.
- The status is determined by the role the number is playing in the sentence. Here it is a مبتدأ.

As for the number 200 (مِاْئَتَانِ), it never appears with a معدود in the Quran. If it were to take a معدود, however, the rules would be identical to the rules of 100.

Take a look at the following examples. This number only appears twice in the Quran in two consecutive ayahs.

... إِن يَكُن مِّنكُمْ عِشْرُونَ صَٰبِرُونَ يَغْلِبُواْ مِاْئَتَيْنِۚ ... ﴿٦٥﴾ ... فَإِن يَكُن مِّنكُم مِّاْئَةٌ صَابِرَةٌ يَغْلِبُواْ مِاْئَتَيْنِۚ ... ﴿٦٦﴾

…If there are twenty who are steadfast among you, they will defeat two hundred… Then if there are a hundred from you who are steadfast, they will defeat two hundred…

17.9 NUMBER 300

The number 300 is a compound number. The three acts as a مضاف and the hundred acts as a مضاف إليه.

They come together to form ثلاثُ مِاْئَةٍ.

The gender of مِاْئَة never changes, but the gender of ثلاث is ***OPPOSITE*** of the gender of the معدود.

The معدود usually appears as a مضاف إليه, however the one time it appears in the Qur'an, it appears as a تمييز.

This number appears only once in the Quran.

وَلَبِثُواْ فِي كَهۡفِهِمۡ ثَلَٰثَ مِاْئَةٖ سِنِينَ وَٱزۡدَادُواْ تِسۡعٗا ٢٥

And they remained in their cave for three hundred years and were increased by nine.

- The gender of ثلاث is ***opposite*** of the gender of the معدود (سَنَة).
- The معدود (سنين) is acting as a تمييز for the number. This is one of the rare cases in which a تمييز is plural.

17.10 NUMBERS 1,000 AND 2,000

The numbers 1,000 (أَلْفٌ) and 2,000 (أَلْفَانِ) never change in gender. They simply act as a مضاف and the معدود acts as the مضاف إليه. Take a look at the following examples.

... فَلَبِثَ فِيهِمۡ أَلۡفَ سَنَةٍ إِلَّا خَمۡسِينَ عَامٗا ... ١٤

...So he stayed among them for a thousand years except for fifty...

The عدد is the مضاف and the معدود is the مضاف إليه.

17.11 NUMBERS 3,000 AND 5,000

The numbers 3,000 and 5,000 are compound numbers that come together to form an إضافة. The first digit (the 3 and the 5 in this case), serve as the مضاف. The plural version of أَلْف (آلاف) serves as the مضاف إليه.

3,000 is ثَلاثُ آلافٍ.

5,000 is خَمْسُ آلافٍ.

The gender of the first digit (the 3 and the 5 in this case) will be the ***OPPOSITE*** gender of the معدود.

Each of these numbers appears once in the Quran.

Take a look at the following examples.

إِذۡ تَقُولُ لِلۡمُؤۡمِنِينَ أَلَن يَكۡفِيَكُمۡ أَن يُمِدَّكُمۡ رَبُّكُم بِثَلَٰثَةِ ءَالَٰفٖ مِّنَ ٱلۡمَلَٰٓئِكَةِ مُنزَلِينَ ١٢٤ بَلَىٰٓۚ إِن تَصۡبِرُواْ وَتَتَّقُواْ وَيَأۡتُوكُم مِّن فَوۡرِهِمۡ هَٰذَا يُمۡدِدۡكُمۡ رَبُّكُم بِخَمۡسَةِ ءَالَٰفٖ مِّنَ ٱلۡمَلَٰٓئِكَةِ مُسَوِّمِينَ ١٢٥

Remember when you said to the believers, "Is it not enough for you that your Master would reinforce you with <u>three thousand</u> <u>from among the angels</u>, sent down?" Yes! If you remain patient and conscious of Allah and they come to you in this very moment, your Master will reinforce you with <u>five thousand</u> <u>from among the angels</u>, marked.

- Both ثلاثة and خمسة are feminine. They are opposite of the singular form of the معدود (ملك).
- Note that with these numbers, the معدود can also appear as a مضاف إليه. In these ayaat, they appear with a مِن to convey the meaning "from among the angels".

17.12 NUMBER 50,000

The number 50,000 is a compound number made up of two parts: the fifty and the thousand. Recall that all numbers from 20-90 take a تمييز. This applies here as well. The thousand appears as a تمييز to the fifty. 50,000 is خَمْسُوْنَ أَلْفًا. The معدود appears as a مضاف إليه.

This number appears once in the Quran. Take a look at the following example.

تَعْرُجُ ٱلْمَلَٰٓئِكَةُ وَٱلرُّوحُ إِلَيْهِ فِى يَوْمٍ كَانَ مِقْدَارُهُۥ خَمْسِينَ أَلْفَ سَنَةٍ ۝٤

The angels and the ruh will ascend to him on a day, the measure of which is <u>fifty thousand years</u>.

- The معدود (سنة) acts as a مضاف إليه to the number خمسين ألف.

17.13 NUMBER 100,000

The number 100,000 is a compound number made up of two parts: the hundred and the thousand. The hundred acts as a مضاف and the thousand acts as the مضاف إليه.

100,000 is مِائَةَ أَلْفٍ.

This number appears once in the Quran. It appears without a معدود.

وَأَرْسَلْنَٰهُ إِلَىٰ مِاْئَةِ أَلْفٍ أَوْ يَزِيدُونَ ۝١٤٧

We sent him to <u>one hundred</u> <u>thousand</u> or more.

If this number were to take a معدود, it would simply appear as a مضاف إليه (e.g. إِلَى مِاْئَةِ أُلْفِ شَخْصٍ).

17.14 ORDINAL NUMBERS

An ordinal number is a number that denotes what place an object has in a certain order. For example, first, second, third, fourth etc. are all ordinal numbers.

Below are the ordinal numbers used in the Quran. **MEMORIZE** them.

أَوَّل	ثَانٍ	ثَالِثٌ	رابِعٌ	سادِسٌ	ثامِنٌ
first	second	third	fourth	sixth	eighth

Notice that other than أَوَّل, all of them follow the اسم فاعل pattern. Also notice that ثانٍ follows the ناقص pattern for the اسم فاعل.

Take a look at the following examples.

هُوَ ٱلۡأَوَّلُ وَٱلۡأٓخِرُ وَٱلظَّٰهِرُ وَٱلۡبَاطِنُۖ وَهُوَ بِكُلِّ شَيۡءٍ عَلِيمٌ ٣

He is the first and the last, the apparent and the hidden, and He is knowing of all things.

... ثَانِيَ ٱثۡنَيۡنِ إِذۡ هُمَا فِي ٱلۡغَارِ... ٤٠

…The second of two when they were in the cave…

لَّقَدۡ كَفَرَ ٱلَّذِينَ قَالُوٓاْ إِنَّ ٱللَّهَ ثَالِثُ ثَلَٰثَةٖ ... ٧٣

Those who have said that Allah is the third of three have certainly disbelieved.

... مَا يَكُونُ مِن نَّجۡوَىٰ ثَلَٰثَةٍ إِلَّا هُوَ رَابِعُهُمۡ وَلَا خَمۡسَةٍ إِلَّا هُوَ سَادِسُهُمۡ وَلَآ أَدۡنَىٰ مِن ذَٰلِكَ وَلَآ أَكۡثَرَ إِلَّا هُوَ مَعَهُمۡ أَيۡنَ مَا كَانُواْۖ ... ٧

There is not a single private conversation of three except that He is the fourth of them, nor five except that He is the sixth of them, or less than that or more except that He is with them wherever they may be.

سَيَقُولُونَ ثَلَٰثَةٞ رَّابِعُهُمۡ كَلۡبُهُمۡ وَيَقُولُونَ خَمۡسَةٞ سَادِسُهُمۡ كَلۡبُهُمۡ رَجۡمَۢا بِٱلۡغَيۡبِۖ وَيَقُولُونَ سَبۡعَةٞ وَثَامِنُهُمۡ كَلۡبُهُمۡۚ ... ٢٢

They will say, "(They are) three, the fourth of them is their dog. And they say five, the sixth of them is their dog. And they say seven, the eighth of them is their dog."

17.15 FRACTIONS

The fractions that are used in the Quran are as follows. **MEMORIZE** them.

نِصْفٌ	ثُلُثٌ	ثُلُثَانِ	رُبُعٌ	خُمُسٌ	سُدُسٌ	ثُمُنٌ
half	one third	two thirds	a fourth	a fifth	a sixth	an eighth

Notice that other than نِصْف, all of them follow the pattern فُعُلٌ.

Take a look at the following examples.

إِنَّ رَبَّكَ يَعْلَمُ أَنَّكَ تَقُومُ أَدْنَىٰ مِن ثُلُثَيِ ٱلَّيْلِ وَنِصْفَهُۥ وَثُلُثَهُۥ... ﴿٢٠﴾

No doubt, your master knows that you stand up for a little less than two-thirds of the night or half of it or a third of it…

...فَإِن كَانَ لَهُنَّ وَلَدٌ فَلَكُمُ ٱلرُّبُعُ مِمَّا تَرَكْنَ... ﴿١٢﴾

Then if they have a child, then you all have a fourth of what they left…

وَٱعْلَمُوٓاْ أَنَّمَا غَنِمْتُم مِّن شَىْءٍ فَأَنَّ لِلَّهِ خُمُسَهُۥ وَلِلرَّسُولِ وَلِذِى ٱلْقُرْبَىٰ وَٱلْيَتَٰمَىٰ وَٱلْمَسَٰكِينِ وَٱبْنِ ٱلسَّبِيلِ... ﴿٤١﴾

Know that anything you obtain of war booty, for Allah is one fifth of it and for the Messenger and for his near relatives and the orphans, the needy, and the stranded traveler...

... لِكُلِّ وَٰحِدٍ مِّنْهُمَا ٱلسُّدُسُ مِمَّا تَرَكَ إِن كَانَ لَهُۥ وَلَدٌ ... ﴿١١﴾

For each one of them is a sixth of what he left if he had a child…

... فَإِن كَانَ لَكُمْ وَلَدٌ فَلَهُنَّ ٱلثُّمُنُ مِمَّا تَرَكْتُمْ... ﴿١٢﴾

And if you have a child, then they (f) have an eighth of what you left…

CHAPTER 18 – أَفْعَال الشُّرُوْع

18.1 INTRODUCTION

The word شُرُوع in Arabic means “to begin” or “beginning”. The أفعال الشروع are a special set of أفعال that come directly before an ordinary فعل to denote the beginning of that action.

In the sentence, “He began walking,” for example, the word “began” would be the فعل الشروع and the word “walking” would be the normal فعل.

This is one of the few cases in Arabic that you will see two فعل back-to-back.

There is one فعل شروع that is used in the Quran and several that are used in other forms of literature. Let us take a look at examples of each to better understand how they are used.

18.2 أفعال الشروع في القرآن

The only فعل شروع that is used in the Quran is the word طَفِقَ يَطْفَقُ. This, like every other فعل شروع, means to start. It, however, has a unique implication that the other أفعال الشروع do not have. This word in particular connotes speed and urgency. To capture this implication, we can translate طَفِقَ يَطْفَقُ as “to start immediately” or “to start suddenly”.

فَأَكَلَا مِنْهَا فَبَدَتْ لَهُمَا سَوْءَاتُهُمَا وَطَفِقَا يَخْصِفَانِ عَلَيْهِمَا مِن وَرَقِ ٱلْجَنَّةِ ... ﴿١٢١﴾

So they both ate from it, then their privates became apparent to them, so they immediately began covering themselves from the leaves of paradise…

- Notice that the context necessitates a certain immediacy and franticness; thus, طَفِقَ is chosen over the other أفعال الشروع.
- Also notice that the two فعل that are back-to-back have the same inside pronoun. This is a grammatical rule of the أفعال الشروع.

18.3 أفعال الشروع IN OTHER LITERATURE

The most commonly used أفعال الشروع are:

1) بَدَأَ يَبْدَأُ
2) جَعَلَ يَجْعَلُ

3) أَخَذَ يَأْخُذُ

The word بَدَأَ always means “to begin” whether it is used with another فعل or not. When جَعَلَ and أَخَذَ appear directly before another فعل they mean “to begin”. Otherwise, they each have their unique meanings.

Take a look at the following examples.

بَدَأَ يَكْتُبُ فِيْ دَفْتَرِهِ

He started writing in his notebook.

Notice that the two فعل appear back-to-back and have the same inside pronoun.

أَخَذُوْا يَضْرِبُوْنَهُ حَتَّى أُغْمِيَ عَلَيْهِ

They started beating him up until he passed out.

Notice that the two فعل appear back-to-back and have the same inside pronoun.

جَعَلَتْ تُرَاقِبُ الطُّلَّابَ

She started observing the students.

Notice that the two فعل appear back-to-back and have the same inside pronoun.

Note that it is possible for an outside فاعل to interrupt the فعل الشروع and the ordinary فعل. For instance, it would be possible to say بَدَأَ الوَلَدُ يَكْتُبُ فِيْ دَفْتَرِهِ or أَخَذَ النَّاسُ يَضْرِبُوْنَهُ or جَعَلَتِ الأُسْتَاذَةُ تُرَاقِبُ الطُّلَّابَ. In such cases, the فعل شروع follows all the rules that a normal فعل does when it has an outside فاعل. The pronoun in the second فعل matches with the pronoun that the outside فاعل represents. For instance, in أَخَذَ النَّاسُ يَضْرِبُوْنَهُ the pronoun in the second فعل (يَضْرِبُوْنَهُ) is هم. It matches with the outside فاعل (النَّاسُ).

CHAPTER 19 – التَّعَجُّب

19.1 INTRODUCTION

The word تَعَجُّب means "amazement" and can have either a positive or a negative connotation. In grammar, صِيَغ التَّعَجُّب are expressions that the Arabs use to show their amazement. Let us learn these expressions.

19.2 بِئْسَ AND نِعْمَ

بِئْسَ and نِعْمَ are sister words. بِئْسَ is used to express negative amazement and translates as "What a terrible…!" or "How terrible…is!"

نِعْمَ is used to express positive amazement and translates as "What an amazing…!" or "How amazing… is!"

Grammatically, these two words are أفعال. They are لازم and never take a مفعول. For this reason, you will always find them followed by an اسم that is مرفوع. This اسم is the فاعل.

In the Quran, the words نِعْمَ and بِئْسَ never conjugate. They are always in the هُوَ form.

Take a look at the following examples.

... فَزَادَهُمْ إِيمَٰنًا وَقَالُوا۟ حَسْبُنَا ٱللَّهُ وَنِعْمَ ٱلْوَكِيلُ ﴿١٧٣﴾

So it increased them in faith and they said, "Allah is enough for us, and what an amazing trustee [He is]!"

أُو۟لَٰٓئِكَ جَزَآؤُهُم مَّغْفِرَةٌ مِّن رَّبِّهِمْ وَجَنَّٰتٌ تَجْرِى مِن تَحْتِهَا ٱلْأَنْهَٰرُ خَٰلِدِينَ فِيهَا ۚ وَنِعْمَ أَجْرُ ٱلْعَٰمِلِينَ ﴿١٣٦﴾

Those people, their reward is forgiveness from their master and gardens from under which rivers flow, remaining in it. And how amazing is the reward of those who do!

... بِئْسَ مَثَلُ ٱلْقَوْمِ ٱلَّذِينَ كَذَّبُوا۟ بِـَٔايَٰتِ ٱللَّهِ ۚ ... ﴿٥﴾

How terrible is the example of the people who denied the miraculous signs of Allah!

Note that ما (the اسم موصول) often appears as the فاعل for بِئْسَ. When this happens, the two words attach to each other in the Uthmani script. In this case, the فاعل is ما as well as everything in the صلة. When this happens, the sentence translates as, "How terrible is that which…!"

Take a look at the following example.

بِئْسَمَا ٱشْتَرَوْا۟ بِهِۦٓ أَنفُسَهُمْ... ﴿٩٠﴾

How terrible is that which they sold themselves for!

It is possible for بِئْسَ and نِعْمَ to take a تمييز. The تمييز translates as the word, "as". There is one case in the Quran in which this happens.

... أَفَتَتَّخِذُونَهُۥ وَذُرِّيَّتَهُۥٓ أَوْلِيَآءَ مِن دُونِى وَهُمْ لَكُمْ عَدُوٌّۢ ۚ بِئْسَ لِلظَّٰلِمِينَ بَدَلًا ﴿٥٠﴾

Then will you take him and his offspring as protective friends other than me while they are an enemy to you. How terrible it is as an exchange for the wrongdoers.

In the examples above, the فاعل is inside the فعل. The word بدلا is acting as a تمييز.

19.3 ساءَ AND حَسُنَ

ساءَ and حَسُنَ are sister words. ساءَ is used to express negative amazement and translates as "How terrible/evil is…!"

حَسُنَ is used to express positive amazement and translates as "How amazing/beautiful is…!"

Grammatically, these two words are أفعال. They always have a فاعل and in many cases, they take a تمييز as well. If there is a تمييز, it translates as the word "as".

Take a look at the following examples.

... فَأُو۟لَٰٓئِكَ مَأْوَىٰهُمْ جَهَنَّمُ ۖ وَسَآءَتْ مَصِيرًا ﴿٩٧﴾

So those people, their place of refuge is hell. And how terrible it is as a destination!

The فاعل is inside the فعل. It is feminine because it is talking about جهنم.

The word مصيرا is acting as a تمييز.

... وَحَسُنَ أُوْلَٰٓئِكَ رَفِيقًا ﴿٦٩﴾

And how amazing those people are as companions!

أولائك is the outside فاعل and رفيقا is the تمييز.

... أَلَا سَآءَ مَا يَزِرُونَ ﴿٣١﴾

How terrible is that which they bear!

This example has only a فاعل and no تمييز.

19.4 ما أَفْعَلَهُ

This form of تعجب translates as "How… he is!" This structure only appears twice in the Quran. Let us take a look at these two examples before diving into the grammar.

قُتِلَ ٱلْإِنسَٰنُ مَآ أَكْفَرَهُۥ ﴿١٧﴾

May man be cursed! How disbelieving he is!

أُوْلَٰٓئِكَ ٱلَّذِينَ ٱشْتَرَوُا۟ ٱلضَّلَٰلَةَ بِٱلْهُدَىٰ وَٱلْعَذَابَ بِٱلْمَغْفِرَةِ ۚ فَمَآ أَصْبَرَهُمْ عَلَى ٱلنَّارِ ﴿١٧٥﴾

Those are the ones who sold guidance for misguidance and forgiveness for torment, so how patient they are in pursuit of fire!

In terms of grammar, this structure is made up of three parts:

1) The ما (known as ما التعجبية), used to express astonishment
2) The word following the ما, used to tell what the shocking trait is (e.g how disbelieving). This word always follows the pattern أَفْعَلَ.
3) The last word, used to say who possesses this shocking trait (e.g how disbelieving he is!). This word is always منصوب.

19.5 أَفْعِلْ بِهِ

This form of تعجب translates as "How… he is!" This structure only appears twice in the Quran. Let us take a look at these two examples before diving into the grammar.

... لَهُۥ غَيْبُ ٱلسَّمَٰوَٰتِ وَٱلْأَرْضِ ۖ أَبْصِرْ بِهِۦ وَأَسْمِعْ ... ﴿٢٦﴾

To Him belongs the unseen of the skies and the earth. How seeing He is and how hearing!

أَسْمِعْ بِهِمْ وَأَبْصِرْ يَوْمَ يَأْتُونَنَا ۖ ... ﴿٣٨﴾

How hearing they are and how seeing on that day that they come to us!

In terms of grammar, this structure is made up of two parts:

1) A word that follows the pattern أَفْعِلْ, used to tell what the shocking trait is.
2) A ب with a مجرور attached to it. The مجرور tells who possesses this shocking trait.

CHAPTER 20 –البَدَل

20.1 INTRODUCTION

The word بدل literally means to swap or replace. A بدل in grammar is an اسم+اسم fragment in which one اسم is followed directly by another اسم. The second اسم serves to clarify and give more detail about the first اسم.

One way to think about it, is that between these two words is an implied [that is to say…] or [by which I mean…].

An example of a بدل would be, "The CEO, Mr. Smith is coming." Another way to read the example above would be, "The CEO [that is to say, Mr. Smith] is coming."

A بدل is called a بدل because one of the اسم in the sequence could be swapped out for the other and the sentence would still make sense.

For example, you could say, "The CEO is coming" or you could say, "Mr. Smith is coming." Either way, the same meaning is conveyed. When the two words come together to form a بدل, however, the sentence becomes more detailed and informative.

In terms of grammatical rules, the two اسم in a بدل must match in status.

20.2 البدل في القرآن

Let us take a look at examples of بدل in the Quran.

وَأَنَّهُۥ خَلَقَ ٱلزَّوۡجَيۡنِ ٱلذَّكَرَ وَٱلۡأُنثَىٰ ٤٥

…and that He created the pair, [that is to say] the male and the female.

- "The male and the female"further clarifies what is meant by"the pair".
- Notice that the two اسم in the بدل match in status.

ٱهۡدِنَا ٱلصِّرَٰطَ ٱلۡمُسۡتَقِيمَ ٦ صِرَٰطَ ٱلَّذِينَ أَنۡعَمۡتَ عَلَيۡهِمۡ ... ٧

Guide us to the straight path, [that is to say] the path of those who You have blessed…

- "The path of those who you have blessed"serves to clarify what is meant by"the straight path".
- Notice that the two اسم in the بدل match in status.

قُمِ ٱلَّيۡلَ إِلَّا قَلِيلٗا ٢ نِّصۡفَهُۥٓ أَوِ ٱنقُصۡ مِنۡهُ قَلِيلًا ٣

Stand up (in prayer) during the night except for a little, [that is to say] half of it or decrease a little from it.

- "Half or a little less"clarifies what is meant by"the night except for a little of it".

- Notice that the two اسم in the بدل match in status.

... وَٱرۡزُقۡ أَهۡلَهُۥ مِنَ ٱلثَّمَرَٰتِ مَنۡ ءَامَنَ مِنۡهُم بِٱللَّهِ وَٱلۡيَوۡمِ ٱلۡأٓخِرِۚ ... ١٢٦

And bless its people with fruits, [that is to say] those of them who have believed in Allah and the last day...

- "Those of them who have believed in Allah and the last day"serves to clarify what is meant by"its people".

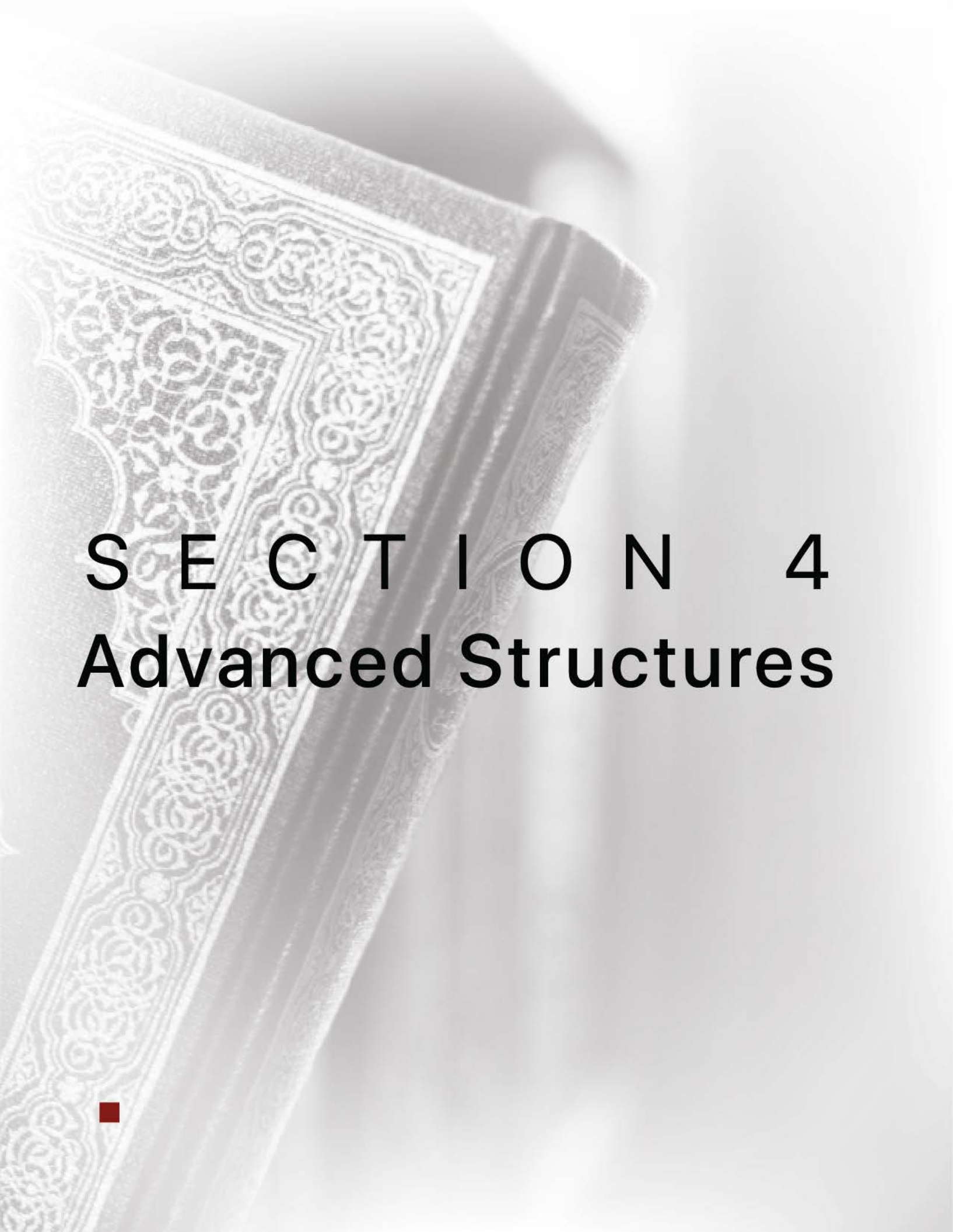
- مَن here is منصوب.

قَالُوٓاْ ءَامَنَّا بِرَبِّ ٱلۡعَٰلَمِينَ ٤٧ رَبِّ مُوسَىٰ وَهَٰرُونَ ٤٨

They said, "We have believed in the Master of the worlds, [that is to say] the Master of Musa and Harun."

- "The Master of Musa and Harun"further clarifies what is meant by"the Master of the worlds". It is as though the speakers are saying,"We believe in the Master of the worlds...we mean the Master of Musa and Harun."

- Notice that the two اسم in the بدل match in status.



SECTION 4
Advanced Structures

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CHAPTER 1 - المتعدِّي بحرف

1.0 RECOMMENDED REVIEW

- ✓ *Passives (Chapter 8 – Beginning نحو)*
  - ❖ *Give special attention to "Transitivity" (8.4)*

- ✓ *Be able to recognize irregular passive أفعال – focus on مضاعف (Chapter 7) and أجوف (Chapter 8)*

1.1 INTRODUCTION

Recall that a فعل that is لازم cannot take a مفعول به. For example, the action نَامَ (to sleep) is لازم because you cannot say نَامَهُ (he slept him/it).

Recall also that a passive فعل is one in which the doer is unknown and that when converting an active sentence to a passive sentence, the مفعول به becomes your "done-to" (the نائب الفاعل).

In a sentence with no مفعول به, there is nothing that can be converted into a نائب الفاعل. The نائب الفاعل is an essential part of a passive sentence. This means that أفعال that are لازم cannot be made passive because they cannot take مفعول به.

There is, however, one special method by which a لازم word can be made passive. A لازم word can be made passive through the use of a preposition (a حرف). For example, you cannot say "He was slept," but you can say, "The bed was slept **IN**." The حرف here allows you to add a detail you otherwise would not have been able to add – it converted the فعل from لازم to متعدِّي through the use of a حرف, which, in effect, allows it to be made passive. That is what is called المتعدي بحرف.

1.2 MAKING أفعال لازمة PASSIVE

HOW IT WORKS

As mentioned previously, حروف can be used to allow a فعل لازم to function like a متعدي. Once a فعل is functioning like a متعدي, it naturally follows that it can be made passive. Take a look at the examples below.

He slept in the bed. ➔ *The bed was slept in.*

نَامَ فِي السَّرِيْرِ نِيْمَ فِي السَّرِيْرِ

She sat down on the chair. ➔ *The chair was sat on.*

جَلَسَتْ عَلَى الكُرْسِيِّ جُلِسَ عَلَى الكُرْسِيِّ

Allah condemned them/became angry with them. ➔ *They were condemned/recipients of anger.*

غَضِبَ اللهُ عَلَيْهِمْ غُضِبَ عَلَيْهِمْ

Take a look at the following example to see how this works.

Recall that the "فعل جاء" means "to bring" when it is accompanied by the "حرف باء". Let us use this فعل as a case study.

جَاؤُوْا بِالكِتَابِ

They brought the book.

If we were to convert the sentence "They brought the book", into passive IN ENGLISH, we would say:

The book was brought.

So how do we say that in Arabic?

In order to convert an active sentence to a passive sentence, you need to get rid of the doer. Since the doer is an inside pronoun, we remove the doer by bumping the فعل back to its original هو form, then we make the فعل passive.

make it passive *kill the doer* *original فعل*

جِيْءَ ← جَاءَ ← جَاؤُوْا

جِيْءَ بِالكِتَابِ

The book was brought.

Normally, our مفعول به would become our نائب الفاعل, but in this case we do not have a مفعول به, only a متعلق بالفعل. So the متعلق بالفعل becomes our نائب الفاعل. Notice how it is translated as the نائب الفاعل, despite its being a جار ومجرور.

How to Recognize

Now that we have learned this concept, the question is, how do we recognize when a جار ومجرور is acting as the نائب الفاعل?

The best way is to know your vocabulary and to know which أفعال are associated with which حروف.

It is also important to keep the following rules in mind:

1. The فعل will always be **SINGULAR MASCULINE** (in the هو form)
2. The جار ومجرور should translate as your نائب الفاعل

Meaning: a فعل that is not in the هو form will not have a جار ومجرور as a نائب الفاعل!

QUR'ANIC EXAMPLES

Look at the following Qur'anic examples.

وَجِاْیٓءَ یَوْمَىِٕذِۭ بِجَهَنَّمَ ... ﴿٢٣﴾

On that day, Jahannam will be brought forth.

The "جاء فعل" has the meaning of "to bring" when it comes with the حرف "باء". Notice that the فعل is in the هو form (جيء) and that the جار ومجرور (بجهنم) is translated as the نائب الفاعل. (What was brought? Jahannam.)

وَأُحِيطَ بِثَمَرِهِۦ فَأَصْبَحَ يُقَلِّبُ كَفَّيْهِ عَلَىٰ مَآ أَنفَقَ فِيهَا وَهِىَ خَاوِيَةٌ عَلَىٰ عُرُوشِهَا ...﴿٤٢﴾

His crops were surrounded, then he started wringing his hands while it was collapsed in on its turrets because of what he spent for its sake.

The "أحاط فعل" comes with the حرف "باء", and cannot take a direct مفعول به. Notice that the فعل is in the هو form (أُحيط) and that the جار ومجرور (بثمره) is translated as the نائب الفاعل. (What was surrounded? His crops.)

يُطَافُ عَلَيْهِم بِصِحَافٍ مِّن ذَهَبٍ وَأَكْوَابٍ ... ﴿٧١﴾

Platters and cups made of gold are circulated amongst them.

The "طاف فعل" comes with the حرف "باء", and cannot take a direct مفعول به. Notice that the فعل is in the هو form (يُطاف) and that the جار ومجرور (بصحاف...) is translated as the نائب الفاعل. (What is circulated? Platters and cups of gold.)

Notice that there are two جار ومجرور in the sentence. So how do we decide which one is the نائب الفاعل ? We go with the حرف that is associated with the فعل; since طاف comes with the حرف "باء", that is what becomes the نائب الفاعل.

1.3 MAKING اسم مفعول OUT OF أفعال لازمة

Recall that an اسم مفعول is the passive version of an اسم فاعل. In the صرف صغير the اسم مفعول appears in the passive line. We initially learned that since أفعال لازمة cannot be made passive, they cannot have an اسم مفعول.

The rules for making an اسم مفعول out of a فعل لازم are the same as making it passive:

1. The اسم مفعول has to be **SINGULAR AND MASCULINE**
2. The "done-to" will be attached to the حرف الجر

This piece of grammar is not new to us; we encounter it at least seventeen times a day. Take a look at the following example:

...غَيْرِ ٱلْمَغْضُوبِ عَلَيْهِمْ ... ۝٧

…not those who are the objects of anger…

The فعل "غضب" comes with the حرف "على". Notice that the اسم مفعول is singular and masculine (مغضوب), and those who are receiving the action are attached to the حرف الجر (عليهم).

CHAPTER 2 - أَنْواعُ "ما"

2.0 RECOMMENDED REVIEW

- ✓ *ما الاستفهامية (Chapter 6.8 – Beginning نحو)*
- ✓ *ما النافية (Chapter 9 – Beginning نحو)*
  - ❖ *Give special attention to "Negation of الجملة الاسمية" (9.3)*
- ✓ *ما الموصولة (Chapter 12 – Advanced نحو)*
- ✓ *ما الشرطية (Chapter 14 – Advanced نحو)*

2.1 INTRODUCTION

In our studies thus far we have encountered ما in many different types, each serving a unique function. So far we have learned:

1. ما الموصولة

سَبَّحَ لِلَّهِ مَا فِي ٱلسَّمَٰوَٰتِ وَٱلۡأَرۡضِۖ وَهُوَ ٱلۡعَزِيزُ ٱلۡحَكِيمُ ١

Whatever is in the skies and the earth praises Allah, and He is the mighty, the wise.

2. ما استفهاميّة (ما question)

قَالَ فِرۡعَوۡنُ وَمَا رَبُّ ٱلۡعَٰلَمِينَ ٢٣

Firawn said, "What is the master of the worlds?"

3. ما النافية (ما of refutation)

...وَمَا هُم بِخَٰرِجِينَ مِنَ ٱلنَّارِ ١٦٧

No, they are not exiting from the fire!

4. ما شرطيّة (ما the conditional)

...وَمَا تُنفِقُواْ مِن شَيۡءٖ فِي سَبِيلِ ٱللَّهِ يُوَفَّ إِلَيۡكُمۡ وَأَنتُمۡ لَا تُظۡلَمُونَ ٦٠

Whatever you spend of anything in the path of Allah, it will be payed to you in full and you will not be wronged.

5. ما التعجُّبيّة (ما of amazement)

فَمَآ أَصۡبَرَهُمۡ عَلَى ٱلنَّارِ ١٧٥...

How persistent they are in pursuit of the fire!

In this chapter, we will cover the remaining roles of ما. They are:

1. ما الزائدة
2. ما المصدريّة
3. ما الزمانيّة

2.2 ما الزائدة

Rules of ما زائدة

Recall that زائدة means extra. That is not to say that the حروف زائدة serve no function. Rather, it means that the sentence would still be grammatically complete and correct if it were to be removed. What, then, is the function of ما الزائدة?

Recall the functions of من زائدة and باء زائدة from beginning نحو. They served to make the sentence more emphatic, giving the meaning "not a single" and "not at all," respectively.

Similarly, the purpose of ما زائدة is emphasis. Let us explore the different contexts in which ما زائدة is used. The ما زائدة can appear in fragments and sentences. Let us learn about each.

ما زائدة on a Fragment Level

On a fragment level, ما زائدة can interrupt fragments that do not usually have a long-distance relationship, particularly الجار والمجرور and الموصوف والصفة. It is considered غير كافَّةٍ, which simply means that it allows for the transfer of status. Let us look at some examples.

فَبِمَا رَحۡمَةٖ مِّنَ ٱللَّهِ لِنتَ لَهُمۡۖ ... ١٥٩

*So only by the **mercy from Allah** were you lenient to them!*

Notice how ما is coming between the حرف جر (بـ) and the مجرور (رحمة) and how the sentence is more emphatic as a result. Note that the exclusivity ("only") is a result of the متعلق coming before the فعل (تقديم اللفظ على عامله).

فِيٓ أَيِّ صُورَةٖ مَّا شَآءَ رَكَّبَكَ ٨

*In **any** form He willed, He put you together.*

Notice that ما is interrupting a موصوف (صورة, a common word) and its صفة (شاء, a جملة فعلية). Note the تقديم of the متعلق بالفعل.

ما زائدة ON A SENTENCE LEVEL

ما زائدة can come in both جملة اسمية and جملة فعلية. Its placement within the sentence is variant and does not adhere to particular rules, only that it will come within the body of sentence.

Note that oftentimes sentences in which ما زائدة appears have a lot of تقديم and تأخير, thus the parts of the sentence are not in their normal order. Let us look at some examples.

وَمَا هُوَ بِقَوۡلِ شَاعِرٖۚ قَلِيلٗا مَّا تُؤۡمِنُونَ ٤١ وَلَا بِقَوۡلِ كَاهِنٖۚ قَلِيلٗا مَّا تَذَكَّرُونَ ٤٢

*No, it is not at all the speech of a poet. **How little** you believe! Nor is it at all the speech of a soothsayer. **How little** you remember!*

Here, ما زائدة has appeared in a جلمة فعلية. It is coming between the مفعول and the فعل. Also note how the مفعول is brought before the فعل.This particular structure (قليلا ما تفعلون) is the most common way ما زائدة occurs in Quran.

...وَإِنَّ كَثِيرٗا مِّنَ ٱلۡخُلَطَآءِ لَيَبۡغِي بَعۡضُهُمۡ عَلَىٰ بَعۡضٍ إِلَّا ٱلَّذِينَ ءَامَنُواْ وَعَمِلُواْ ٱلصَّٰلِحَٰتِ وَقَلِيلٞ مَّا هُمۡۗ... ٢٤

*Certainly, many business partners… some of them transgress over others, except for those who believed and did good deeds – and how **few** <u>they</u> are!*

Here, ما زائدة has appeared in a جملة اسمية. It is coming between the خبر and the مبتدأ. Also note how the خبر is brought before the مبتدأ.

ما زائدة IN CONDITIONAL SENTENCES

ما زائدة also appears in conditional sentences, usually with إن. Script-wise, it is written both as إِنْ مَا and إِمَّا. It is also used for emphasis and is always accompanied by نون التوكيد, as far as Quranic usage goes.

Emphasis on a شرط simply means that the likelihood of occurrence is much stronger.

...فَإِمَّا تَرَيِنَّ مِنَ ٱلۡبَشَرِ أَحَدٗا فَقُولِيٓ إِنِّي نَذَرۡتُ لِلرَّحۡمَٰنِ صَوۡمٗا فَلَنۡ أُكَلِّمَ ٱلۡيَوۡمَ إِنسِيّٗا ٢٦

If you see (and you certainly will see) any person, then say, "I have vowed a fast for the intensely Merciful, I won't speak to a single person today."

This ayah is in the context of Maryam AS after she gave birth to ‘Isa. The likelihood of her running into a person is high, so ما زائدة is used.

۞ ...إِمَّا يَبۡلُغَنَّ عِندَكَ ٱلۡكِبَرَ أَحَدُهُمَآ أَوۡ كِلَاهُمَا فَلَا تَقُل لَّهُمَآ أُفّٖ وَلَا تَنۡهَرۡهُمَا وَقُل لَّهُمَا قَوۡلٗا كَرِيمٗا ٢٣

If one of them or both of them reach old age around you (and it is very likely to happen), then do not express exasperation to them and do not drive them away and say kind words to them.

This ayah is talking of parents coming to old age. It is something that is bound to occur should someone live to their later years. Notice, however, that إن is used as opposed to إذا. This is because it is not certain that everyone will reach old age.

****Note** that the لام of emphasis also often appears on (لَئِن). This إنْ serves the purpose of emphasis, but not the same type of emphasis as the ما الزائدة. While the ما الزائدة gives the meaning “If this happens, and it certainly will,” the لام of emphasis gives the meaning, “I swear, if this happens…” The ما زائدة emphasizes the شرط and the لام of emphasis emphasizes the جواب.

ما الزائدة can also come with إذا for emphasis. Because إذا already implies the sureness of the occurrence of an action, the ما does not make the likelihood of occurrence stronger – rather, it adds the meaning of “finally” or “actually”.

وَإِذَا مَآ أُنزِلَتۡ سُورَةٞ فَمِنۡهُم مَّن يَقُولُ أَيُّكُمۡ زَادَتۡهُ هَٰذِهِٓۦٓ إِيمَٰنٗاۚ ... ١٢٤

When a surah is finally revealed, from amongst them [the hypocrites] are those who say, “Which of you has this increased in faith?”

2.3 – ما المصدرية

We have encountered two of the حروف مصدرية in our studies صرف studies: أنْ and أنَّ. ما is another tool to make a “fake” مصدر (المصدر المُؤَوَّل).

A good way to test whether a ما is مصدرية or not is to replace it with the actual مصدر and it should still make sense.

نَحۡنُ نَقُصُّ عَلَيۡكَ أَحۡسَنَ ٱلۡقَصَصِ بِمَآ أَوۡحَيۡنَآ إِلَيۡكَ هَٰذَا ٱلۡقُرۡءَانَ وَإِن كُنتَ مِن قَبۡلِهِۦ لَمِنَ ٱلۡغَٰفِلِينَ ٣

***WE** relate to you the best of stories through our revealing this Quran to you, even though you were certainly, from before, among those who are unaware.*

Notice how the translation of a مصدر is retained in the translation ("-ing" ending). Notice how the pronoun نحن is retained in the translation (our revealing). The ما and its صلة can be replaced by بإيحائنا إليك هذا القرآنَ and retain the same meaning.

أَمْ يَقُولُونَ ٱفْتَرَىٰهُ ۖ قُلْ إِنِ ٱفْتَرَيْتُهُۥ فَعَلَيَّ إِجْرَامِى وَأَنَا۠ بَرِىٓءٌ مِّمَّا تُجْرِمُونَ ﴿٣٥﴾

Or do they say he made it up? Say, "If I make it up then my crimes are against me, and I am innocent of your crimes."

Notice how the translation of a مصدر is retained in the translation (the idea of "crimes"). Notice how the pronoun أنتم is retained in the translation (your crimes). The ما and its صلة can be replaced with إجرامكم and retain the same meaning.

ما موصولة vs ما مصدرية

Oftentimes, a ما can be interpreted as either a ما مصدرية or a ما موصولة. This can only happen when there is no عائد because حروف مصدرية DO NOT HAVE A عائد. The ayah will be translated differently depending on the grammatical interpretation.

...وَٱتَّخَذُوٓا۟ ءَايَـٰتِى وَمَآ أُنذِرُوا۟ هُزُوًا ﴿٥٦﴾

...and they took My signs and what they were warned of as a mockery .

...and they took My signs and their warning as a mockery.

The first translation is interpreting ما as موصولة, and the second as مصدرية. Notice how the translation of a مصدر is retained in the second translation ("-ing" ending). Also note how the pronoun هم is retained in the translation as well ("their warning"). It is similar to saying آياتي وإنذارَهم.

...وَكَثِيرٌ مِّنْهُمْ سَآءَ مَا يَعْمَلُونَ ﴿٦٦﴾

And many of them... how terrible is whatever they do!

And many of them... how terrible their deeds are!

The first translation is interpreting ما as موصولة and the second as مصدرية. Notice how the translation of a مصدر is retained in the second translation (the idea of something). Also note how the pronoun هم is retained in the translation as well ("their deeds"). It is similar to saying ساءَ عملُهم.

ما الزمانية – 2.4

This ما is translated as “as long as” or “as much as”. It is always followed by a فعل which is translated in the present tense, regardless of the tense of the فعل that follows it.

فَٱتَّقُواْ ٱللَّهَ مَا ٱسۡتَطَعۡتُمۡ ... ١٦

So be conscious of Allah as much as you are able.

Notice that the فعل following ما is in the past tense, yet it is translated as present tense.

CHAPTER 3 - الضمير

3.0 RECOMMENDED REVIEW

- ✓ *The Referee Pronoun (Chapter 4.6 – Beginning نحو)*
- ✓ *Complex Sentences (Chapter 5.6 – Beginning نحو)*

3.1 INTRODUCTION

Pronouns were amongst the first topics we covered, as they are the backbone of the Arabic language. We learned the three types of pronouns (independent, attached, and inside) and the specific statuses and functions of each. In this chapter, we will explore some of the non-standard uses of pronouns.

The topics are as follows:

1. ضمير الفصل
2. ضمير الشأن
3. العطف على الضمير المستتر

3.2 ضمير الفصل

ضمير الفصل is what we previously referred to as the "referee pronoun". We learned that it is an independent pronoun that matches with the مبتدأ in number and gender, and it comes between an اسم الإشارة and a خبر that has ال. However, it serves more than just that function.

Let us take a look.

CONFIRMING THE خبر

We previously knew referee pronouns only to come between an اسم الإشارة and a خبر with ال. We learned that its function is to confirm that the خبر is indeed a خبر, and not a مشار إليه. A ضمير الفصل can also come between a مبتدأ and a خبر that may otherwise be confused as a fragment chain. Look at the following examples:

...وَٱلۡكَٰفِرُونَ هُمُ ٱلظَّٰلِمُونَ ٢٥٤

The disbelievers are the wrongdoers .

Had the هم not been there, الظالمون could have been interpreted as a صفة or بدل of الكافرون. However, the ضمير الفصل confirms its role as خبر.

...وَكَلِمَةُ ٱللَّهِ هِيَ ٱلۡعُلۡيَاۗ ... ﴿٤٠﴾

The word of Allah is the highest .

Had the هي not been there, العليا could have been interpreted as a صفة of كلمة. However, the ضمير الفصل confirms its role as a خبر.

EXCLUSIVITY الاختصاص

ضمير الفصل can also be used for الاختصاص, or exclusivity. There are two types of اختصاص: الاختصاص الحقيقيّ and الاختصاص على وَجْهِ المُبالغة.

الاختصاص الحقيقيّ means true exclusivity; there is **ABSOLUTELY NOBODY** that this information applies to outside of who was mentioned.

...إِنَّهُۥ هُوَ ٱلتَّوَّابُ ٱلرَّحِيمُ ﴿٣٧﴾

*Certainly, **He** (and only He) is the ever-pardoning and the constantly merciful.*

This is اختصاص حقيقي because Allah – and only Allah – is التواب الرحيم and this quality cannot be used to describe anyone but Allah.

الاختصاص على وجه المبالغة means that there can be others who this information applies to, but this group is the most deserving of being associated with this quality.

أَلَآ إِنَّهُمۡ هُمُ ٱلۡمُفۡسِدُونَ وَلَٰكِن لَّا يَشۡعُرُونَ ﴿١٢﴾

*Listen up! **They** are the ones who cause corruption, however they do not perceive.*

This is الاختصاص على وجه المبالغة. The people mentioned in this passage (the hypocrites) are not the only ones who cause corruption (there are plenty of others who do so), but they are the most deserving of being described as such.

التوكيد

ضمير الفصل can also be used for emphasis. Note that ضمير الفصل does not have an effect on the sentence grammatically. Previously, we have known independent pronouns to create a new sentence, but that is not the case with ضمير الفصل; it has no grammatical role, just a rhetorical one.

وَنَصَرۡنَٰهُمۡ فَكَانُواْ هُمُ ٱلۡغَٰلِبِينَ ﴿١١٦﴾

*We gave them victory, so **<u>they</u>** were the ones who overpowered!*

Notice how the خبر of كان remained منصوب (الغالبين).

وَقَوْمَ نُوحٍ مِّن قَبْلُ ۖ إِنَّهُمْ كَانُوا۟ هُمْ أَظْلَمَ وَأَطْغَىٰ ﴿٥٢﴾

*And the people of Nuh from way before. Certainly, **THEY** were more oppressive and more rebellious!*

There is a double emphasis here with إنهم along with ضمير الفصل. Notice how the خبر of كان remained منصوب (أظلمَ وأطغى).

3.3 ضمير الشأن

Previously, we learned that pronouns must always refer back to something that has already been mentioned. For example, "My sister was sick, so she didn't go to school." We know that the pronoun "she" is referring back to "my sister."

That is not the case with ضمير الشأن. It is a pronoun that comes at the beginning of a sentence and refers back to nothing. Its function is simply to proclaim the importance of the statement to come.

The grammatical rules of ضمير الشأن are as follows:

1. Always singular, always 3rd person (will always be either هو or هي).
2. It will not have an عائد within the sentence.
3. It can be attached, detached, or inside, but it will most often be attached to a حرف نصب.

***NOTE that ضمير الشأن will not be translated as an actual pronoun (he/she/it), as its function is not the function of a normal pronoun.

To understand the difference in the functions of the pronoun, compare the following three sentences:

الملك قادم!

The king is coming!

This sentence is a normal informational sentence.

الملك هو قادم!

The king (and nobody else) is coming!

*The king, **he** is coming!*

This sentence has ضمير الفصل, either making it exclusive or emphasizing it.

هو الملك قادم!

Important news! The king is coming!

This sentence has ضمير الشأن, aggrandizing the topics of the upcoming sentence. The ضمير الشأن (هو) is not translated.

Now take a look at the following examples of ضمير الشأن in Quran.

وَمَنْ أَظْلَمُ مِمَّنِ ٱفْتَرَىٰ عَلَى ٱللَّهِ كَذِبًا أَوْ كَذَّبَ بِـَٔايَـٰتِهِۦٓ ۚ إِنَّهُۥ لَا يُفْلِحُ ٱلظَّـٰلِمُونَ ﴿٢١﴾

Who is more wrongdoing than whoever falsely attributes lies to Allah or denies His signs? [The great matter is that] those who do wrong will not succeed!

Notice that the ـه on إنه does not translate as a pronoun at all. It is not a pronoun that refers to anything that came before it.

إِنَّهُۥ مَن يَأْتِ رَبَّهُۥ مُجْرِمًا فَإِنَّ لَهُۥ جَهَنَّمَ لَا يَمُوتُ فِيهَا وَلَا يَحْيَىٰ ﴿٧٤﴾

[The great matter is that] whoever comes to his Master as a criminal, then for him is Jahannam, he neither dies nor remains alive in it.

Notice that the ـه on إنه does not translate as a pronoun at all. It is not a pronoun that refers to anything that came before it.

3.4 – العطف على الضمير المستتر

When we first began our study of the فعل, we learned that a فعل can have either an inside doer or an outside doer. An inside doer is a pronoun which is imbedded in the conjugation of a فعل. We know, for example, how to say, “I went”.

ذَهَبْتُ.

We also know how to say, “Ahmed went”.

ذَهَبَ أَحْمَدُ.

The question at hand is, how do we say, “Ahmed and I went”?

✖ذَهَبْتُ وَأَحْمَدُ

This is grammatically incorrect, as عطف can only happen between two like words.

The solution: pull out the pronoun from inside the فعل and do عطف of the فاعل onto the “outside” pronoun.

✓ذَهَبْتُ أَنَا وَأَحْمَدُ

The pronoun is pulled out from the فعل (أنا) and the second doer is معطوف onto the pronoun. This is <u>not</u> considered an outside doer; it does not adhere to the rules of having outside doers.

This can happen with any of the صِيَغ of أفعال. Also, note that the pronoun will not be repeated in the translation.

ٱذۡهَبۡ أَنتَ وَأَخُوكَ بِـَٔايَٰتِي وَلَا تَنِيَا فِي ذِكۡرِي ﴿٤٢﴾

You and your brother go with Our signs and do not be lax in My remembrance.

The inside doer of the فعل أمر (أنتَ) is taken out of the فعل and أخوك is معطوف onto it.

قَالَ لَقَدۡ كُنتُمۡ أَنتُمۡ وَءَابَآؤُكُمۡ فِي ضَلَٰلٖ مُّبِينٖ ﴿٥٤﴾

He said, "You and your forefathers have certainly been in clear misguidance."

The inside doer of the فعل ماض (أنتم) was pulled out of the فعل and آباؤكم is معطوف onto it.

CHAPTER 4 - فاء السَّبَبِيَّة

4.0 RECOMMENDED REVIEW

- ✓ *Reasons to change the status of a فعل مضارع*
  - ❖ *حروف Associated with الفعل المضارع (7.3 – Beginning نحو)*
  - ❖ *أدوات الشرط الجازمة (Chapter 14.2 – Advanced نحو)*
  - ❖ *الأمر وجواب الأمر (Chapter 14.6 – Advanced نحو)*

- ✓ *How different irregularities manifest light and lightest*
  - ❖ *Focus on مضاعف (Chapter 7) and ناقص (Chapter 9)*

4.1 INTRODUCTION

Recall that الأمر وجواب الأمر is a two-part structure that is made up of:

1. A command
2. What will happen as a result of the command being followed

This structure, however, is limited to commands and does not include forbidding verbs. There is a specific, separate grammatical structure that serves a similar function to the الأمر وجواب الأمر structure, but it involves forbidding rather than commanding.

This structure is known as فاء السببية.

4.2 STRUCTURE AND GRAMMAR

As mentioned previously, فاء السببية is like the negative version of الأمر وجواب الأمر. It is a structure that includes a نهي as well as the reasoning (the سبب) behind this prohibition.

This structure translates best as "Do not X, or else/otherwise…"

Though this structure serves a similar function, it looks different grammatically. This structure is made up of three parts:

1. a فعل نهي
2. a فاء
3. a فعل directly following the فاء that is منصوب (light)

Take a look at the examples below.

كُلُواْ مِن طَيِّبَٰتِ مَا رَزَقۡنَٰكُمۡ وَلَا تَطۡغَوۡاْ فِيهِ فَيَحِلَّ عَلَيۡكُمۡ غَضَبِيۖ وَمَن يَحۡلِلۡ عَلَيۡهِ غَضَبِي فَقَدۡ هَوَىٰ ٨١

Eat from the pure of that which We have blessed you with and do not transgress regarding it, or else My anger will descend upon you. And whoever My anger descends upon has certainly fallen.

The ayah above follows the فاء السببية structure. There is a نهي (لا تَطْغَوْا) followed by a فاء followed by a فعل مضارع منصوب (فيحِلَّ).
Notice that the فاء السببية clause explains the reason behind the نهي and translates as "otherwise" or "or else".

يَٰقَوْمِ ٱدْخُلُواْ ٱلْأَرْضَ ٱلْمُقَدَّسَةَ ٱلَّتِى كَتَبَ ٱللَّهُ لَكُمْ وَلَا تَرْتَدُّواْ عَلَىٰٓ أَدْبَارِكُمْ فَتَنقَلِبُواْ خَٰسِرِينَ ﴿٢١﴾

My people,enter the holy land that Allah has decreed for you and do not turn back on your heels, or else you will return as losers.

The ayah above follows the فاء السببية structure. There is a نهي (ولا ترتدوا) followed by a فاء followed by a فعل مضارع منصوب (فتنقلبوا)
Notice that the فاء السببية clause explains the reason behind the نهي and translates as "otherwise" or "or else".

4.3 فاء السببية OUTSIDE OF FORBIDDING

There is one case in which فاء السببية follows something other than a نهي. It is often seen following ***a wish or desire***. The part following the فاء explains ***why*** the speaker has this wish or desire. In such cases, فاء السببية translates best as "as a result" or "because".

Take a look at the examples below.

وَلَئِنْ أَصَٰبَكُمْ فَضْلٌ مِّنَ ٱللَّهِ لَيَقُولَنَّ كَأَن لَّمْ تَكُنۢ بَيْنَكُمْ وَبَيْنَهُۥ مَوَدَّةٌ يَٰلَيْتَنِى كُنتُ مَعَهُمْ فَأَفُوزَ فَوْزًا عَظِيمًا ﴿٧٣﴾

Certainly, if bounty comes to you from Allah, he will most definitely say, as though there has been no love between you and him "I wish I was with them then [as a result] I would have attained something great!"

The ayah above follows the فاء السببية structure. There is a wish [...يا ليت] followed by a فاء followed by a فعل مضارع منصوب (فأفوزَ).
Notice that the فاء السببية clause explains the reason behind the wish and translates as "as a result".

وَقَالَ فِرْعَوْنُ يَٰهَٰمَٰنُ ٱبْنِ لِى صَرْحًا لَّعَلِّىٓ أَبْلُغُ ٱلْأَسْبَٰبَ ﴿٣٦﴾ أَسْبَٰبَ ٱلسَّمَٰوَٰتِ فَأَطَّلِعَ إِلَىٰٓ إِلَٰهِ مُوسَىٰ وَإِنِّى لَأَظُنُّهُۥ كَٰذِبًا ۚ وَكَذَٰلِكَ زُيِّنَ لِفِرْعَوْنَ سُوٓءُ عَمَلِهِۦ وَصُدَّ عَنِ ٱلسَّبِيلِ ۚ وَمَا كَيْدُ فِرْعَوْنَ إِلَّا فِى تَبَابٍ ﴿٣٧﴾

Firaun said, "Haman, build me a tower so that hopefully I might reach the ways - the ways to the sky, then [as a result], I will look at Musa's god...

The ayah above follows the فاء السببية structure. There is a wish [...لَعَلَّ] followed by a فاء followed by a فعل مضارع منصوب (فأطَّلِعَ).
Notice that the فاء السببية clause explains the reason behind the wish and translates as "as a result".

Familiarize yourself with the following list of words. These are words that are commonly used when expressing a wish.

هَلْ	لَوْ/لَوْلا	عَسى	لَعَلَّ	لَيْتَ
did/is	if/why is it not that case that	hopefully/possibly	perhaps	if only

CHAPTER 5 - إِنْ وأَنْ

5.0 RECOMMENDED REVIEW

- ✓ *The Compound اسم (Chapter 12.5 – صرف)*
- ✓ *Shared Tools of Negation (Chapter 9.4 – Beginning نحو)*
- ✓ *أدوات الشرط الجازمة (Chapter 14.2 – Advanced نحو)*

5.1 INTRODUCTION TO أَنْ

We learned about أَنْ as part of our study of الحروف الناصبة للمضارع. We learned that it translates as "to" and that it makes the فعل مضارع that follows it منصوب (light).

أَنْ, however, is a versatile حرف that can serve several different functions. In this chapter, we will be reviewing what we already know about أَنْ as well as learning about the other roles it can play.

5.1A أَنْ المَصْدَرِيَّة

Recall that during our study of the compound اسم, we learned that أَنْ transforms a جملة فعلية into a مصدر. This type of أَنْ is called the أَنْ مَصْدَرِيَّة. This is because أَنْ, in combination with the فعل that comes after it, functions and translates like a مصدر.

Take يَذْهَبُ إلى المسجدِ as an example. It is a normal جملة فعلية. When أَنْ comes before such a sentence, it behaves like a مصدر.

أَنْ يَذْهَبَ إلى المَسْجِدِ is equivalent to saying الذَّهَابَ إِلَى المَسْجِدِ. Both translate as "to go to the masjid" and both can be used the same way in a sentence. You could say أُرِيْدُ أَنْ أَذْهَبَ إِلَى المَسْجِدِ or أُرِيْدُ الذَّهابَ إِلَى المَسْجِدِ.

This is the standard and most common usage of أَنْ.

5.1B أَنْ MEANING "BECAUSE"

أَنْ can sometimes serve the function of تَعْلِيْل. The word تَعْلِيْل means "to give a reason" or "to explain". When أَنْ is used for تَعْلِيْل, it most naturally translates as "because".

Take a look at the following examples.

وَقَالَ رَجُلٌ مُّؤْمِنٌ مِّنْ ءَالِ فِرْعَوْنَ يَكْتُمُ إِيمَٰنَهُۥٓ أَتَقْتُلُونَ رَجُلًا أَن يَقُولَ رَبِّيَ ٱللَّهُ ... ﴿٢٨﴾

A man from the people of Firaun who was hiding his faith said, "Will you kill a man because he says, 'My master is Allah'"?

... يُخۡرِجُونَ ٱلرَّسُولَ وَإِيَّاكُمۡ أَن تُؤۡمِنُواْ بِٱللَّهِ رَبِّكُمۡ ... ١

They exile the prophet and you because you believe in Allah, your master.

وَمَا نَقَمُواْ مِنۡهُمۡ إِلَّآ أَن يُؤۡمِنُواْ بِٱللَّهِ ٱلۡعَزِيزِ ٱلۡحَمِيدِ ٨

They only resented them because they believed in Allah, the mighty, the praise-worthy.

5.1C أَنْ Meaning "Lest"

أَنْ can sometimes come in the meaning of "lest". The word "lest" is an expression of caution or fear and can translate as "in order to avoid the risk of…"

وَأَلۡقَىٰ فِي ٱلۡأَرۡضِ رَوَٰسِيَ أَن تَمِيدَ بِكُمۡ وَأَنۡهَٰرٗا وَسُبُلٗا لَّعَلَّكُمۡ تَهۡتَدُونَ ١٥

Allah cast down pegs on earth lest it should sway with you and [He cast] rivers and paths so that you may be guided.

Another way to say this would be to say "Allah cast down pegs on earth in order to avoid the risk of it [the earth] swaying with you…"

... يُبَيِّنُ ٱللَّهُ لَكُمۡ أَن تَضِلُّواْۗ وَٱللَّهُ بِكُلِّ شَيۡءٍ عَلِيمُۢ ١٧٦

Allah clarifies for you lest you go astray. And Allah is knowing of all things.

Another way to say this would be to say, "Allah clarifies for you to avoid the risk of you going astray…"

5.1D أَنْ Starting a Quote

أَنْ can be used to indicate the beginning of a quote. Quotation marks are not used in classical Arabic, nor is the word "saying" used to open a quote. أَنْ serves this function. When translating from Arabic to English, the word "saying" can be added in brackets to capture the function of أَنْ.

أَنْ can open a quote whether the quote is a جملة فعلية, a جملة اسمية, or a فعل أمر.

أنْ will only affect the status of an فعل مضارع, otherwise the فعل will stay as is.

Take a look at the examples below.

وَنَادَىٰٓ أَصۡحَٰبُ ٱلۡجَنَّةِ أَصۡحَٰبَ ٱلنَّارِ أَن قَدۡ وَجَدۡنَا مَا وَعَدَنَا رَبُّنَا حَقّٗا فَهَلۡ وَجَدتُّم مَّا وَعَدَ رَبُّكُمۡ حَقّٗاۖ قَالُواْ نَعَمۡۚ فَأَذَّنَ مُؤَذِّنُۢ بَيۡنَهُمۡ أَن لَّعۡنَةُ ٱللَّهِ عَلَى ٱلظَّٰلِمِينَ ٤٤

The people of Jannah will call out to the people of the fire [saying], "Certainly we have found what our Master promised us to be true, so have you found what your Master promised to be true?" They will say, "Yes". Then a caller will call out among them [saying], "The curse of Allah is upon the wrongdoers!"

The first أن begins a quote that starts with a فعل ماض. The second أن begins a quote that is a جملة اسمية. In both cases, the أن has no grammatical effect.

إِنَّآ أَرۡسَلۡنَا نُوحًا إِلَىٰ قَوۡمِهِۦٓ أَنۡ أَنذِرۡ قَوۡمَكَ مِن قَبۡلِ أَن يَأۡتِيَهُمۡ عَذَابٌ أَلِيمٞ ١

*Certainly **WE** sent Nuh to his people [commanding/saying], "Warn your people before a painful punishment comes to them."*

This أن begins a quote that starts with a فعل أمر. Notice that the أمر remains مجزوم like any other command, even though it is preceded by an أن.

... وَنَادَوۡاْ أَصۡحَٰبَ ٱلۡجَنَّةِ أَن سَلَٰمٌ عَلَيۡكُمۡۚ لَمۡ يَدۡخُلُوهَا وَهُمۡ يَطۡمَعُونَ ٤٦

And they will call the people of Jannah [saying], "Peace be upon you." They will not have entered it but they will be hoping.

This أن begins a quote that is a جملة اسمية. Notice that the أن has no grammatical effect.

Note that this type of quote differs from a مقول القول in that the quote does not have to be connected to the word قال. In the examples above, نادَي, أَذَّنَ, and أَرْسَلَ are used. This allows for a wider variety in expression.

5.1E أَنَّ المُخَفَّفَة

أَنَّ differs from أَنْ in that it only affects أسماء. Generally, أَنْ translates as "to" and أَنَّ translates as "that". There are some cases in which you may see **AN** أَنْ **THAT IS ACTUALLY JUST** أَنَّ **WITHOUT A** شدّة **OR AN** اسم. This is

called "أن مخففة", or the "lightened أن". There are some cases in which the شدة and فتحة are removed from أَنَّ. There are two clues you can use to pinpoint the أَنَّ مُخَفَّفَة:

1) If the فعل after أَنْ is مرفوع, it is أَنَّ مُخَفَّفَة. If it was an actual أَنْ, it would make the فعل after it منصوب.
2) If the أَنْ appears where you would normally expect أَنَّ, it is أَنَّ مُخَفَّفَة. There are certainly أفعال that usually come with أَنَّ and not أَنْ. Among them are عَلِمَ يَعْلَمُ and رَأَى يَرَى and ظَنَّ يَظُنُّ.

Take a look at the following examples.

عَلِمَ أَن سَيَكُونُ مِنكُم مَّرْضَىٰ ... ﴿٢٠﴾

He knew that there would be sick people among you…

عَلِمَ is a فعل that comes with أَنْ. Also notice that the فعل after أَنْ is مرفوع, not منصوب. This means that it is أَنَّ مُخَفَّفَة. Also notice that it translates as "that".

أَفَلَا يَرَوْنَ أَلَّا يَرْجِعُ إِلَيْهِمْ قَوْلًا وَلَا يَمْلِكُ لَهُمْ ضَرًّا وَلَا نَفْعًا ﴿٨٩﴾

Then do they not see that it does not reply to them and does not possess harm or benefit for them?

رَأَى is a فعل that comes with أَنْ. Also notice that the فعل after أَنْ is مرفوع, not منصوب. This means that it is أَنَّ مُخَفَّفَة. Also notice that it translates as "that".

5.1F أَنْ المُفَسِّرَة

أَنْ can sometimes be used to explain or clarify something coming before it. This type of أَنْ functions and translates similar to a بدل or a بيان.

Take a look at the following examples.

مَا قُلْتُ لَهُمْ إِلَّا مَآ أَمَرْتَنِي بِهِۦٓ أَنِ ٱعْبُدُواْ ٱللَّهَ رَبِّي وَرَبَّكُمْۚ ... ﴿١١٧﴾

I only said to them what you commanded me to [that is to say] "Worship Allah, my Master and your Master".

وَلَقَدْ ءَاتَيْنَا لُقْمَٰنَ ٱلْحِكْمَةَ أَنِ ٱشْكُرْ لِلَّهِۚ ... ﴿١٢﴾

And we certainly gave Luqman wisdom [that is to say] "Be grateful to Allah".

5.1G أَنْ الزائدة

أَنْ can sometimes be زائدة. When it is زائدة, it serves as emphasis. The أن الزائدة in particular only appears after لَمَّا. Since the أن in this case is emphasizing لَمَّا is translates as "finally". Together they translate as "when finally".

Take a look at the following examples.

وَلَمَّآ أَن جَآءَتۡ رُسُلُنَا لُوطٗا سِيٓءَ بِهِمۡ وَضَاقَ بِهِمۡ ذَرۡعٗاۖ ... ٣٣

When our messengers finally came to Lut, he was caused agony by them and he was distressed by them…

Notice that the أن زائدة comes after لما. Notice that the word "finally" is included in the translation to capture the توكيد.

فَلَمَّآ أَن جَآءَ ٱلۡبَشِيرُ أَلۡقَىٰهُ عَلَىٰ وَجۡهِهِۦ فَٱرۡتَدَّ بَصِيرٗاۖ ... ٩٦

Then when the bringer of good news finally came, he threw it over his father's face and he became able to see again…

Notice that the أن زائدة comes after لما. Notice that the word "finally" is included in the translation to capture the توكيد.

5.2 INTRODUCTION TO إِنْ

We have come across إن in two different places in our studies: as one of the أدوات الشرط الجازمة (meaning "if") and as part of the إن + إلا templates. However, إِنْ does serve a couple more functions.

5.2A إن النافية

In Chapter 9 of beginning نحو, we learned that إن + إلا and ما + إلا are two templates which add the meaning of "nothing but…" or "only"; the negation part ("nothing") came from the ما or the إن, and the exception ("but") was made using إلا. However, إن can be used to negate a sentence – both اسمية and فعلية – without the presence of إلا.

Take a look at the following examples.

وَلَقَدۡ مَكَّنَّٰهُمۡ فِيمَآ إِن مَّكَّنَّٰكُمۡ فِيهِ ... ٢٦

We had certainly established them in that which We did not establish you.

Notice how إن is negating the sentence; in this case, it is a جملة فعلية.

... إِنۡ عِندَكُم مِّن سُلۡطَٰنِۭ بِهَٰذَآۚ ... ٦٨

You all have absolutely no evidence in regards to this.

Notice how إن is negating the sentence; in this case, it is a جملة اسمية. Because إن is a tool of negation, it allows for the presence of a من زائدة (من سلطان), which is playing the role of the مبتدأ.

إن النافية is easily distinguishable from إن الشرطية because إن النافية will not make a فعل مضارع lightest.

5.2B إنْ المخفَّفة

Similar to أنْ المخففة, إنْ can sometimes be إنَّ without a شدة or an اسم. In that case, إنْ would serve the purpose of emphasis.

Take a look at the following example.

وَمَآ أَنتَ إِلَّا بَشَرٞ مِّثۡلُنَا وَإِن نَّظُنُّكَ لَمِنَ ٱلۡكَٰذِبِينَ ١٨٦

*No, you are nothing but a person like us, and we certainly think that you **are** from amongst the liars!*

Notice how إن is emphasizing the sentence. Also notice that the فعل that comes after it (نظنك) is not lightest, which eliminates the possibility of إن الشرطية.

CHAPTER 6 - الاشْتِغَال

6.0 RECOMMENDED READING

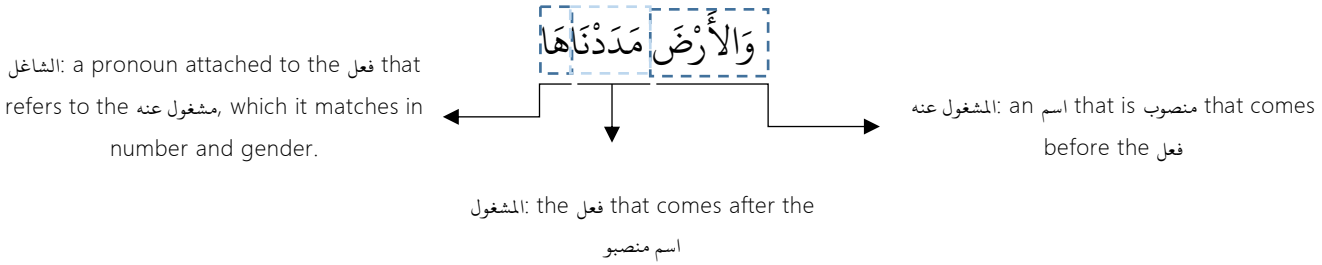
- ✓ *Abnormal Sentence Structure for a جملة اسمية (Chapter 5.4 – Beginning نحو)*
- ✓ *Abnormal Sentence Structure for a جملة فعلية (Chapter 6.6 – Beginning نحو)*

6.1 INTRODUCTION

الاشتغال is a rhetorical device used in Arabic to bring special attention to a topic within a larger conversation. Grammatically, it looks similar to a مفعول به مقدم. The key difference is that the مشغول عنه structure always has a pronoun attached to the فعل. This pronoun matches in number and gender with the portion that that looks like the مفعول به مقدم.

This structure is made up of three parts that appear in the following order:

1) المشغول عنه – The اسم منصوب at the beginning of the structure
2) المشغول – The فعل
3) الشاغل – The pronoun attached to the فعل, matching the مشغول عنه


وَالأَرْضَ مَدَدْنَاهَا
الشاغل: a pronoun attached to the فعل that refers to the مشغول عنه, which it matches in number and gender.
المشغول عنه: an اسم that is منصوب that comes before the فعل
المشغول: the فعل that comes after the اسم منصبو

Note: compare this to a sentence like نوحًا هَدَيْنَا. This looks similar to a مشغول عنه structure. The only difference is the lack of a pronoun on the فعل.

6.2 FUNCTIONS OF الاشتغال

The function of المشغول عنه is الاهتمام.

الاهتمام

Similar to a مبتدأ, a المشغول عنه is brought forward to give it special attention, but unlike a مبتدأ, it is not considered the main topic. For example, if an artist is asked about their painting at an exhibit, the conversation might look something like this:

My painting… I spent a total of sixty hours working on it! I added so many details, my eyes almost crossed. I even built the canvas myself. I think I used up approximately a ton of paint on it.

Notice that even though the artist mentioned the painting first, it was not the main topic of their discourse. The painting was certainly an important element, but the artist's focus was about his hand and effort in making the painting.

This is the purpose of مشغول عنه, which is a known and recognized rhetorical device in classical Arabic. Let us take a look at some Arabic examples.

وَلُوطًا ءَاتَيۡنَٰهُ حُكۡمٗا وَعِلۡمٗا وَنَجَّيۡنَٰهُ مِنَ ٱلۡقَرۡيَةِ ٱلَّتِي كَانَت تَّعۡمَلُ ٱلۡخَبَٰٓئِثَۚ إِنَّهُمۡ كَانُواْ قَوۡمَ سَوۡءٖ فَٰسِقِينَ ٧٤ وَأَدۡخَلۡنَٰهُ فِي رَحۡمَتِنَآۖ إِنَّهُۥ مِنَ ٱلصَّٰلِحِينَ ٧٥

And Lut – WE gave him wisdom and knowledge, and We rescued him from the village that used to commit foul deeds. No doubt, THEY were a rebellious nation of evil. We entered him into Our mercy. Certainly, he is from amongst the righteous.

Notice that Lut is brought forward for special attention, but the focus of the remainder of the ayaat is Allah's mercy upon him.

نَّحۡنُ خَلَقۡنَٰهُمۡ وَشَدَدۡنَآ أَسۡرَهُمۡۖ وَإِذَا شِئۡنَا بَدَّلۡنَآ أَمۡثَٰلَهُمۡ تَبۡدِيلًا ٢٨ إِنَّ هَٰذِهِۦ تَذۡكِرَةٞۖ فَمَن شَآءَ ٱتَّخَذَ إِلَىٰ رَبِّهِۦ سَبِيلٗا ٢٩ وَمَا تَشَآءُونَ إِلَّآ أَن يَشَآءَ ٱللَّهُۚ إِنَّ ٱللَّهَ كَانَ عَلِيمًا حَكِيمٗا ٣٠ يُدۡخِلُ مَن يَشَآءُ فِي رَحۡمَتِهِۦۚ وَٱلظَّٰلِمِينَ أَعَدَّ لَهُمۡ عَذَابًا أَلِيمَۢا ٣١

WE are the ones who created them and strengthened their physique, and when We will, We will completely replace (them) with their likes. You do not will except that Allah wills. Certainly Allah has always been all-knowing and all-wise. He enters whom He wills into His mercy. As for the wrongdoers, He prepared for them a painful punishment.

Notice that the main topic of the passage is Allah and His control over His creation. A special attention is given to the disbelievers and their compensation. It is interesting to note that سورة الإنسان has a great focus on the rewards of the believers in *Jannah*, as if to highlight the contrast between the compensations of the two parties.

6.3 مبتدأ VS مشغول عنه

The question arises, what is the difference between المشغول عنه and مبتدأ with a جملة فعلية as its خبر? Both of them start with an اسم, are followed by a فعل, and have a pronoun that goes back to the starting اسم. Grammatically, the only difference is the status. What is the difference in meaning?

- المشغول عنه is used to bring a special focus to a topic, but it is not the main topic at hand.
- مبتدأ is used to bring focus to the main topic at hand.

Let us take compare two passages to better understand the difference.

وَلَقَدۡ جَعَلۡنَا فِي ٱلسَّمَآءِ بُرُوجٗا وَزَيَّنَّٰهَا لِلنَّٰظِرِينَ ١٦ وَحَفِظۡنَٰهَا مِن كُلِّ شَيۡطَٰنٖ رَّجِيمٍ ١٧
إِلَّا مَنِ ٱسۡتَرَقَ ٱلسَّمۡعَ فَأَتۡبَعَهُۥ شِهَابٞ مُّبِينٞ ١٨ وَٱلۡأَرۡضَ مَدَدۡنَٰهَا وَأَلۡقَيۡنَا فِيهَا رَوَٰسِيَ وَأَنۢبَتۡنَا فِيهَا مِن كُلِّ شَيۡءٖ
مَّوۡزُونٖ ١٩ وَجَعَلۡنَا لَكُمۡ فِيهَا مَعَٰيِشَ وَمَن لَّسۡتُمۡ لَهُۥ بِرَٰزِقِينَ ٢٠

We have made constellations in the sky and We decorated it for the onlooker, and We protected it from every accursed devil. Except the one who eavesdrops so a flagrant shooting star pursues him. As for the earth, We have spread it out and placed in it mountains (lit., firm pegs) and We caused to grow every balanced thing. We made living places in it for you and for whoever you cannot at all provide for.

It is clear in the above passage that the main topic was not the earth itself, but Allah's ability and what He provided for us by means of the earth. Certainly, it has a special importance, but it is not the main topic.

وَٱلشُّعَرَآءُ يَتَّبِعُهُمُ ٱلۡغَاوُۥنَ ٢٢٤ أَلَمۡ تَرَ أَنَّهُمۡ فِي كُلِّ وَادٖ يَهِيمُونَ ٢٢٥ وَأَنَّهُمۡ يَقُولُونَ مَا لَا يَفۡعَلُونَ ٢٢٦ إِلَّا ٱلَّذِينَ ءَامَنُواْ
وَعَمِلُواْ ٱلصَّٰلِحَٰتِ وَذَكَرُواْ ٱللَّهَ كَثِيرٗا وَٱنتَصَرُواْ مِنۢ بَعۡدِ مَا ظُلِمُواْۗ وَسَيَعۡلَمُ ٱلَّذِينَ ظَلَمُوٓاْ أَيَّ مُنقَلَبٖ يَنقَلِبُونَ ٢٢٧

The poets, those who are lost in error follow them! Did you not see that they wander aimlessly in every valley, and that they say what they do not do? Except for those who believe and did righteous deeds and they mentioned Allah often and were given victory after they were wronged. Those who wrong will come to know what place of return they will go back to.

Notice that the topic of the passage is the same as the مبتدأ: the poets. The conversation revolves around them, as opposed to subject of the earth in the previous passage, where the conversation was revolving around Allah's ability to create.

6.4 مشغول عنه VS مفعول به مقدم

مشغول عنه may look like it is very similar to a مفعول به مقدم; grammatically, the only different is الشاغل – the pronoun that refers back to the مشغول عنه. However, the rhetorical purpose is drastically different. Recall that تقديم اللفظ على عامله creates the meaning of exclusivity, which is not at all the purpose of المشغول عنه.

إِيَّاكَ نَعْبُدُ وَإِيَّاكَ نَسْتَعِينُ ۝٥

We worship you alone and seek assistance from you alone

CHAPTER 7 - النَّعْت السَّبَبِيّ

7.0 RECOMMENDED REVIEW

- ✓ *الموصوف والصفة (Chapter 4.5 – Beginning نحو)*
- ✓ *Rules of an Outside Doer (Chapter 6.3 – Beginning نحو)*
- ✓ *أسماء That Behave Like أفعال (Chapter 12.3 – صرف)*
- ✓ *Compound صفة (Chapter 13 – Advanced نحو)*

7.1 INTRODUCTION

Recall that a صفة can appear, either in the form of a single word, a fragment, or a sentence. With every type of صفة we have learned thus far, the موصوف always comes before the صفة. In this chapter, we will learn النعت السببي, a structure that breaks this pattern. (نعت is an alternate word for صفة.)

7.2 GRAMMATICAL STRUCTURE OF النعت السببى

Compare the two following examples:

هَذَا رَجُلٌ اِتَّسَخَتْ مَلابِسُهُ

This is a man whose clothing became dirty.

هَذَا رَجُلٌ مُتَّسِخَةٌ مَلابِسُهُ

This is a dirty-clothed man.

The two examples translate similarly in English, but their grammatical structures differ. In the first of the two examples, the word رجُل has a standard compound صفة in which a جملة فعلية is describing it.

The second example is similar to the first. There is, however, one key difference. Recall from our صرف studies that some أسماء can act like a فعل in that they can take a مفعول به or a فاعل. In this case, the اسم فاعل (متسخة) replaces and functions like the فعل (اتسخت). The word following it (ملابسه) is still its فاعل.

In the second example, the phrase (رجلٌ متَّسخةٌ ملابسُه) is a structure called النعت السببي. Let us take a look at several examples of نعت سببي then let us record our observations regarding the grammatical rules of this structure.

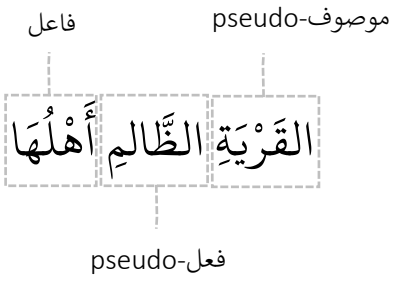
هَذِهِ هِيَ القَرْيَةُ الظَّالِمُ أَهْلُهَا	رَأَيْتُ القَرْيَةَ الظَّالِمَ أَهْلُهَا	مَرَرْنَا بِالقَرْيَةِ الظَّالِمِ أَهْلُهَا
This is the village whose people are oppressive.	*I saw the village whose people are oppressive*	*I passed by the village whose people are oppressive.*
هَذِهِ قَرْيَةٌ ظالِمٌ أَهْلُهَا	رَأَيْتُ قَرْيَةً ظالمًا أَهْلُهَا	مَرَرْنَا بِقَرْيَةٍ ظالِمٍ أَهْلُهَا
This is a village whose people are oppressive.	*I saw a village whose people are oppressive*	*I passed by a village whose people are oppressive.*

Notice how:

- the status of أهلُها remains constant in all examples
- the عائد on أهلها goes back to القرية
- the status of ظالم follows the status of قرية
- the type of ظالم follows the type of قرية
- ظالم does not match the gender of قرية
- الظالم is singular, despite its فاعل (أهلها) being plural

The Logic Behind The Rules

Think of the parts of النعت السببي as follows:



The grammar rules for النعت السببي are as follows:

PSEUDO-فعل RULES: Follows all the same rules as a normal فعل and فاعل

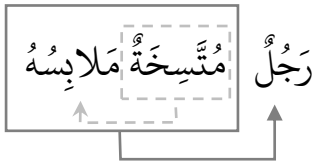
- the فعل must be **SINGULAR** (هو or هي form)
- the فاعل **MATCHES** the فعل in **GENDER**
- the فاعل must come **AFTER** the فعل
- the فاعل must be in the **رفع STATUS**

PSEUDO-موصوف RULES: The psuedo-موصوف will dicatate the **STATUS** and **TYPE** of the pseudo-فعل

7.3 RHETORICAL IMPLICATIONS OF النعت السببيّ

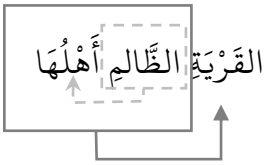
As mentioned previously, the نعت سببي structure bears resemblance to the complex صفة structure. So what distinguishes one from the other in terms of usage and meaning?

النعت السببي is unique because there are two descriptive relationships happening within a single construction. Let's take a look at the first example from the chapter to see how this works.



a dirty-clothed man

Here, dirty (متسخة) is describing the clothes (ملابسه), which is the word that comes after it. It does not describe the word that comes before it, as is the case with normal صفة constructions. Additionally, the construction متسخة ملابسه as a whole is describing the man. These are the two descriptive relationships in a single construction. The second word describes the third. The second and third word together describe the first.



the town whose people are oppressive (lit., the oppressive-peopled town)

Here, oppressive (الظالم) is describing the people (أهلها), which is the word that comes after it. It does not describe the word that comes before it, as is the case with normal صفة constructions. Additionally, the construction الظالم أهلها as a whole is describing the man. These are the two descriptive relationships in a single construction. The second word describes the third. The second and third word together describe the first.

CHAPTER 8 - الفعل الماضي والمضارع

8.0 RECOMMENDED REVIEW

- ✓ *الجملة الشرطية (Chapter 14 – Advanced نحو)*

8.1 INTRODUCTION TO الفعل الماضى

Our study of الفعل الماضي will be split into two categories:

1) Standard Usage
2) Non-Standard Usage

Standard usage is when the فعل ماض is used according to its expected grammatical function – to express an action occurring in the past. Even within standard usage, the فعل ماض can serve a variety of implications.

Non-standard usage is when the فعل ماض translates as something other than the past-tense.

8.2 STANDARD USAGE OF الفعل الماضى

PLAIN PAST

Plain past refers to the standard usage of the فعل ماض. Within plain past, the فعل ماض can be used to talk about events that occurred in the **RECENT PAST** as well as events that occurred in the **DISTANT PAST**.

Take a look at an example of each.

وَلَيْسَتِ ٱلتَّوْبَةُ لِلَّذِينَ يَعْمَلُونَ ٱلسَّيِّـَٔاتِ حَتَّىٰٓ إِذَا حَضَرَ أَحَدَهُمُ ٱلْمَوْتُ قَالَ إِنِّى تُبْتُ ٱلْـَٰٔنَ ... ﴿١٨﴾

Repentance is not for those who do evil until a time when death comes to one of them, then he says, "I have repented now."

In this ayah, تُبْتُ is being used to talk about an event occurring in the recent past.

خَلَقَ ٱللَّهُ ٱلسَّمَٰوَٰتِ وَٱلْأَرْضَ بِٱلْحَقِّ ۖ إِنَّ فِى ذَٰلِكَ لَءَايَةً لِّلْمُؤْمِنِينَ ﴿٤٤﴾

He created the skies and the earth with truth and purpose. No doubt, there is a sign for the believers in that.

In this ayah, خَلَقَ is used to talk about an event that occurred in the distant past.

A brief glance at the context can help determine whether the **RECENT PAST** or the **DISTANT PAST** is intended.

Repeated Past

The ماض can be used to talk about an action that occurred repeatedly in the past. Take a look at the following examples.

فَتَوَلَّىٰ عَنْهُمْ وَقَالَ يَٰقَوْمِ لَقَدْ أَبْلَغْتُكُمْ رِسَٰلَٰتِ رَبِّى وَنَصَحْتُ لَكُمْ ۖ ... ﴿٩٣﴾

Then he turned away from them and said, "My people, I have certainly delivered the messages of my Master to you and I have advised you."

Here, Shuaib (AS) is saying that he delivered the message and advised his people. There is no doubt that these actions occurred repeatedly, not just once.

وَهُوَ ٱلَّذِىٓ أَنزَلَ مِنَ ٱلسَّمَآءِ مَآءً فَأَخْرَجْنَا بِهِۦ نَبَاتَ كُلِّ شَىْءٍ ...﴿٩٩﴾

He is the one who sent down water from the sky, then We brought forth plants of all sorts using it.

The sending down of rain is an action that has occurred repeatedly.

تِلْكَ ٱلرُّسُلُ فَضَّلْنَا بَعْضَهُمْ عَلَىٰ بَعْضٍ ۘ مِّنْهُم مَّن كَلَّمَ ٱللَّهُ ۖ وَرَفَعَ بَعْضَهُمْ دَرَجَٰتٍ ۚ ... ﴿٢٥٣﴾

Those are the messengers, We preferred some of them over others. Among them are those who Allah spoke to and He raised some of them in ranks.

The messengers that Allah spoke to were spoken to on more than one occasion.

Remember that كان + مضارع can also be used to express a continuous, past-tense action. This template is commonly translated as "used to …" or "was …ing".

The difference between كان+مضارع and the regular ماض is that كان+مضارع indicates a habit or a continuous action.

Singular Past

The ماض can also be used to talk about a singular event – an action that occurred only once. Take a look at the following examples.

خَلَقَ ٱللَّهُ ٱلسَّمَٰوَٰتِ وَٱلۡأَرۡضَ بِٱلۡحَقِّۚ إِنَّ فِي ذَٰلِكَ لَأٓيَةٗ لِّلۡمُؤۡمِنِينَ ٤٤

He created the skies and the earth with truth and purpose. No doubt, there is a sign for the believers in that.

The creation of the skies and the earth was a single event.

... وَأَرۡسَلۡنَٰكَ لِلنَّاسِ رَسُولٗاۚ وَكَفَىٰ بِٱللَّهِ شَهِيدٗا ٧٩

And We send you to the people as a messenger. And Allah is enough as a witness.

The messenger ﷺ was sent once. This ayah described a singular event.

Note that كان + ماض can also be used to indicate a singular, past event. Take a look at the following example.

... إِن كُنتُ قُلۡتُهُۥ فَقَدۡ عَلِمۡتَهُۥۚ ... ١١٦

If I said it even once, you would already know it.

Here, Isa (AS) is saying that had he said it EVEN ONCE, Allah would already know it. كان + ماض indicates a single occurrence.

8.3 NON-STANDARD USAGE OF الفعل الماضى

Non-standard usage of الفعل الماضي covers cases in which the فعل ماض is not necessarily translated as one.

Du'a

The past-tense can be used when making du'a for someone. It can be used either positively or negatively.

A positive example would be شَفاكَ اللهُ or غَفَرَ اللهُ لَكَ or بارَكَ اللهُ فِيْكَ or جَزَاكَ اللهُ خَيْرًا.

A negative example would be لَعَنَهُ اللهُ.

قُتِلَ ٱلۡإِنسَٰنُ مَآ أَكۡفَرَهُۥ ١٧

May the human be cursed. How disbelieving he is!

The فعل ماض in this ayah is not literal. It is being used as a du'a. For this reason, it translates as "May the human be cursed" rather than "The human was cursed".

Promises And Warnings

The ماض can be used to make promises or to issue warnings. Though both promises and warnings are events that are to occur in the future, the past is used as a form of emphasis or توكيد as though to say that it is so sure to happen, it is as though it is already done.

Take a look at the following examples.

إِنَّا كَفَيۡنَٰكَ ٱلۡمُسۡتَهۡزِءِينَ ٩٥

*Certainly **WE** will protect you against the mockers.*

In this ayah, Allah is making a promise to his Prophet ﷺ. He uses the ماض as a form of assurance and emphasis.

وَنَادَىٰٓ أَصۡحَٰبُ ٱلۡجَنَّةِ أَصۡحَٰبَ ٱلنَّارِ أَن قَدۡ وَجَدۡنَا مَا وَعَدَنَا رَبُّنَا حَقّٗا فَهَلۡ وَجَدتُّم مَّا وَعَدَ رَبُّكُمۡ حَقّٗاۖ ... ٤٤

And the people of Jannah will call out to the people of hell saying, "We have found what our Master promised us to be true, so did you find what your Master promised to be true?"

This ayah describes a scene in the afterlife. The ماض is often used to describe such scenes to emphasize that they are sure to occur. This emphasis also serves as a warning.

وَنُفِخَ فِي ٱلصُّورِ فَصَعِقَ مَن فِي ٱلسَّمَٰوَٰتِ وَمَن فِي ٱلۡأَرۡضِ إِلَّا مَن شَآءَ ٱللَّهُۖ ثُمَّ نُفِخَ فِيهِ أُخۡرَىٰ فَإِذَا هُمۡ قِيَامٞ يَنظُرُونَ ٦٨

And the horn will be blown in to and whoever is in the skies and whoever is in the earth will fall down unconscious. Then it will be blown into again, and suddenly, they will be standing and watching.

This ayah describes a scene on the day of judgement. The ماض is often used to describe such scenes to emphasize that they are sure to occur. This emphasis serves as a warning.

When the ماض is used for promises or warnings, it translates as a مضارع. A device of emphasis such as "certainly" or "no doubt" can also be added to capture the rhetorical implication that comes with using the ماض to describe a future event.

صلة الموصول

When a فعل ماض appears in a صلة الموصول it can be translated **EITHER** as a ماض or as a مضارع depending on context and flow.

Take a look at the following examples

وَمَنْ أَحْسَنُ قَوْلًا مِّمَّن دَعَآ إِلَى ٱللَّهِ وَعَمِلَ صَٰلِحًا وَقَالَ إِنَّنِى مِنَ ٱلْمُسْلِمِينَ ﴿٣٣﴾

And who is better in terms of speech that the one who calls toward Allah and does good and says, "Certainly I am from among those who submit."

Here, the أفعال in the صلة are all ماض. However, it would not make sense to say that these actions occurred only in the past and are no longer occurring. These أفعال are translated in the present tense.

ٱلَّذِى خَلَقَ ٱلْمَوْتَ وَٱلْحَيَوٰةَ لِيَبْلُوَكُمْ أَيُّكُمْ أَحْسَنُ عَمَلًا ۚ وَهُوَ ٱلْعَزِيزُ ٱلْغَفُورُ ﴿٢﴾

The one who created death and life to test you which of you is best in terms of actions, and He is the Mighty and the Forgiving.

The contents of the صلة in this ayah clearly describe a past event. In this case, the ماض is translated as is.

حيثُ/من حيثُ

When a فعل ماض follows the word حيث, it can be translated **EITHER** as a ماض or as a مضارع depending on context and flow. حَيْثُ means "wherever." مِنْ حَيْثُ means "from the place where".

Take a look at the following examples.

وَقُلْنَا يَٰٓـَٔادَمُ ٱسْكُنْ أَنتَ وَزَوْجُكَ ٱلْجَنَّةَ وَكُلَا مِنْهَا رَغَدًا حَيْثُ شِئْتُمَا ... ﴿٣٥﴾

We said, "O Adam, live, you and your wife in Jannah and eat from it freely wherever you want."

Allah is speaking to Adam and Hawa (AS) and telling them how they should live in Jannah. The speech revolves around their future in Jannah. For this reason, the word after حيث makes most sense translated in the مضارع.

وَٱقْتُلُوهُمْ حَيْثُ ثَقِفْتُمُوهُمْ وَأَخْرِجُوهُم مِّنْ حَيْثُ أَخْرَجُوكُمْ ۚ ... ﴿١٩١﴾

Kill them wherever you find them and expel them from the place where they expelled you.

The first حيث appears in the context of a command concerning the present and the future. The second حيث appears in the context of what happened to the Muslims.

وَلَمَّا دَخَلُواْ مِنۡ حَيۡثُ أَمَرَهُمۡ أَبُوهُم ... ٦٨

And when they entered from the place where their father commanded them...

The context of this ayah is the story of the journey of Yusuf's brothers to Egypt. Their father commanded them to enter Egypt from a specific entrance BEFORE they departed. For this reason, it is translated in the past.

همزة التسوية

The words سَوَاءٌ عَلَى are almost always followed by a همزة, a فعل ماض, the word أم, and another فعل ماض. This template is known as همزة التسوية and translates as "It is the same for x, whether… or …" The أفعال that appear in this template translate as مضارع.

Take a look at the following examples to understand how this template is structured and translated.

إِنَّ ٱلَّذِينَ كَفَرُواْ سَوَآءٌ عَلَيۡهِمۡ ءَأَنذَرۡتَهُمۡ أَمۡ لَمۡ تُنذِرۡهُمۡ لَا يُؤۡمِنُونَ ٦

Certainly those who disbelieve, it is the same for them, whether you warn them or do not warn them, they will not believe.

وَإِن تَدۡعُوهُمۡ إِلَى ٱلۡهُدَىٰ لَا يَتَّبِعُوكُمۡۚ سَوَآءٌ عَلَيۡكُمۡ أَدَعَوۡتُمُوهُمۡ أَمۡ أَنتُمۡ صَٰمِتُونَ ١٩٣

And if you invite them to guidance, they will not follow you. It is the same for them whether you invite them or whether you are silent.

سَوَآءٌ عَلَيۡهِمۡ أَسۡتَغۡفَرۡتَ لَهُمۡ أَمۡ لَمۡ تَسۡتَغۡفِرۡ لَهُمۡ لَن يَغۡفِرَ ٱللَّهُ لَهُمۡۚ إِنَّ ٱللَّهَ لَا يَهۡدِي ٱلۡقَوۡمَ ٱلۡفَٰسِقِينَ ٦

It is the same for them whether you seek forgiveness for them or do not seek forgiveness for them. Allah will not forgive them. Certainly, Allah, He does not guide a corrupt nation.

لولا

Recall that لَوْلا means "why not…?" or "if only…" When لَوْلا is followed by a فعل ماض, it can translate either as ماض or مضارع.

Take a look at the following examples.

... فَيَقُولَ رَبِّ لَوۡلَآ أَخَّرۡتَنِيٓ إِلَىٰٓ أَجَلٖ قَرِيبٖ ... ١٠

Then he will say, "My Master, why don't you reprieve me for a little while…?"

The request being made is a request regarding the present. For this reason, it makes most sense to translate it as مضارع.

وَقَالُواْ لَوۡلَا نُزِّلَ هَٰذَا ٱلۡقُرۡءَانُ عَلَىٰ رَجُلٖ مِّنَ ٱلۡقَرۡيَتَيۡنِ عَظِيمٖ ٣١

And they said, "Why was this Quran not sent down upon a great man from the two towns?"

The sending down of the Quran is a past event. For this reason it makes most sense to translate it as ماض.

الجملة الشرطية

As we learned previously, all of the أدوات الشرط except for لَوْ push the meaning of the فعل ماض to مضارع. If both the ماض and the مضارع translate the same way in a جملة شرطية, this leaves us wondering why one would be used over the other. Generally, when the ماض is used in a جملة شرطية it indicates a one-time event. When the مضارع is used, it indicates a recurring event.

Take a look at the following examples.

إِن تُبۡدُواْ ٱلصَّدَقَٰتِ فَنِعِمَّا هِيَۖ وَإِن تُخۡفُوهَا وَتُؤۡتُوهَا ٱلۡفُقَرَآءَ فَهُوَ خَيۡرٞ لَّكُمۡۚ ... ٢٧١

If you disclose [your] charities, then what a beautiful thing they are. And if you conceal them and give them to the poor, then it is better for you.

Giving charity publicly and privately are actions that repeat. For this reason, the مضارع is used.

فَإِن طَلَّقَهَا فَلَا تَحِلُّ لَهُۥ مِنۢ بَعۡدُ حَتَّىٰ تَنكِحَ زَوۡجًا غَيۡرَهُۥۗ ... ٢٣٠

Then if he divorces her, she will not be permissible to him after that until she marries someone else.

Divorce between couples is not something that is repeated and renewed. For this reason, the ماض is used.

... وَمَن يَشۡكُرۡ فَإِنَّمَا يَشۡكُرُ لِنَفۡسِهِۦۖ وَمَن كَفَرَ فَإِنَّ ٱللَّهَ غَنِيٌّ حَمِيدٞ ١٢

Whoever is grateful, the he is only grateful for his own benefit. And whoever is ungrateful, then certainly Allah is free of need and worthy of praise and thanks.

Gratitude is something that must be renewed constantly. It is not a one-time event. For this reason, the مضارع is used. Ingratitude or disbelief, on the other hand, is something that a person falls in. It does not have to be renewed or refreshed. For this reason, the ماض is used.

8.3 الفعل المضارع

Recall that in terms of standard use, the فعل مضارع is used for the present and future tense. As far as non-standard use goes, we will be looking at three usages.

USAGE 1: PAINTING A PICTURE

Sometimes, the Quran uses the مضارع when telling a story from the **PAST** or relaying **PAST** events. Telling a past event as though it is occurring in the present captivates the listener and helps them visualize the event.

Take a look at the following examples.

وَإِذْ نَجَّيْنَـٰكُم مِّنْ ءَالِ فِرْعَوْنَ يَسُومُونَكُمْ سُوٓءَ ٱلْعَذَابِ يُذَبِّحُونَ أَبْنَآءَكُمْ وَيَسْتَحْيُونَ نِسَآءَكُمْ ... ﴿٤٩﴾

And remember when we saved you from the people of Firaun. They would inflict on you the worst type of punishment and slaughter your children and let your women live…

Allah is reminding the children of Israel of the trials that they went through. He uses the مضارع to make them recall or picture the events more vividly.

أَلَمْ تَرَ أَنَّ ٱللَّهَ أَنزَلَ مِنَ ٱلسَّمَآءِ مَآءً فَتُصْبِحُ ٱلْأَرْضُ مُخْضَرَّةً ۚ إِنَّ ٱللَّهَ لَطِيفٌ خَبِيرٌ ﴿٦٣﴾

Have you not seen that Allah sent water down from the sky then the earth becomes green? Certainly, Allah is subtle and informed.

There is a switch to مضارع part-way through the ayah. The مضارع is used to talk about the earth becoming green to allow listeners to visualize and appreciate this miracle of nature.

EMPHATIC COMMAND

The مضارع can be used to issue commands. When the مضارع is used for this purpose, it is more emphatic that a regular أمر. The difference between the two is similar to the difference between saying, “Don’t go to that party” (أمر) and “You are not going to that party” (مضارع). The latter is more authoritative and assertive.

وَإِذۡ أَخَذۡنَا مِيثَٰقَكُمۡ لَا تَسۡفِكُونَ دِمَآءَكُمۡ وَلَا تُخۡرِجُونَ أَنفُسَكُم مِّن دِيَٰرِكُمۡ ثُمَّ أَقۡرَرۡتُمۡ وَأَنتُمۡ تَشۡهَدُونَ ٨٤

And remember when we took a pledge from you, "You will not spill your own blood and will not expel yourselves from you own homes!" Then you acknowledged while witnessing.

وَإِذۡ أَخَذۡنَا مِيثَٰقَ بَنِيٓ إِسۡرَٰٓءِيلَ لَا تَعۡبُدُونَ إِلَّا ٱللَّهَ ... ٨٣

And remember when we took a pledge from the children of Israel, "You will not worship anyone except for Allah!"

وَٱلۡمُطَلَّقَٰتُ يَتَرَبَّصۡنَ بِأَنفُسِهِنَّ ثَلَٰثَةَ قُرُوٓءٖ ... ٢٢٨

Divorced women should wait by themselves for three periods…

وَٱلۡوَٰلِدَٰتُ يُرۡضِعۡنَ أَوۡلَٰدَهُنَّ حَوۡلَيۡنِ كَامِلَيۡنِۖ ... ٢٣٣

Mothers should nurse their children for two full rounds…

إذْ

When a فعل مضارع follows إذ, it can be translated either in the **PAST** or the **FUTURE** depending on context. Generally, if the context is the afterlife, it translates in the future. If the context is a past event, it translated as a ماض.

Take a look at the following examples.

وَإِذۡ تَقُولُ لِلَّذِيٓ أَنۡعَمَ ٱللَّهُ عَلَيۡهِ وَأَنۡعَمۡتَ عَلَيۡهِ أَمۡسِكۡ عَلَيۡكَ زَوۡجَكَ وَٱتَّقِ ٱللَّهَ ...٣٧

When you said to the one who Allah blessed and who you blessed, "Keep your wife and be conscious of Allah"…

In this ayah, Allah is reminding the Prophet ﷺ of the advice he gave Zayd (R) regarding his marriage. This is a past event. For this reason, the فعل مضارع translates in the past tense.

وَإِذْ يَتَحَآجُّونَ فِي ٱلنَّارِ فَيَقُولُ ٱلضُّعَفَٰٓؤُاْ لِلَّذِينَ ٱسْتَكْبَرُوٓاْ إِنَّا كُنَّا لَكُمْ تَبَعًا فَهَلْ أَنتُم مُّغْنُونَ عَنَّا نَصِيبًا مِّنَ ٱلنَّارِ ﴿٤٧﴾

When they will argue with one another in the fire then the weak ones will say to those who were arrogant, "Certainly, we were your followers, so will you relieve us a share of the fire?"

This ayah talks about a scene that will happen in the afterlife. This is a future event, which is why the فعل after إذ translates as a مضارع.

CHAPTER 9 - المُعَرَّف بِـ"ال"

9.1 INTRODUCTION

We learned previously that ال translates as "the". We found, however, that ال in Arabic is often used in places where a "the" in English would not be used or would sound unnatural. This is because the ال serves several functions.

Let us learn about the five most common functions of ال.

9.2 THE FUNCTIONS OF ال

العَهْدِيَّة

The word عهد means "familiarity". This type of ال is used when both the speaker and the listener are familiar with what is being referred to. It is used to refer to something specific that both the speaker and the listener know about. This type of ال is generally translated as "the".

Take a look at the following example.

أَتَأۡمُرُونَ ٱلنَّاسَ بِٱلۡبِرِّ وَتَنسَوۡنَ أَنفُسَكُمۡ وَأَنتُمۡ تَتۡلُونَ ٱلۡكِتَٰبَۚ أَفَلَا تَعۡقِلُونَ ٤٤

Do you command people to righteousness and forget yourselves while you recite the book. Do you not comprehend?

Both the speaker (Allah) and the listeners (the children of Israel) know what "the book" is. This is an ال العهدية.

الجِنْس

The word جنس means "category" or "species". The ال can be used to refer to an entire category or species, animate or inanimate. When this type of ال is used, a "the" **DOES NOT** appear in the translation in most cases. When this type of ال is used, the word often translates as a plural, even if it is grammatically singular.

Take a look at the following examples.

ٱلَّذِى جَعَلَ لَكُم مِّنَ ٱلشَّجَرِ ٱلۡأَخۡضَرِ نَارٗا فَإِذَآ أَنتُم مِّنۡهُ تُوقِدُونَ ٨٠

The one who made for you fire from green trees, then (surprisingly) you kindle from it.

الشجر الأخضر is not referring to a specific green tree that is known to everyone. It is referring to the category or species of green trees (i.e. trees with leaves). Notice that the word "the" is not used in the translations and that it translates as a plural despite being grammatically singular.

...وَلَأُصَلِّبَنَّكُمْ فِي جُذُوعِ ٱلنَّخْلِ وَلَتَعْلَمُنَّ أَيُّنَآ أَشَدُّ عَذَابًا وَأَبْقَىٰ ﴿٧١﴾

*And I will **most certainly** crucify you on the trunks of palm trees and you will most certainly know which of us are more intense in punishment and more ever-lasting.*

النخل is not referring to specific palm trees that are known to everyone. It is referring to the category of palm trees as a whole. Notice that there is no "the" in the translations and that it translates as a plural despite being grammatically singular.

الاسْتِغْراق

The word استغراق literally means "immersion" or "full inclusion". لام الاستغراق is a type of لام الجنس. The difference between them is that لام الاستغراق is used to include every individual within that category. لام الجنس speaks of the category or species in general, but does not necessarily include every individual within that category. This type of ال does not translate with a "the". "All" or "every" may be used to capture the استغراق.

Take a look at the following examples.

... يَوْمَ يَنظُرُ ٱلْمَرْءُ مَا قَدَّمَتْ يَدَاهُ وَيَقُولُ ٱلْكَافِرُ يَٰلَيْتَنِي كُنتُ تُرَٰبًۢا ﴿٤٠﴾

...the day on which every man looks at what he put forward and every disbeliever says, "I wish I was dirt!"

المرء and الكافر are not referring to a specific man or a specific disbeliever nor are they simply referring to the categories of men and disbelievers. Rather, EVERY man will be looking at their deeds that day. EVERY disbeliever will be wishing that they were dirt.

يُرِيدُ ٱللَّهُ أَن يُخَفِّفَ عَنكُمْ ۚ وَخُلِقَ ٱلْإِنسَٰنُ ضَعِيفًا ﴿٢٨﴾

Allah wants to lighten your load. And all humans were created weak.

الإنسان is not referring to a specific human nor is it referring to the category in general. Rather, it is referring to each and every individual in the category.

To determine whether an ال is استغراق or just plain جنس, simply ask if there are exceptions to the statement. If there are, it is جنس (e.g. فِيْ جُذُوْعِ النَّخْلِ). Otherwise, it is استغراق. Remember that استغراق is a type of جنس. This means that every استغراق is also a جنس, but not every جنس is an استغراق.

المصادر

Ideas are generally proper. The مصدر often appears with an ال on it. This ال does not generally translate.

يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُواْ لَا تَتَّخِذُوٓاْ ءَابَآءَكُمۡ وَإِخۡوَٰنَكُمۡ أَوۡلِيَآءَ إِنِ ٱسۡتَحَبُّواْ ٱلۡكُفۡرَ عَلَى ٱلۡإِيمَٰنِۚ ...٢٣

You who believe, do not take your parents and siblings as protective friends if they prefer disbelief over faith…

مصادر الإيمان and الكفر are that take an ال that does not translate.

الحقيقة

ال can sometimes be used to refer to an individual in a category. This usage of ال is not very common. When this ال is used, the word translates like a common word without a "the".

Take a look at the following example.

قَالُواْ لَئِنۡ أَكَلَهُ ٱلذِّئۡبُ وَنَحۡنُ عُصۡبَةٌ إِنَّآ إِذٗا لَّخَٰسِرُونَ ١٤

*They said, "Surely, if a wolf eats him while we are a strong group, then we would **certainly** be losers in that case."*

الاختصاص

In most cases, a خبر is common. When an ال appears on a خبر, it can sometimes serve the function of exclusivity. Take a look at the following example.

أَعَدَّ ٱللَّهُ لَهُمۡ جَنَّٰتٖ تَجۡرِي مِن تَحۡتِهَا ٱلۡأَنۡهَٰرُ خَٰلِدِينَ فِيهَاۚ ذَٰلِكَ ٱلۡفَوۡزُ ٱلۡعَظِيمُ ٨٩

Allah prepared for them gardens under which rivers flow, remaining in them forever. That is the (only) great success.

CHAPTER 10 - الجُمُوْع

10.0 RECOMMENDED REVIEW

- ✓ *Plural Patterns (Chapter 13 – صرف)*

10.1 INTRODUCTION

Recall that there are two types of plurals:

1) الجَمْعُ السَالِمُ – sound plurals
2) جَمْعُ التَّكْسِيْرِ – broken plurals

Recall that a plural is considered sound when the original form of the word is maintained and an ending combination is used. A plural is considered broken when additional letters interrupt the original form of the word.

Many words have both a sound version and one or more broken versions, which gives rise to two questions that are essential in the study of plurals:

1) When is the sound plural used and when is the broken plural used?
2) Why are there different broken plural patterns and how do they differ in usage and meaning?

Let us find the answer to each of these two questions.

10.2 SOUND VS. BROKEN

Know that the question of sound vs. broken is only relevant when there is an option to use either version.

As a general principal in بلاغة, if there are no alternate ways of saying something, there is no sense in asking why it was said that way and how it may differ from an alternative.

The plural patterns that fall under the category of "no alternative" are the ظرف pattern (مَساجِدُ) and the آلة pattern (مَصابِيْحُ). Our study will primarily involve plural patterns for other صِيَغ in صرف like the اسم فاعل and the اسم صفة to name a few.

When it comes to sound vs. broken, there are generally two considerations as to which is used. They are:

1) القِلَّة والكَثْرَة – This refers to the range of numbers that that plural falls in. القلة can be anywhere from 3-10 and الكثرة is more than 10.
2) إِرادَةُ الحَدْثِ وإِرادَةُ الاسْمِيَّةِ – إرادة الحدث is when the اسم carries a strong element of action and is behaving similarly to a فعل. إرادة الاسمية is when the اسم is used as a noun.

Let us learn about each of these two considerations in more detail.

القلة والكثرة

When it comes to inanimate objects, sound plurals are used for قلة (3-10) and broken plurals are used for كثرة (11+).

Take a look at the following case study.

وَمَآ أَمۡوَٰلُكُمۡ وَلَآ أَوۡلَٰدُكُم بِٱلَّتِي تُقَرِّبُكُمۡ عِندَنَا زُلۡفَىٰٓ إِلَّا مَنۡ ءَامَنَ وَعَمِلَ صَٰلِحٗا فَأُوْلَٰٓئِكَ لَهُمۡ جَزَآءُ ٱلضِّعۡفِ بِمَا عَمِلُواْ وَهُمۡ فِي ٱلۡغُرُفَٰتِ ءَامِنُونَ ٣٧ [سبأ]

Your money and children are not at all what will bring you closer to us, except for the one who believes and does good deeds. Then those people, they will have double the reward because of what they did, and they will be safe in rooms.

وَٱلَّذِينَ ءَامَنُواْ وَعَمِلُواْ ٱلصَّٰلِحَٰتِ لَنُبَوِّئَنَّهُم مِّنَ ٱلۡجَنَّةِ غُرَفٗا تَجۡرِي مِن تَحۡتِهَا ٱلۡأَنۡهَٰرُ خَٰلِدِينَ فِيهَاۚ نِعۡمَ أَجۡرُ ٱلۡعَٰمِلِينَ ٥٨ [العنكبوت]

Those who believe and do good, we will settle them in rooms in paradise under which rivers flow, remaining in it forever. And how amazing is the reward of those who work!

لَٰكِنِ ٱلَّذِينَ ٱتَّقَوۡاْ رَبَّهُمۡ لَهُمۡ غُرَفٞ مِّن فَوۡقِهَا غُرَفٞ مَّبۡنِيَّةٞ تَجۡرِي مِن تَحۡتِهَا ٱلۡأَنۡهَٰرُۖ ... ٢٠ [الزمر]

Rather, those who have consciousness of their master, they will have rooms on top of which there are built rooms under which gardens flow...

Notice that all three of these ayaat include a plural of the word غُرْفَة. The ayah in سورة سبأ uses the sound plural (غُرُفات), the جمع قلة. The in سورة العنكبوت uses the broken plural (غُرَف), the جمع كثرة, as does the ayah in سورة الزمر.

A look at the context gives us a clue as to why this may be the case.

1) The ayah in سبأ speaks of those who believe and do good deeds, مَنْ ءَامَنَ وَعَمِلَ صَٰلِحًا
2) The ayaat in العنكبوت and الزمر both speak of those who migrated for the sake of Allah.

Take a look at the ayaat in العنكبوت and الزمر that speak about migration.

يَٰعِبَادِيَ ٱلَّذِينَ ءَامَنُوٓاْ إِنَّ أَرۡضِي وَٰسِعَةٞ فَإِيَّٰيَ فَٱعۡبُدُونِ ﴿٥٦﴾ كُلُّ نَفۡسٖ ذَآئِقَةُ ٱلۡمَوۡتِۖ ثُمَّ إِلَيۡنَا تُرۡجَعُونَ ﴿٥٧﴾

قُلۡ يَٰعِبَادِ ٱلَّذِينَ ءَامَنُواْ ٱتَّقُواْ رَبَّكُمۡۚ لِلَّذِينَ أَحۡسَنُواْ فِي هَٰذِهِ ٱلدُّنۡيَا حَسَنَةٞۗ وَأَرۡضُ ٱللَّهِ وَٰسِعَةٌۗ إِنَّمَا يُوَفَّى ٱلصَّٰبِرُونَ أَجۡرَهُم بِغَيۡرِ حِسَابٖ ﴿١٠﴾

Note: when the expansiveness of Allah's earth is mentioned, it is an encouragement to the oppressed believers to migrate.

The جمع قلة is used for those who believe and do good and the جمع كثرة is used for those who migrate. That is because those who migrate, the مهاجرون, are people who endured immense hardship and who sacrificed in order to hold on to their faith. These people, the مهاجرون, are higher in status than those who did not have to endure what they endured. For this reason, their reward is greater and the جمع كثرة is used for them.

إرادة الحدث وإرادة الاسمية

This rule applies specifically to the اسم فاعل and its plurals.

Recall that we learned that the اسم فاعل can sometime behave and translate like a فعل مضارع. This is known as إرادة الحدث. This term simply means that the intended meaning behind using the اسم فاعل was an action or a حدث.

When the اسم فاعل is being used and translated as an اسم, this is known as إرادة الاسمية.

SOUND PLURALS are used for إرادة الحدث, when an action is intended.

BROKEN PLURALS are used for إرادة الاسمية, when the noun is intended.

Take a look at the following case studies.

وَأَرۡسَلۡنَا ٱلرِّيَٰحَ لَوَٰقِحَ فَأَنزَلۡنَا مِنَ ٱلسَّمَآءِ مَآءٗ فَأَسۡقَيۡنَٰكُمُوهُ وَمَآ أَنتُمۡ لَهُۥ بِخَٰزِنِينَ ﴿٢٢﴾

And We sent the winds as pollinators, then We sent down water from the sky and gave it to you as drink. And you do not at all store it.

The sound plural of the خازن is used because the focus is the action of storing. Notice that it translates as a مضارع.

وَقَالَ ٱلَّذِينَ فِي ٱلنَّارِ لِخَزَنَةِ جَهَنَّمَ ٱدۡعُواْ رَبَّكُمۡ يُخَفِّفۡ عَنَّا يَوۡمٗا مِّنَ ٱلۡعَذَابِ ﴿٤٩﴾

And those who are in the fire will say to the keepers of Hell, "Call upon your master to lighten the punishment for us for a day!"

The broken plural of the خازن is used because the word خزنة is referring to a group of people. The focus is the people and not the action. Notice that this translates as an اسم.

...وَقَالَ لَهُمْ خَزَنَتُهَآ أَلَمْ يَأْتِكُمْ رُسُلُ مِّنكُمْ يَتْلُونَ عَلَيْكُمْ ءَايَـٰتِ رَبِّكُمْ وَيُنذِرُونَكُمْ لِقَآءَ يَوْمِكُمْ هَـٰذَا ... ﴿٧١﴾

And its keepers said to them, "Didn't messengers from among you come to you reciting the signs of your master to you and warning you of the meeting of this day of yours?"

The broken plural of the خازن is used because the word خزنة is referring to a group of people. The focus is the people and not the action. Notice that is translates as an اسم.

* * *

...ٱلْـَٔامِرُونَ بِٱلْمَعْرُوفِ وَٱلنَّاهُونَ عَنِ ٱلْمُنكَرِ وَٱلْحَـٰفِظُونَ لِحُدُودِ ٱللَّهِ ۗ وَبَشِّرِ ٱلْمُؤْمِنِينَ ﴿١١٢﴾

...those who encourage what is good and forbid evil and those who maintain the boundaries of Allah... And congratulate the believers.

The sound plural of حافظ is used because the focus is the action of maintaining or protecting. Notice that it takes a متعلق (لحدود الله) that translates as a مفعول به just like a فعل would.

أَرْسِلْهُ مَعَنَا غَدًا يَرْتَعْ وَيَلْعَبْ وَإِنَّا لَهُۥ لَحَـٰفِظُونَ ﴿١٢﴾

Send him with us tomorrow to have fun and play. And we will definitely take care of him.

The sound plural of the حافظ is used because the focus is the action of storing. Notice that it translates as a مضارع.

... وَيُرْسِلُ عَلَيْكُمْ حَفَظَةً حَتَّىٰٓ إِذَا جَآءَ أَحَدَكُمُ ٱلْمَوْتُ تَوَفَّتْهُ رُسُلُنَا وَهُمْ لَا يُفَرِّطُونَ ﴿٦١﴾

And he sends upon you guardians until a time when death comes to one of you, our messengers will take him in full and they will not overlook [anything at all].

The broken plural of the حافظ is used because the word حفظة is referring to a group of people. The focus is the people and not the action. Notice that this translates as an اسم.

10.3 BROKEN PLURAL PATTERNS

Again, broken plurals are used for إرادة الاسمية . There are, however, a number of broken plural patters, each with their unique usages and meanings.

Let us learn some of the most commonly used plural patterns and their unique meanings.

فُعَّالٌ

This plural patters denotes الكثرة in the **ACTION**. Note that this differs from saying that there is a كثرة in the **PEOPLE** who do that action.

It is like the difference between saying "He reads a lot" and "A lot of people read". In the first example the كثرة (the word a lot) is going back to the action, reading. In the second example, the كثرة (the word a lot) is going back to the people carrying out that action.

Again, the plural patter فُعَّالٌ indicates a كثرة in the **ACTION**.

The word حُفَّاظٌ, for example, translates as "memorizers". In order to capture the كثرة, rather than saying "a large number of memorizers," we would say, "memorizers who memorize a lot."

Similarly, the word زُرَّاعٌ would translate as "people who plant/farm a lot" rather than "a lot of farmers."

Take a look at the following case study.

إِنَّ ٱلَّذِينَ كَفَرُواْ وَصَدُّواْ عَن سَبِيلِ ٱللَّهِ ثُمَّ مَاتُواْ وَهُمۡ كُفَّارٞ فَلَن يَغۡفِرَ ٱللَّهُ لَهُمۡ ﴿٣٤﴾

وَلَيۡسَتِ ٱلتَّوۡبَةُ لِلَّذِينَ يَعۡمَلُونَ ٱلسَّيِّـَٔاتِ حَتَّىٰٓ إِذَا حَضَرَ أَحَدَهُمُ ٱلۡمَوۡتُ قَالَ إِنِّي تُبۡتُ ٱلۡـَٰٔنَ وَلَا ٱلَّذِينَ يَمُوتُونَ وَهُمۡ كُفَّارٌۚ أُوْلَٰٓئِكَ أَعۡتَدۡنَا لَهُمۡ عَذَابًا أَلِيمَا ﴿١٨﴾

إِنَّ ٱلَّذِينَ كَفَرُواْ وَمَاتُواْ وَهُمۡ كُفَّارٞ فَلَن يُقۡبَلَ مِنۡ أَحَدِهِم مِّلۡءُ ٱلۡأَرۡضِ ذَهَبٗا وَلَوِ ٱفۡتَدَىٰ بِهِۦٓۗ أُوْلَٰٓئِكَ لَهُمۡ عَذَابٌ أَلِيمٞ وَمَا لَهُم مِّن نَّٰصِرِينَ ﴿٩١﴾

إِنَّ ٱلَّذِينَ كَفَرُواْ وَمَاتُواْ وَهُمۡ كُفَّارٌ أُوْلَٰٓئِكَ عَلَيۡهِمۡ لَعۡنَةُ ٱللَّهِ وَٱلۡمَلَٰٓئِكَةِ وَٱلنَّاسِ أَجۡمَعِينَ ﴿١٦١﴾

As seen in the ayaat above, the plural كُفَّار is often used in the context of death. Remember the plural pattern فُعَّال indicates كثرة in an action. By the time a person reaches the stage of death, they have engaged in a lot of disbelief. For this reason, the فُعَّال pattern is used.

The word كُفَّار is also often used in ayaat that were revealed in Al-Madina. Again, at this stage in the seerah of the Prophet ﷺ, the disbelievers have been engaged in كفر for long enough to warrant the use of the فُعَّال pattern.

يَٰٓأَيُّهَا ٱلنَّبِيُّ جَٰهِدِ ٱلْكُفَّارَ وَٱلْمُنَٰفِقِينَ وَٱغْلُظْ عَلَيْهِمْ ۚ ... ﴿٧٣﴾

O prophet, struggle against the hypocrites and be severe with them…

This ayah appears in سورة التوبة which was revealed in the late madani stages, soon before the conquest of Makkah.

... فَإِنْ عَلِمْتُمُوهُنَّ مُؤْمِنَٰتٍ فَلَا تَرْجِعُوهُنَّ إِلَى ٱلْكُفَّارِ ۖ ... ﴿١٠﴾

Then if you know them to be believers, then do not return them to the disbelievers.

This ayah appears in سورة الممتحنة which was revealed in Al-Madina in the context of women who used to flee from Makkah and take refuge in Al-Madina.

مُّحَمَّدٌ رَّسُولُ ٱللَّهِ ۚ وَٱلَّذِينَ مَعَهُۥٓ أَشِدَّآءُ عَلَى ٱلْكُفَّارِ رُحَمَآءُ بَيْنَهُمْ ۖ ... ﴿٢٩﴾

Muhammad is the prophet of Allah. And those who are with him are harsh against the disbelievers and merciful amongst themselves…

This ayah appears in سورة الفتح which was revealed in the madani period after الحديبية.

فَعَلَةٌ

This plural pattern lacks action or movement. It is used to refer to a specific classification or categorization of people. When this pattern is used, the focus is on the occupation, label, or classification of that particular group.

Take a look at the following examples.

... كُلَّمَآ أُلْقِىَ فِيهَا فَوْجٌ سَأَلَهُمْ خَزَنَتُهَآ أَلَمْ يَأْتِكُمْ نَذِيرٌ ﴿٨﴾

Whenever a crowd is thrown in it, its keepers ask them, "Didn't a warner come to you?"

Here, the focus of the word is their occupation or label as gatekeepers.

... وَيُرۡسِلُ عَلَيۡكُمۡ حَفَظَةً ... ٦١

And We send guardians over you…

Here, the focus of the word is their role or label as guardians.

وَأُلۡقِيَ ٱلسَّحَرَةُ سَجِدِينَ ١٢٠

And the magicians were thrown down in prostration.

Here, the focus of the word is their label or classification as magicians.

Note that the ناقص version of this plural pattern is فُعاةٌ (e.g. رُمَاةٌ, دُعاةٌ)

فُعَّلٌ

This plural pattern is used to talk about individuals carrying out visibly apparent actions that span over a short period of time.

Take a look at the following examples.

...تَرَىٰهُمۡ رُكَّعٗا سُجَّدٗا يَبۡتَغُونَ فَضۡلٗا مِّنَ ٱللَّهِ وَرِضۡوَٰنٗاۖ ... ٢٩

You see them in ruku and in prostration seeking favor and pleasure from Allah…

Ruku and sujud are both physical actions that can be seen visibly. They are also actions that do not span over a long period of time.

فَواعِلُ

This plural pattern can only be derived from the feminine اسم فاعل. This pattern is used for the inanimate. It often implies stillness or lack of movement.

Take a look at the following examples.

وَأَلۡقَىٰ فِي ٱلۡأَرۡضِ رَوَٰسِيَ أَن تَمِيدَ بِكُمۡ ... ١٥

And He cast pegs on earth lest it shake with you…

The plural of راسِيَةٌ is رَواسِى. This means pegs or firm mountains.

وَٱلۡقَوَٰعِدُ مِنَ ٱلنِّسَآءِ ٱلَّٰتِي لَا يَرۡجُونَ نِكَاحٗا فَلَيۡسَ عَلَيۡهِنَّ جُنَاحٌ أَن يَضَعۡنَ ثِيَابَهُنَّ غَيۡرَ مُتَبَرِّجَٰتِۭ بِزِينَةٖۖ وَأَن يَسۡتَعۡفِفۡنَ خَيۡرٞ لَّهُنَّۗ وَٱللَّهُ سَمِيعٌ عَلِيمٞ ٦٠

And women who are past the age of child bearing who do not desire marriage, then there is no blame upon them if they take off their outer garments without flaunting their adornment. And keeping chaste is better for them. And Allah is seeing and knowing.

The plural of قَاعِدَةٌ is قَوَاعِدُ. This literally means a sitting, stationary woman, or more figuratively, a woman past the age of child bearing.

...يَجۡعَلُونَ أَصَٰبِعَهُمۡ فِيٓ ءَاذَانِهِم مِّنَ ٱلصَّوَٰعِقِ حَذَرَ ٱلۡمَوۡتِۚ وَٱللَّهُ مُحِيطُۢ بِٱلۡكَٰفِرِينَ ١٩

They put their fingers in their earth because of the thunderbolts out of fear of death. And Allah will encompass the disbelievers.

The plural of صَاعِقَةٌ is صَوَاعِقُ. This means a thunderbolt or strike that causes one to fall unconscious.

فُعْلانٌ

This pattern is used to express relative قلة. In other words, this plural pattern refers to a group that is small in number relative to another.

Let us look at the comparative case study.

وَٱلَّذِينَ إِذَا ذُكِّرُواْ بِـَٔايَٰتِ رَبِّهِمۡ لَمۡ يَخِرُّواْ عَلَيۡهَا صُمّٗا وَعُمۡيَانٗا ٧٣

And those who, when they are reminded of the signs of their master, they do not fall upon them deaf and blind.

This ayah speaks about عباد الرحمن, which is a group that is small relative to those who are misguided. For this reason, أَعْمَى is pluralized as عُمْيانٌ, following the فُعْلانٌ pattern. This is the only time in the Quran that أعمى is pluralized this way.

All other ayaat use the plural عُمْيٌ. Notice that all of these ayaat are in the context of people of misguidance and disbelief. This is a relatively larger group.

صُمُۢ بُكۡمٌ عُمۡيٞ فَهُمۡ لَا يَرۡجِعُونَ ١٨

وَمَثَلُ ٱلَّذِينَ كَفَرُواْ كَمَثَلِ ٱلَّذِي يَنۡعِقُ بِمَا لَا يَسۡمَعُ إِلَّا دُعَآءٗ وَنِدَآءٗۚ صُمُۢ بُكۡمٌ عُمۡيٞ فَهُمۡ لَا يَعۡقِلُونَ ١٧١

... وَنَحۡشُرُهُمۡ يَوۡمَ ٱلۡقِيَٰمَةِ عَلَىٰ وُجُوهِهِمۡ عُمۡيٗا وَبُكۡمٗا وَصُمّٗاۖ مَّأۡوَىٰهُمۡ جَهَنَّمُۖ كُلَّمَا خَبَتۡ زِدۡنَٰهُمۡ سَعِيرٗا ٩٧

وَمَآ أَنتَ بِهَٰدِي ٱلۡعُمۡيِ عَن ضَلَٰلَتِهِمۡۖ إِن تُسۡمِعُ إِلَّا مَن يُؤۡمِنُ بِـَٔايَٰتِنَا فَهُم مُّسۡلِمُونَ ٨١

أَفَأَنتَ تُسۡمِعُ ٱلصُّمَّ أَوۡ تَهۡدِى ٱلۡعُمۡىَ وَمَن كَانَ فِى ضَلَٰلٍ مُّبِينٍ ﴿٤٠﴾

Let us take a look at a comparative case study.

أَتَأۡتُونَ ٱلذُّكۡرَانَ مِنَ ٱلۡعَٰلَمِينَ ﴿١٦٥﴾

Do you approach males of all creatures?

This ayah is spoken by Lut (AS) when addressing his people. The فُعْلانٌ pattern is used because it was a specific group of men that the people of Lut (AS) used to go after. This group of males is small in number relative to the broad category or males.

وَقَالُواْ مَا فِى بُطُونِ هَٰذِهِ ٱلۡأَنۡعَٰمِ خَالِصَةٌ لِّذُكُورِنَا وَمُحَرَّمٌ عَلَىٰٓ أَزۡوَٰجِنَا ... ﴿١٣٩﴾

They said, "Whatever is in the stomachs of these cattle is pure for our males and forbidden for our wives…"

This ayah referring to a superstition of the مشركين that milk was only okay for males and was forbidden for females. This rule of theirs was not specific to a certain group of males, rather it was a general rule.

فَعْلَى وفُعالَى وفَعالَى

This plural patter is used for deficiency, calamity, or illness.

Take a look at the following examples.

فَإِنَّكَ لَا تُسۡمِعُ ٱلۡمَوۡتَىٰ وَلَا تُسۡمِعُ ٱلصُّمَّ ٱلدُّعَآءَ إِذَا وَلَّوۡاْ مُدۡبِرِينَ ﴿٥٢﴾

Then certainly, you do not make the dead hear nor do you make the blind hear the invitation when they turn away, giving you their backs.

الموتى is the plural of مَيِّتٌ, which means "dead person". It follows this pattern because death is a calamity.

يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُواْ لَا تَقۡرَبُواْ ٱلصَّلَوٰةَ وَأَنتُمۡ سُكَٰرَىٰ حَتَّىٰ تَعۡلَمُواْ مَا تَقُولُونَ ...﴿٤٣﴾

O you who believe, do not approach prayer while you are intoxicated until you understand what you are saying…

سُكارى is the plural of سَكْرانُ, which means drunk. It follows this pattern because drunkenness causes deficiency in intellect, dignity, and behavior.

وَءَاتُواْ ٱلۡيَتَٰمَىٰٓ أَمۡوَٰلَهُمۡۖ وَلَا تَتَبَدَّلُواْ ٱلۡخَبِيثَ بِٱلطَّيِّبِۖ ... ٢

Give orphans their money and do not exchange the pure of the impure.

يَتامى is the plural of يَتِيمٌ, which means orphan. It follows this pattern because losing a parent is considered a calamity.

فُعَلاءُ وفِعالٌ

Both of these patterns are plural patterns for the اسم صفة. The difference between them is that the فُعَلاءُ pattern is used in METAPHORICAL contexts while the فِعالٌ pattern is used in LITERAL contexts.

وَقَالُواْ رَبَّنَآ إِنَّآ أَطَعۡنَا سَادَتَنَا وَكُبَرَآءَنَا فَأَضَلُّونَا ٱلسَّبِيلَا۠ ٦٧

They said, "Our Master, certainly, we obeyed our masters and noblemen, then they misguided us from the path".

كبراء is the plural of كبير. The فعلاء pattern is chosen over the فعال pattern, because the meaning is non-literal. These people are not physically big. Rather, they are big in status and social rank.

وَإِذۡ يَتَحَآجُّونَ فِي ٱلنَّارِ فَيَقُولُ ٱلضُّعَفَٰٓؤُاْ لِلَّذِينَ ٱسۡتَكۡبَرُوٓاْ إِنَّا كُنَّا لَكُمۡ تَبَعٗا فَهَلۡ أَنتُم مُّغۡنُونَ عَنَّا نَصِيبٗا مِّنَ ٱلنَّارِ ٤٧

And when they are arguing in the fire, then the weak say to those who were arrogant, "We certainly used to be followers for you, so will you protect us from some of the fire?"

ضعفاء is the plural of ضعيف. The فعلاء pattern is chosen over the فعال pattern, because the meaning is non-literal. These people are not physically weak. Rather, they are blind followers who are mentally weak.

ٱنفِرُواْ خِفَافٗا وَثِقَالٗا وَجَٰهِدُواْ بِأَمۡوَٰلِكُمۡ وَأَنفُسِكُمۡ فِي سَبِيلِ ٱللَّهِۚ ... ٤١

Go forth light or heavy and strive with your wealth and yourselves in the path of Allah…

This ayah appears in the context of the battle of. خفاف, the plural of خفيف refers to people who have no armor and are travelling light. ثقال refers to those who are wearing armor. This is a physical lightness and heaviness, which is why the فعال pattern is used.

هُوَ ٱلَّذِي يُرِيكُمُ ٱلۡبَرۡقَ خَوۡفٗا وَطَمَعٗا وَيُنشِئُ ٱلسَّحَابَ ٱلثِّقَالَ ١٢

He is the one who shows you lightning causing fear and hope and He generated heavy clouds.

ثقال is the plural of ثقيل. The فعال pattern is chosen over the فعلاء pattern, because the meaning is literal. Rain clouds are physically heavy.

Note that the فُعَلاءُ pattern becomes أَفْعِلاءُ when the word is مضاعف or ناقص. For example, the plural of شديد would be أَشِدَّاءُ. The plural قَوِيٌّ would be أَقْوِياءُ. The فِعال pattern looks the same.

على وزن المصدر

The مصدر patterns can sometimes be used as a plural pattern. When this happens, it implies that the people belonging to this group are carrying out the action in its **TRUE SENSE** or its **LITERAL SENSE**. For example, سُجُوْدٌ is a مصدر pattern that means "prostration". When السجُوْد is used as a plural, it means people who make **TRUE** سَجْدَة.

An example of this plural pattern being used to denote something **LITERAL** would be قِيامٌ. The word قامَ can mean to stand [lit.] or it can mean to stand in prayer [fig]. When the literal meaning is intended, the مصدر pattern (قِيام) is used. When the figurative meaning is intended, the normal plural (قائِمُوْنَ) is used.

Take a look at the following examples.

... وَطَهِّرْ بَيْتِيَ لِلطَّآئِفِينَ وَٱلْقَآئِمِينَ وَٱلرُّكَّعِ ٱلسُّجُودِ ﴿٢٦﴾

…and purify my house for those who do tawaf and for those who stand [in prayer] and for those who do ruku and true prostration.

The مصدر pattern is used for سجود to express that these people are doing سجود in its true sense, meaning that their prostration is full of humility and خشوع.

ٱلَّذِينَ يَذْكُرُونَ ٱللَّهَ قِيَـٰمًا وَقُعُودًا وَعَلَىٰ جُنُوبِهِمْ وَيَتَفَكَّرُونَ فِى خَلْقِ ٱلسَّمَـٰوَٰتِ وَٱلْأَرْضِ ... ﴿١٩١﴾

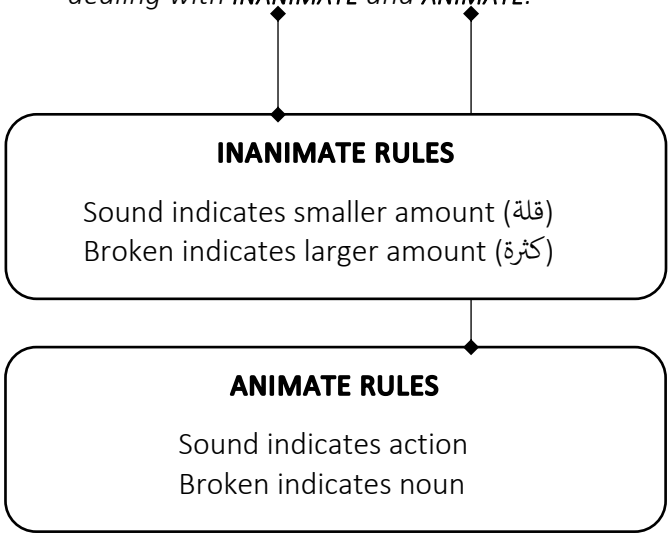
Those who remember Allah while standing, sitting, and on their sides and who think deeply about the creation of the skies and the earth…

Here "standing" and "sitting" are being used in their literal sense. This is why the مصدر pattern is used.

10.4 SUMMARY

There are two main discussion points when it comes to the topic of plural patterns:

*As far as sound vs. broken, the rules differ when dealing with **INANIMATE** and **ANIMATE**.*



Below is a summary of each plural pattern and its implications.

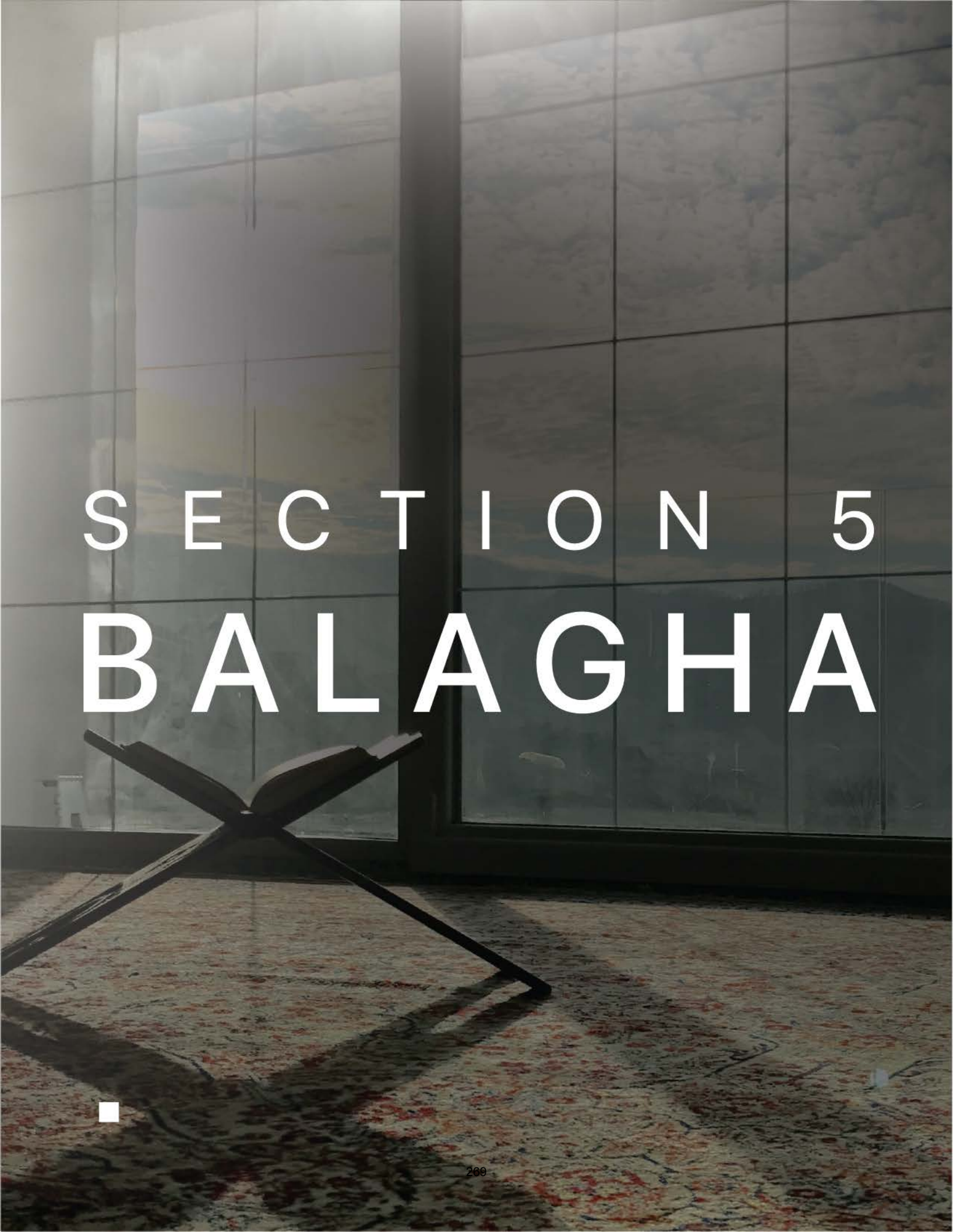
PATTERN	EXAMPLE	IMPLICATIONS
فُعَّالٌ	كُفَّارٌ زُرَّاعٌ	doing the action a lot
فَعَلَةٌ	خَزَنَةٌ حَفَظَةٌ	lack of movement, label/classification
فُعَّلٌ	رُكَّعٌ سُجَّدٌ	visibly apparent action, short-term
فَواعِلُ	صَواعِقُ قَواعِدُ	lack of movement
فُعْلانٌ	ذُكْرانٌ عمْيَانٌ	a relatively small number
فَعْلَى/فُعالَى/فَعالَى	مَوْتَى سُكَارَى يَتامَى	illness, deficiency, calamity
فُعَلاءُ/فِعالٌ/أَفْعِلاءُ	كُبَراءُ شِدَادٌ أَشِدَّاءُ	metaphorical and literal attributes
على وزن المصدر	سُجُوْدٌ قِيامٌ	true or literal action

10.5 ADDITIONAL PATTERNS

Below are additional plural patterns. Commit them to memory.

أوزان القلة (3-10)	
PATTERN	EXAMPLE
أَفْعُلٌ	ٱلْحَجُّ أَشْهُرٌ مَّعْلُومَٰتٌ ... ﴿١٩٧﴾
أَفْعَالٌ	قُلْ هَلْ نُنَبِّئُكُم بِٱلْأَخْسَرِينَ أَعْمَٰلًا ﴿١٠٣﴾
أَفْعِلَةٌ	... وَجَعَلْنَا لَهُمْ سَمْعًا وَأَبْصَٰرًا وَأَفْـِٔدَةً ... ﴿٢٦﴾
فِعْلَةٌ	... إِنَّهُمْ فِتْيَةٌ ءَامَنُوا۟ بِرَبِّهِمْ وَزِدْنَٰهُمْ هُدًى ﴿١٣﴾

أوزان الكثرة (11+)	
PATTERN	EXAMPLE
فُعْلٌ	صُمٌّۢ بُكْمٌ عُمْىٌ فَهُمْ لَا يَرْجِعُونَ ﴿١٨﴾
فُعُلٌ	فَإِن كَذَّبُوكَ فَقَدْ كُذِّبَ رُسُلٌ مِّن قَبْلِكَ ... ﴿١٨٤﴾
فِعَلٌ	وَفِى ٱلْأَرْضِ قِطَعٌ مُّتَجَٰوِرَٰتٌ ... ﴿٤﴾
فُعُولٌ	وَهُمْ عَلَىٰ مَا يَفْعَلُونَ بِٱلْمُؤْمِنِينَ شُهُودٌ ﴿٧﴾
فَعَائِلُ	إِن تَجْتَنِبُوا۟ كَبَآئِرَ مَا تُنْهَوْنَ عَنْهُ ...﴿٣١﴾
فِعْلَانٌ	وَيَطُوفُ عَلَيْهِمْ غِلْمَانٌ لَّهُمْ كَأَنَّهُمْ لُؤْلُؤٌ مَّكْنُونٌ ﴿٢٤﴾



SECTION 5
BALAGHA

علم البيان

CREATIVE DEVICES BY MEANS OF WHICH AN IDEA CAN BE **MADE CLEAR** AND **EASY** TO UNDERSTAND. EXPRESSIONS THAT **ENGAGE** THE AUDIENCE MENTALLY AND **STIMULATE** THE **IMAGINATION.**

CHAPTER 1
التشبه

Introduction

التشبيه is a figure of speech that involves the comparison or likening of one thing to another thing of a different sort. An example of تشبيه would be "He is as brave as a lion". This statement involves the comparison of two different things (a human and a lion) that share a trait. In English literary terms التشبيه can be defined as a simile.

Root Meaning: The root letters ش ب ه mean "likeness" or "similarity". Placed in family II, the meaning becomes "to liken" or "to compare".

The word شَبَّهَ يُشَبِّهُ takes a direct مفعول به in addition to a ب. Since there are two elements in a comparison, the first will appear as a direct مفعول به and the second will have a ب attached to it. The person/thing being compared acts as the مفعول به, and that which it is compared to attaches to the ب.

شَبَّهْتُهُ بِالأَسَدِ

I compared him to a lion

Alternatively Known As: This concept is alternately known as التمثيل. Remember that the root letters م ث ل also mean "likeness" or "similarity".

As the name would suggest, التشبيه is drawing a comparison or likening something to something else.

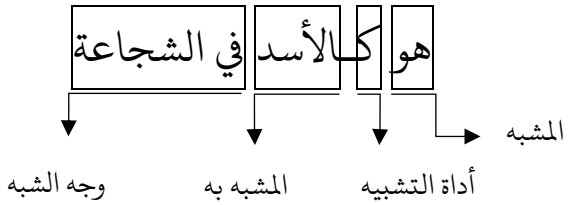
This literary device is used to make a description more vivid and to make it easier to understand.

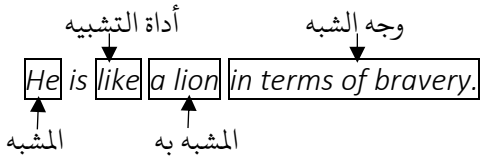
There are different types of تشبيه and further subtleties and rhetorical implications that are associated with each type. To learn about the different kinds of تشبيه, we must first learn about the **COMPONENTS** and **CONSTRUCTION** of تشبيه.

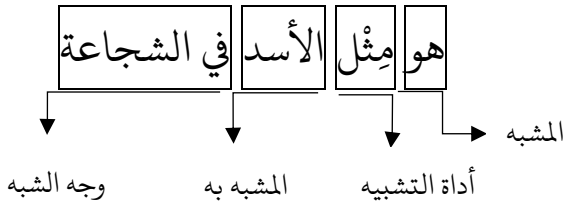
Components and Construction of التشبيه

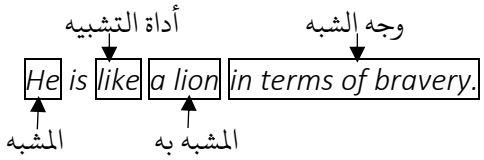
There are ***four components*** to the تشبيه construction. They are:

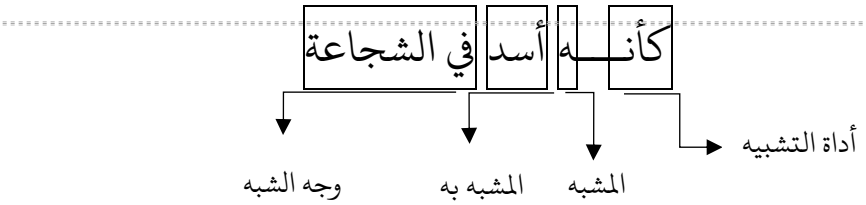
1. المُشبَّه — That which is ***being compared***
2. المُشبَّه به — That which it is ***compared to***
3. أَدَاةُ التشبيهِ — ***The tool*** of comparison (they are كَـ، مِثْلُ، كأنَّ)
4. وجْهُ الشَبَه — ***The point of similarity*** between that which is being compared (المشبه) and that which it is being compared to (المشبه به)

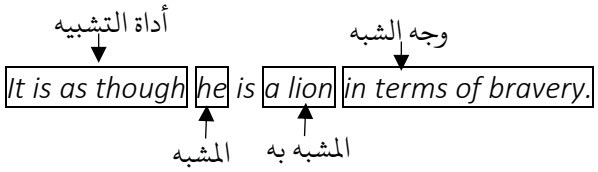












المشبه: Notice that the term مشبه is the اسم مفعول and therefore translates as "that which is being compared."

المشبه به: Recall that with the word شَبَّهَ يُشَبِّهُ, the second word in a comparison appears with a ب on it (e.g. شبَّهْتُه بالأسد). This explains the naming المُشَبَّه به for "that which it is being compared to".

أداة التشبيه: Remember that the word أداة literally means "tool".

وجه الشبه: A meaning for "وجه" that is commonly used in تفاسير and grammar books is "way" or "manner" hence the definition "the way in which they are similar" or "the manner of their similarity".

The Varieties of التشبيه and Their Rhetorical Implications

Of the four components mentioned in the previous section, the first two components (المشبه and المشبه به) are irremovable. They are the **PILLARS** of the structure of تشبيه. Without them تشبيه cannot exist.

The أداة التشبيه and the وجه الشبه, on the other hand, can be excluded. Their inclusion and exclusion have an effect on the literary and rhetorical implications of the construction.

Let us learn about the different variations of التشبيه and the rhetorical implications that come with each.

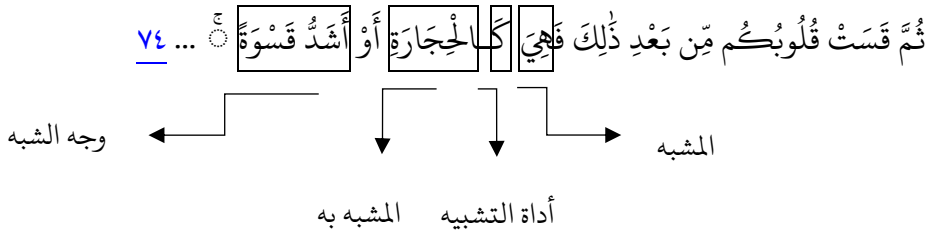
As mentioned previously, the أداة التشبيه and وجه الشبه can be excluded from the تشبيه. This leaves us with four possible combinations:

	وجه الشبه	أداة التشبيه
1. Both the وجه and أداة are present	✓	✓
2. The أداة is present and the وجه is missing	✗	✓
3. The وجه is present and the أداة is missing	✓	✗
4. Both the أداة and the وجه are missing	✗	✗

Let us explore each of these four possibilities.

Option 1. Both are Present

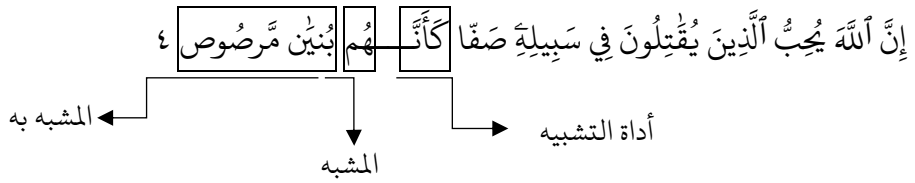
When both أداة and وجه التشبيه are present, this is the standard. There are no rhetorical implications aside from the aforementioned balagha benefit of similes. This type of تشبيه is known as تَشْبِيْه مُرْسَل مُفَصَّل.



Above is an example of تشبيه مرسل مفصل. Notice that all elements are present. The two things being compared (هي + الحجارة) are present, interrupted by an أداة (ك). The term (أشد قسوة) tells us how the two things being compared are similar. This makes it the وجه الشبه.

Option 2. أداة is Present وجه is Missing

When only the وجه الشبه is missing, the way in which the مشبه and مشبه به are similar is not specified. This aspect is left to the imagination and is open to interpretation. It leaves the possibilities open and allows different minds to come up with different ideas. This is known as تشبيه مُرْسَل مُجْمَل.



Above is an example of تشبيه مرسل مجمل. Notice that the وجه الشبه is missing. We are not told how the مشبه (the pronoun هم) and the مشبه به (a well-compacted wall) are similar.

What are the characteristics of a well-compacted wall? How might a group of firm believers in battle be similar to a well-compacted wall? What images does this analogy conjure in your mind?

Compare this ayah to ayah 63:4. How does this comparison parallel the one in the example above?

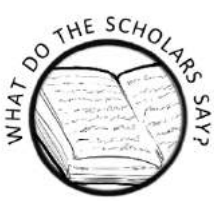
﴿مَّثَلُ ٱلَّذِينَ يُنفِقُونَ أَمۡوَٰلَهُمۡ فِي سَبِيلِ ٱللَّهِ كَمَثَلِ حَبَّةٍ أَنۢبَتَتۡ سَبۡعَ سَنَابِلَ فِي كُلِّ سُنۢبُلَةٖ مِّاْئَةُ حَبَّةٖۗ وَٱللَّهُ يُضَٰعِفُ لِمَن يَشَآءُۚ وَٱللَّهُ وَٰسِعٌ عَلِيمٌ ٢٦١﴾

{كمثلِ حبةٍ} شبَّه سبحانَه الصدقةَ التي تُنفَق في سبيله بِحبَّةٍ زرعتْ وبارَكَها المَولى، فأصبحتْ سبعُمائةِ حبةٍ، فَفِيْهِ تشبيهٌ مرسَلٌ مجملٌ لذكْرِ أداةِ التشبيهِ وحذْفِ وجهِ الشبهِ، قال أبو حيَّانٍ: وهذا التمثيلُ تصويرٌ للأَضْعافِ كأنها ماثلةٌ بين عَيْنَيْ الناظرِ. (صفوة التفاسير)

Use the allotted space below to determine the four components of the تشبيه in the ayah and to take notes on the reading presented above.

المشبه: _____ المشبه به: _____ أداة: _____ وجه : _____

Notes: _____



﴿مَثَلُ الفَرِيْقَيْنِ كَالأَعْمَى وَالأَصَمِّ وَالسَّمِيْعِ وَالبَصِيْرِ﴾

«كالأعمى والأصم» فيه تشبيهٌ مرسَلٌ مجملٌ لِوجودِ أداةِ التشبيهِ وحذْفِ وجهِ الشبهِ. أيْ مثلُ الفريقِ الكافرِ كَالأعمى والأصمِّ في عَدَمِ البصرِ والسمعِ، ومثلُ الفريقِ المؤمنِ كالسميعِ والبصيرِ. أَيْ حالةُ الفريقَيْنِ المُشركِيْنَ وَالمُؤمنِيْنَ تَشْبَهُ حالَ الأعمى الأصمِّ مِن جِهَةٍ وحالَ البصيرِ السميعِ مِن الجِهَةِ الأخرى، فالكلامُ تشبيهٌ وليس استعارةً لِوجودِ كَافِ التشبيهِ وهو أيضاً تشبيهٌ مُفْرَدٌ لا مُرَكَّبٌ. والفريقانِ هما المَعهودانِ في الذِّكْرِ في هذا الكلامِ، وهما فريقُ المشركِيْنَ وفرِيْقُ المؤمنِيْنَ، إذ قد سبَق ما يؤَذّن بهذين الفريقين من قولِه:

{وَمَنْ أَظْلَمُ مِمَّنْ افْتَرَى عَلَى اللهِ كَذِباً} [هود: 18]. ثم قولِه: {إِنَّ الَّذِيْنَ آمَنُوْا وَعَمِلُوْا الصَّالِحَاتِ وَأُخْبِتُوْا إِلَى رَبِّهِمْ} [هود: 23] الآية.

والفريق: الجماعةُ التي تُفارِق، أي يُخالِف حالُها حالَ جماعةٍ أُخْرى في عملٍ أو نِحْلَةٍ. وتقدَّمَ عند قولِه تعالى: {فَأَيُّ الفَرِيْقَيْنِ أَحَقُّ بِالأَمْنِ إِنْ كُنْتُمْ تَعْلَمُوْنَ} في سورة [الأنعام: 81].

شُبِّهَ حالُ فريقِ الكُفَّارِ في عَدَمِ الانتفاعِ بالنظَرِ في دلائِلِ وِحدانيَّةِ اللهِ الواضحةِ من مخلوقاتِهِ بِحالِ الأعمى، وَشُبِّهُوْا في عَدَمِ الانتفاعِ بِأَدِلَّةِ القرآنِ بِحالِ مَنْ هو أصمُّ.

وشُبِّهَ حالُ فريقِ المؤمنِيْنَ في ضِدِّ ذلك بِحالِ مَنْ كان سليمَ البصرِ، سليمَ السمعِ فهو في هُدًى ويقينٌ مِنْ مُدرَكَاتِه. (التحرير والتنوير)

Use the allotted space below to determine the four components of the تشبيه in the ayah and to take notes on the reading presented above.

وجه : _____ أداة: _____ المشبه به: _____ المشبه: _____

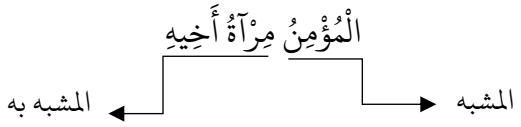
Notes: _____

Option 3. أداة is Missing, وجه is Present

When only the أداة التشبيه is missing, the مشبه and مشبه به become a مبتدأ and a خبر. Rather than saying "He is like a lion in bravery," you are saying "He is a lion in bravery." This form of speech is more emphatic. This is known as تشبيه مُؤَكَّد مُفَصَّل. This form doesn't occur in Quran or hadith. It occurs regularly in poetry.

Option 4. Both are Missing

When both the وجه and أداة are missing, the rhetorical implications of option 2 and option 3 are combined. The missing وجه الشبه gives room for speculation and imagination. The missing أداة makes the statement emphatic. This type of تشبيه is simultaneously open and emphatic. It is known as تشبيه بَلِيْغ.

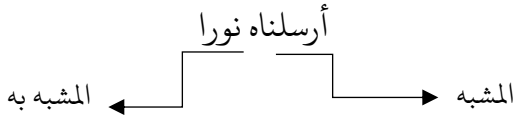


Above is an example of تشبيه بليغ. Notice that there is no أداة nor is there a وجه. This makes the statement more emphatic and allows for freedom in imagination with regards to the وجه.

Note that التشبيه البليغ does not always have to appear in the form of a مبتدأ وخبر. It can also appear in the following three forms:

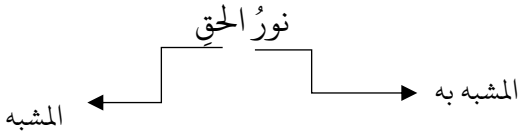
- حال
- إضافة
- مفعول مطلق

Take a look at an example of each below.



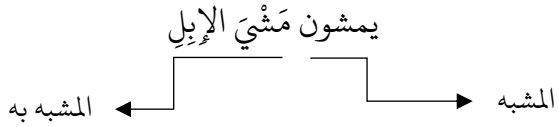
We sent it as a light

In the example above, "it" is being compared to a light. The مشبه به appears as a حال. There is no أداة or وجه, as is the case with التشبيه البليغ.



the light of truth

In the example above, truth is being compared to light. The تشبيه بليغ appears as an إضافة. Notice, however, the مشبه به comes before the مشبه. There is no أداة or وجه, as is the case with التشبيه البليغ.



They walk like camels (lit. the walking of a camel)

In the example above, there is a comparison between the way these people are walking (يمشون) and the way a camel walks (مشي الإبل). Notice that the مشبه به appears as a مفعول مطلق in this case. There is no أداة or وجه, as is the case with التشبيه البليغ.

What are the characteristics of a mirror? How might a believer act as a mirror for his/her brother/sister? Why do you think this level of emphasis was applied to this statement?

وقولُه {وَسِرَاجاً مُنِيْراً} تشبيهٌ بليغٌ بِطريقِ الحالِيَّةِ وهو طريقٌ جميلٌ، أيْ أرسلناك كالسِّراجِ المُنيرِ في الهدايةِ الواضحةِ التي لا لَبْسَ فيها والتي لا تَتْرُكُ للباطل شُبْهَةً إلا فَضَحَتْها وأوقفَتِ الناسَ على دخائلِها، كما يُضِيء السراجُ الوقّادُ ظُلْمَةَ المكانِ . وهذا الوصفُ يشمُلُ ما جاء به النبيُّ ﷺ من البيانِ وإيضاحِ الاستدلالِ وانقشاعِ مَا كان قبلَهُ في الأَدْيانِ مِن مسالكَ للتبديلِ والتحريفِ فشمَل ما في الشريعةِ من أصولِ الاستنباطِ والتفقُّهِ في الدينِ والعلمِ، فإن العلمَ يُشَبَّهُ بالنورِ فنَاسَبَهُ السراجُ المُنيرُ. وهذا وصفٌ شاملٌ لجميع الأَوْصافِ التي وُصِفَ بها آنِفا. (التحرير والتنوير)

Use the allotted space below to determine the four components of the تشبيه in the ayah and to take notes on the reading presented above.

المشبه: _____ المشبه به: _____ أداة: _____ وجه : _____

Notes: _____

_____

_____

_____

Below is a summary of the different types of تشبيه and their rhetorical implications.

نوع التشبيه	أداة التشبيه	وجه الشبه	**RHETORICAL IMPLICATION**
مُرْسَل مُفَصَّل	✓	✓	Standard
مُرْسَل مُجْمَل	✓	✗	open to interpretation
مُؤَكَّد مُفَصَّل	✗	✓	Emphatic
بَلِيْغ	✗	✗	most emphatic, open to interpretation

مُرْسَل: Is the اسم مفعول of أرسل and literally means "released" or "free". In this lesson, we see it used when the **أداة التشبيه** is present or "free" rather than omitted or "trapped".

مُؤَكَّد: Is the اسم مفعول of أكَّد and literally means "emphasized". In this lesson we see it used when the **أداة التشبيه** is missing and the statement becomes more emphatic.

مُفَصَّل: Is the اسم مفعول of فصَّل and literally means "detailed". In this lesson, we see it used when the **وجه الشبه** is present. The وجه الشبه provides more detail, so a تشبيه construction that contains a وجه الشبه is considered to be "detailed" or مفصل.

مُجْمَل: Is the اسم مفعول of أجمل and literally means "summarized". In this lesson, we see it used when the **وجه الشبه** is missing. Since this detail is missing, the statement is considered to be "summarized". It is opposite of مفصل.

بَلِيْغ: Means "eloquent". It comes from ب ل غ which means "to reach". Eloquent speech is called "بليغ" because it reaches the mind and heart of the listener and leaves an impact. التشبيه البليغ got its name because it is considered to be the most powerful and impactful type of تشبيه.

FIGURING OUT THE PARTS OF A تشبيه

Use the following tips to help you determine the parts of a تشبيه.

- To figure out the مشبه/مشبه به, ask yourself "What two things are being compared?"
- To determine whether something is acting as the وجه, as yourself "Is this telling me how these two things are similar?"

OTHER KINDS OF تشبيه

The four types of تشبيه covered in the previous section depended on what components were included or omitted. There are an additional three types of تشبيه that are not categorized on the same basis. Let us learn about these three types of تشبيه.

1. التشبيه الضمني

***Root Letters*:** The root ض م ن means "hidden" or "interior".

***Alternatively Known As*:** التشبيه المَكْنِيّ, which comes from the root letters ك ن ي which means "to allude to s.t." The literary term for this is a metonym.

This type of تشبيه is called التشبيه الضمني because the comparison does not follow the standard construction that تشبيه follows (المشبه – أداه التشبيه – المشبه به – وجه التشبيه). In this sense, the تشبيه is hidden or is alluded to.

Take a look at the following example.

يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُواْ ٱجتَنِبُواْ كَثِيرا مِّنَ ٱلظَّنِّ إِنَّ بَعضَ ٱلظَّنِّ إِثمۖ وَ لَا تَجَسَّسُواْ وَلَا يَغتَب بَّعضُكُم بَعضًاۚ أَيُحِبُّ أَحَدُكُم أَن يَأكُلَ لَحمَ أَخِيهِ مَيتا فَكَرِهتُمُوهُۚ وَٱتَّقُواْ ٱللَّهَۚ إِنَّ ٱللَّهَ تَوَّاب رَّحِيمٞ ١٢

Believers! Avoid a lot of assumption, for some of assumption is sin. Do not spy, nor should you slander one another. Would one of you like to eat the flesh of his brother while he is dead. You would detest it! Be conscious of Allah! No doubt, Allah is repeatedly forgiving and constantly merciful.

In the ayah above, backbiting is likened to eating the flesh of one's brother while he is dead. The standard structure for تشبيه is not used (e.g. الغِيْبَةُ كَأَكْلِ لَحْمِ أَخِيْكَ مَيْتًا). Rather, the similitude is alluded to through the use of a rhetorical question, "Would any of you like to eat the flesh of your brother while he is dead?"

This type of تشبيه allows the listener to make the connection between the implied مشبه به and مشبه on their own. Arriving at a conclusion by oneself creates greater impact and allows for retention. For this reason, التشبيه الضمني is great for teaching lessons.

2. التبشيه المقلوب

***Root Letters*:** The letters ق ل ب mean "to flip" or "to reverse". In the اسم مفعول form, it means "flipped" or "reversed".

***Alternatively Known As*:** التشبيه المعكوس, تشبيه التفضيل.

Generally, the مشبه is the main idea and the مشبه به is secondary. When it comes to التشبيه المقلوب, the مشبه and the مشبيه به are reversed sequentially, making the مشبه به the main idea and the مشبه secondary. They appear in an order opposite to what is expected.

This is done when the speaker perceives that what would normally be the مشبه به (and has now been made the مشبه) should be the primary focus. This can be done for various reasons.

Take a look at the examples below.

أَفَمَن يَخلُقُ كَـمَن لَّا يَخلُقُۚ أَفَلَا تَذَكَّرُونَ ١٧

المشبه ← أداة → المشبه به

Preceding this ayah is a passage in which Allah describes His creation. He describes scenes of animals and nature. Then in this ayah, He addresses the idolaters regarding their false gods. Rather than saying, "Then, do those who do not create [i.e your gods] compare to one who does create?..." which would be expected, He says "Then does the one who creates compare to those who do not create?..." This is because the false deities that they worship do not deserve to appear in sequence before Allah. Here Allah makes Himself the main idea and the main topic of focus. He raises His status and lowers the status of the false deities.

... ذَٰلِكَ بِأَنَّهُم قَالُوٓاْ إِنَّمَا ٱلبَيعُ مِثلُ ٱلرِّبَوٰاْۗ وَأَحَلَّ ٱللَّهُ ٱلبَيعَ وَحَرَّمَ ٱلرِّبَوٰاْۚ ...٢٧٥

المشبه ← أداة → المشبه به

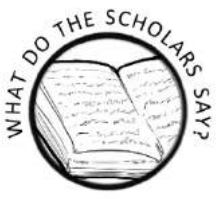
The ayah above quotes the response of the كفار to the command not to engage in interest. Rather than saying "Interest is like trade" as one would expect, they say "Trade is like interest" as though to say that trade is worse than interest and is even more deserving of being forbidden.

IMAGINE that you are telling your friend that they should not be smoking. They point at your donut and say "Junk food is just like cigarettes. Both are bad for you."

Imagine now that they respond by saying, "Cigarettes are just like junk food. Why is one okay while the other bad?"

The first scenario, in which junk comes first sequentially, sounds like an aggressive attack. The speaker is directing attention away from what their own fault and directing it toward the advisor.

The second scenario has the tone of a defense or could even sound like a genuine question.



{أَفَمَنْ يَخْلُقُ كَمَنْ لا يَخْلُـقُ أَفَـلا تَذَكَّرُوْنَ} [النحل: 17] فَفِيْ الآيةِ تشبيهٌ مقلوبٌ إذ مُقْتَضَى الظاهرِ عَكسُهُ لأنَّ الخِطابَ لِعبادِ الأوثانِ حيثُ سَمَّوْها آلهةً تشبيهاً به تعالى فجعلوا غيرَ الخالقِ كالخالقِ فجاءتْ المُخَالَفَةُ في الخِطابِ كأنهم لِمُبالَغَتِهم في عبادتِها ولإسفافِهم وارْتِكاسِ عقولِهم صارتْ عندَهم الأصلَ وصارَ الخالِقُ الحقيقيُّ هو الفَرْعَ فجاء الإنكارُ على وِفْقِ ذلك.

Use the allotted space below to determine the four components of the تشبيه in the ayah and to take notes on the reading presented above.

المشبه: _____ المشبه به: _____ أداة: _____ وجه : _____

Notes: _____

3. تشبيه التمثيل

تشبيه التمثيل is when there is more than one وجه الشبه. This essentially means that the مشبه and the مشبه به are similar in more than one way. With this type of تشبيه, the وجه الشبه is never explicitly stated. It must be interpreted.

This type of تشبيه differs from التشبيه المرسل المجمل (where there is an أداة but no وجه) in that المرسل المجمل generally uses a comparison that is culturally understood and fairly obvious. For example, in Arab culture, a lion is an icon of bravery. For this reason, though the وجه الشبه is not mentioned in a sentence like هو كالأسد, most listeners will understand the same thing.

Similarly, with a sentence like كأنهم بنيان مرصوص, the primary trait that comes to mind is strength and unity. Interpretations other than the ones that are immediately understood are acceptable, but they are secondary as they are a matter of opinion.

When it comes to تشبيه التمثيل, however, the وجه الشبه is not generally immediately obvious and must be thought about and interpreted. This puts the multiple possibilities on an equal playing field.

﴿مَثَلُ الَّذِيْنَ حُمِّلُوْا التَّوْرَاةَ ثُمَّ لَمْ يَحْمِلُوْهَا كَمَثَلِ الحِمَارِ يَحْمِلُ أَسْفَارًا﴾

فقد شَبَّهَ سبحانَه صورةَ اليهودِ والتوراةِ بيْنَ أيدِيْهم وفيها حُكْمُ اللهِ والهدى والنورُ وهم مُعرِضون عنها، بِهَيْئَةِ الحميرِ تُوضع الكتبُ على ظهورِها ولا تنتفع بها ولا ينالُها إلا التَّعَبُ والمَشقَّةُ والجامعُ بيْنَ الحاليْنِ وجودُ المشقةِ والعَنَتِ وانتفاءِ الفائدةِ معَ قُرْبِها وإمكانِها.

Use the allotted space below to determine the four components of the تشبيه *in the ayah and to take notes on the reading presented above.*

المشبه: _____ المشبه به: _____ أداة: _____ وجه : _____

Notes: _____

وجملةُ {كَأَنَّهُمْ خُشُبٌ مُسَنَّدَةٌ} مُستأْنَفةٌ استئنافاً بيانيّاً جواباً عن سؤالٍ يَنشأ عن وصْفِ حُسْنِ أجسامِهم وذَلاقةِ كلامِهم، فإنه في صورةِ مدْحٍ فلا يُناسِبُ ما قبلَه من ذمِّهم فيترقَّبُ السامعُ ما يَرِدُ بعدَ هذا الوصفِ.

ويجوزُ أن تكونَ الجملةُ حالاً من ضَمِيْرَيْ الغَيْبَةِ في قولِه: {إِذَا رَأَيْتَهُمْ تُعْجِبُكَ أَجْسَامُهُمْ}.

ومعْناه أنَّ حُسْنَ صُوَرِهم لا نَفْعَ فيه لأنفسِهم ولا للمسلمِيْنَ.

و{خُشُبٌ} بِضَمِّ الخاءِ وضمِّ الشِّيْنِ جَمْعُ خَشَبةٍ بفتْحِ الخاءِ وفتْحِ الشِّيْنِ وهو جمعٌ نادرٌ لم يُحْفَظْ إلا في ثَمَرة، وقيل: ثُمُرٌ جَمْعُ ثِمارٍ الذي هو جَمْعُ ثَمرةٍ فيكون ثُمُر جمعَ جمعٍ. فيكون خُشُبٌ على مثالِ جمعِ الجمعِ وإن لم يُسْمَعْ مفردُه. ويقال: خُشْبٌ بضمٍّ فسكون وهو جمعُ خشبةٍ لا محالةَ، مثل: بُدْن جمعُ بدنةٍ.

وقرأَه الجمهورُ بضمَّتين. وقرأه قنبل عن ابنِ كثيرٍ وأبو عمرو والكسائي ويعقوبُ بضمةٍ فسكون.

والمسنّدة التي سُندتْ إلى حائطٍ أو نحوه، أي أُمِيْلَتْ إليه فهي غليظةٌ طويلةٌ قويةٌ لكنها غيرُ منتفَعٍ بها في سَقف ولا مشدودٌ بها جدارٌ. شُبِّهوا بالخُشُبِ المسنّدةِ تشبيهَ التمثيلِ في حُسنِ المَرْأى وعدم الجَدوى، أُفِيْدَ بها أنّ أجسامَهم المعجَبَ بها ومقالَهم المصغيَّ إليه خالِيَانِ عن النفعِ كخُلوِّ الخُشبِ المسنّدةِ عن الفائدةِ، فإذا رأيتُمُوْهم حسِبْتُمُوهم أربابَ لبٍّ وشجاعةٍ وعلمٍ ودِرَايةٍ. وإذا اختَبَرتموهم وجدْتُمُوهم على خلافِ ذلك فلا تحْتَفلوا بهم (التحرير والتنوير)

Use the allotted space below to determine the four components of the تشبيه in the ayah and to take notes on the reading presented above.

المشبه: _____ المشبه به: _____ أداة: _____ وجه : _____

Notes: _____

Though this is not always the case, it is common for تشبيه التمثيل to have a lengthy مشبه به. Take a look at the مشبه به highlighted in the ayaat below.

مَثَلُهُم كَـــمَثَلِ ٱلَّذِي ٱستَوقَدَ نَارا فَلَمَّآ أَضَآءَت مَا حَولَهُ ذَهَبَ ٱللَّهُ بِنُورِهِم وَتَرَكَهُم فِي ظُلُمَٰت لَّا يُبصِرُونَ ١٧ صُمُّۢ بُكمٌ عُمي فَهُم لَا يَرجِعُونَ ١٨ أَو كَصَيِّب مِّنَ ٱلسَّمَآءِ فِيهِ ظُلُمَٰت وَرَعد وَبَرق يَجعَلُونَ أَصَٰبِعَهُم فِيٓ ءَاذَانِهِم مِّنَ ٱلصَّوَٰعِقِ حَذَرَ ٱلمَوتِۚ وَٱللَّهُ مُحِيطُۢ بِالكَٰفِرِينَ ١٩ يَكَادُ ٱلبَرقُ يَخطَفُ أَبصَٰرَهُمۖ كُلَّمَآ أَضَآءَ لَهُم مَّشَواْ فِيهِ وَإِذَآ أَظلَمَ عَلَيهِم قَامُواْۚ وَلَو شَآءَ ٱللَّهُ لَذَهَبَ بِسَمعِهِم وَأَبصَٰرِهِمۚ إِنَّ ٱللَّهَ عَلَىٰ كُلِّ شَيء قَدِير ٢٠

Their example is like the example of the one who tries to light a fire, so when it lit up whatever is around him, Allah takes away their light and leaves them in darknesses, unseeing. Deaf, mute and blind, so they do not return! Or like a rainstorm from the sky in which there is darknesses and lightning and thunder. They place their fingers in their ears because of the lightning strikes out of fear of death. Allah is completely surrounding the disbelievers. The lightening almost makes them blind (lit., steals their eyesight). Every time it lights up for them, they walk about in it, and when it darkens all around them, they stand still. Had Allah willed, He would have taken away their hearing and their sight. No doubt, Allah is capable over everything.

إِنَّمَا مَثَلُ ٱلحَيَوٰةِ ٱلدُّنيَا كَـــمَآءٍ أَنزَلنَٰهُ مِنَ ٱلسَّمَآءِ فَٱختَلَطَ بِهِۦ نَبَاتُ ٱلأَرضِ مِمَّا يَأكُلُ ٱلنَّاسُ وَٱلأَنعَٰمُ حَتَّىٰٓ إِذَآ أَخَذَتِ ٱلأَرضُ زُخرُفَهَا وَٱزَّيَّنَت وَظَنَّ أَهلُهَآ أَنَّهُم قَٰدِرُونَ عَلَيهَآ أَتَىٰهَآ أَمرُنَا لَيلًا أَو نَهَارا فَجَعَلنَٰهَا حَصِيدا كَأَن لَّم تَغنَ بِالأَمسِۚ كَذَٰلِكَ نُفَصِّلُ ٱلأَيَٰتِ لِقَوم يَتَفَكَّرُونَ ٢٤

The example of the lowest life is only like the example of water which We sent down from the sky, then the plants of the earth (which people and cattle eat from) mixed with it. Until a point in time when the earth

takes on its adornments and adorns itself and its people think that they have power over it, Our command will come to them at night or in the morning, so We make it level as though it did not exist yesterday. That is how We detail the signs for a people who think.

This type تشبيه gives room for interpretation. It allows for the possibility that the simile can apply to multiple groups and in different scenarios.

RECOGNIZING THE OTHER TYPES OF تشبيه

- To recognize a تشبيه ضمني, ask yourself "Is there a hidden meaning?" Then ask yourself, "Does the hidden meaning involve comparison?"
- To recognize a تشبيه تمثيلي, ask yourself, "Is the point of similarity between these two things something that could be immediately understood my most people?"
- To recognize التشبيه المقلوب examine the context and ask yourself what the main point of focus is. Is the element that is the main point of focus coming first? If not, it is تشبيه مقلوب.

Definition of تشبيه - a simile; to compare two things that share a common trait

Components of التشبيه/

1. المُشبَّه — That which is ***being compared***
2. المُشبَّه به — That which it is ***compared to***
3. أَدَاةُ التشبيهِ — ***The tool*** of comparison (they are كَـ، مِثْلُ، كأنَّ)
4. وجه الشَبَه — ***The point of similarity*** between that which that which is being compared (المشبه) and that which it is being compared to (المشبه به)

Types of تشبيه that are categorized based on what components are present/missing.

نوع التشبيه	أداة التشبيه	وجه الشبه	RHETORICAL IMPLICATION	
مرسل مفصل	✓	✓	standard	*doesn't occur often
مرسل مجمل	✓	✗	open to interpretation	*most common in Quran
مؤكد مفصل	✗	✓	emphatic	*doesn't occur often
بليغ	✗	✗	most emphatic, open to interpretation	*can also be حال or إضافة

How to spot a تشبيه بليغ: look for metaphorical usage

Types of تشبيه that are categorized otherwise:

نوع التشبيه	Definition	Rhetorical Implication
التشبيه الضمني	Does not follow the standard construction, but it is still clear that a comparison is being made.	Allows listener to make connection on their own. Has great impact and helps with retention.
التشبيه المقلوب	The مشبه and مشبه به are reversed.	Speaker redirects focus for a reason dictated by context.
تشبيه التمثيل	Requires interpretation. Cannot be understood at face value.	Open to multiple interpretations and ideas. Relevant to several contexts.

Mixed Practice

Determine what type of تشبيه you see in the following ayaat. Discuss your observations and reflections on the ayaat accordingly. In the case of تشبيه التمثيل, you may research the ayah.

وَلِلَّهِ غَيبُ ٱلسَّمَٰوَٰتِ وَٱلأَرضِۚ وَمَآ أَمرُ ٱلسَّاعَةِ إِلَّا كَلَمحِ ٱلبَصَرِ أَو هُوَ أَقرَبُۚ إِنَّ ٱللَّهَ عَلَىٰ كُلِّ شَيءٖ قَدِير ٧٧

Type of تشبيه: _____

Reflections: _____

_____

_____

تَنزِعُ ٱلنَّاسَ كَأَنَّهُم أَعجَازُ نَخل مُّنقَعِر ٢٠

Type of تشبيه: _____

Reflections: _____

_____

_____

مَّثَلُ ٱلَّذِينَ كَفَرُواْ بِرَبِّهِمۡۖ أَعۡمَٰلُهُمۡ كَرَمَادٍ ٱشۡتَدَّتۡ بِهِ ٱلرِّيحُ فِي يَوۡمٍ عَاصِفٖۖ لَّا يَقۡدِرُونَ مِمَّا كَسَبُواْ عَلَىٰ شَيۡءٖۚ ذَٰلِكَ هُوَ ٱلضَّلَٰلُ ٱلۡبَعِيدُ ١٨

Type of تشبيه: _____

Reflections: _____

_____

_____

وَٱتۡلُ عَلَيۡهِمۡ نَبَأَ ٱلَّذِيٓ ءَاتَيۡنَٰهُ ءَايَٰتِنَا فَٱنسَلَخَ مِنۡهَا فَأَتۡبَعَهُ ٱلشَّيۡطَٰنُ فَكَانَ مِنَ ٱلۡغَاوِينَ ١٧٥ وَلَوۡ شِئۡنَا لَرَفَعۡنَٰهُ بِهَا وَلَٰكِنَّهُۥٓ أَخۡلَدَ إِلَى ٱلۡأَرۡضِ وَٱتَّبَعَ هَوَىٰهُۚ فَمَثَلُهُۥ كَمَثَلِ ٱلۡكَلۡبِ إِن تَحۡمِلۡ عَلَيۡهِ يَلۡهَثۡ أَوۡ تَتۡرُكۡهُ يَلۡهَثۡۚ ذَّٰلِكَ مَثَلُ ٱلۡقَوۡمِ ٱلَّذِينَ كَذَّبُواْ بِـَٔايَٰتِنَاۚ فَٱقۡصُصِ ٱلۡقَصَصَ لَعَلَّهُمۡ يَتَفَكَّرُونَ ١٧٦

Type of تشبيه: _____

Reflections: _____

_____

_____

يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُواْ لَا تُبۡطِلُواْ صَدَقَٰتِكُم بِٱلۡمَنِّ وَٱلۡأَذَىٰ كَٱلَّذِي يُنفِقُ مَالَهُۥ رِئَآءَ ٱلنَّاسِ وَلَا يُؤۡمِنُ بِٱللَّهِ وَٱلۡيَوۡمِ ٱلۡأٓخِرِۖ فَمَثَلُهُۥ كَمَثَلِ صَفۡوَانٍ عَلَيۡهِ تُرَابٞ فَأَصَابَهُۥ وَابِلٞ فَتَرَكَهُۥ صَلۡدٗاۖ لَّا يَقۡدِرُونَ عَلَىٰ شَيۡءٖ مِّمَّا كَسَبُواْۗ وَٱللَّهُ لَا يَهۡدِي ٱلۡقَوۡمَ ٱلۡكَٰفِرِينَ ٢٦٤

Type of تشبيه: _____

Reflections: _____

_____

_____

وَمَثَلُ كَلِمَةٍ خَبِيثَةٖ كَشَجَرَةٍ خَبِيثَةٍ ٱجۡتُثَّتۡ مِن فَوۡقِ ٱلۡأَرۡضِ مَا لَهَا مِن قَرَارٖ ٢٦

Type of تشبيه: _____

Reflections: _____

_____

_____

ٱعلَمُوٓاْ أَنَّمَا ٱلحَيَوٰةُ ٱلدُّنيَا لَعِب وَلَهو وَزِينَة وَتَفَاخُرُ بَينَكُم وَتَكَاثُر فِي ٱلأَموَٰلِ وَٱلأَوۡلَٰدِۖ كَمَثَلِ غَيثٍ أَعجَبَ ٱلكُفَّارَ نَبَاتُهُۥ ثُمَّ يَهِيجُ فَتَرَىٰهُ مُصفَرّا ثُمَّ يَكُونُ حُطَٰماۖ وَفِي ٱلأٓخِرَةِ عَذَاب شَدِيد وَمَغفِرَة مِّنَ ٱللَّهِ وَرِضوَٰنٞۚ وَمَا ٱلحَيَوٰةُ ٱلدُّنيَآ إِلَّا مَتَٰعُ ٱلغُرُورِ ٢٠

Type of تشبيه: _____

Reflections: _____

_____

_____

CHAPTER 2
الاستعارة

Introduction

الاستعارة is a variation of التشبيه that follows a different structure and that varies somewhat in its rhetorical implications.

Recall that in the تشبيه construction, the مشبه and مشبه به are irremovable. Even التشبيه البليغ – the most bare form of تشبيه – still retains the مشبه and the مشبه به.

When either of these two core components (the مشبه or the مشبه به) are removed from التشبيه, the construction ceases to be considered تشبيه and is called استعارة.

Below is an example of the مشبه being omitted.

He pulled them out of the darkness of misguidance into the light of guidance.

مشبه به مشبه مشبه به مشبه

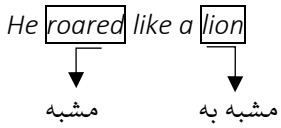
Notice that in this sentence, there is a comparison being made. Misguidance (acting as the مشبه) is compared to darkness (acting as the مشبه به). Guidance (acting as the مشبه) is compared to light (acting as the مشبه به). There is no أداة or وجه, making this a تشبيه بليغ.

He pulled them out of the darkness ~~of~~ misguidance into the light ~~of~~ guidance.

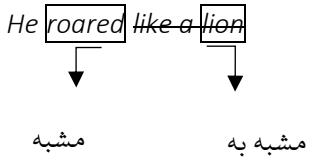
مشبه به مشبه مشبه به مشبه

Notice, now, that the مشبه has been removed. Recall that when either the مشبه or the مشبه به are removed from a تشبيه بليغ, the construction ceases to be considered تشبيه and is called استعارة. The sentence above in an example of an استعارة.

Now take a look at an example of the مشبه به being omitted.



In the sentence above, there is a comparison. The man's roaring is being compared to that of a lion.



Notice, now, that the مشبه به (along with the أداة) has been removed. Remember that when one of the core elements of a تشبيه is removed, the construction is known as an استعارة. This is an example of an استعارة.

Recall that a standard تشبيه compares two things that share a common trait. Notice, on the other hand, that an استعارة is like giving something or someone a quality that belongs to something or someone else without explicitly stating what that something or someone else is.

الاستعارة is borrowing a feature and giving it to something that it does not belong to. It is like borrowing something without citing the source.

The closest English literary device to الاستعارة is a metaphor.

The root letters ع و ر in family X (اِسْتَعَارَ يَسْتَعِيْرُ اِسْتِعَارَةً) literally mean "to borrow". Again, this is because a trait that does not belong to something inherently is "borrowed" and given to something else.

Recall that التشبيه البليغ also involved metaphorical usage. As such, it is important to be able to distinguish between التشبيه البليغ and الاستعارة. Use the process below to help you distinguish.

DISTINGUISHING BETWEEN تشبيه AND استعارة

- if there is an أداة, it is تشبيه

- in the case of تشبيه بليغ [since there is no أداة]:
    - if you can put an أداة in, it is تشبيه بليغ
        - *ex. He is a lion → He is **like** a lion*
    - if you try to put an أداة in and it does not work, it is an استعارة
        - *ex. She is boiling → She is **like** boiling*

Types of استعارة

Remember that when either the مشبه or the مشبه به are removed from a تشبيه, it is considered an استعارة. Since there are two components that can be removed, this means that there are also two types of استعارة.

- ✓ When the مشبه is removed, the construction is known as الاستعارة التصريحية.
- ✓ When the مشبه به is removed, the construction is known as الاستعارة المكنية.

Let us learn about each of these two types in further detail.

Removing the مشبه: الاستعارة التصريحية

When the مشبه is removed, the construction is known as الاستعارة التصريحية. Take a look at the following example.

الٓرٰۚ كِتَٰبٌ أَنزَلنَٰهُ إِلَيكَ لِتُخرِجَ ٱلنَّاسَ مِنَ ٱلظُّلُمَٰتِ إِلَى ٱلنُّورِ بِإِذنِ رَبِّهِم إِلَىٰ صِرَٰطِ ٱلعَزِيزِ ٱلحَمِيدِ ١

Alif-laam-raa. A book which We sent down to you so that you may extract people from the darknesses to light by the permission of their Master to the path of the Might and the Constantly praised.

The استعارة in this ayah is in the words من الظلمات إلى النور. The Prophet ﷺ does not literally remove people from darkness into light. Here darkness is used as a metaphor for ignorance or misguidance. Light is used as a metaphor for enlightenment and guidance.

If this ayah followed the standard تشبيه construction, it would read "..to remove people from misguidance, which is like darkness into guidance, which is like light..." or as "...to remove people from the darkness of misguidance into the light of guidance..." However, the مشبه (misguidance and guidance) is omitted. Only the مشبه به, light and darknesses, remain.

---

1) High form of hyperbole.

2) More succinct than even التشبيه البليغ as the مشبه is not mentioned.

3) Keeps possibilities for مشبه open.

4) Creates vivid imagery.

Let us analyze the ayah above taking into consideration these rhetorical implications.

1. Using darkness and light to represent guidance and misguidance rather than likening the two sound more matter-of-factly. It is like the difference between saying "His is a lion" and "Here comes the lion."

2. The مشبه (misguidance and guidance) is not explicitly stated, but it is understood. More is said with fewer words.

3. Darkness could represent misguidance, ignorance, sadness, despair, solitude, emptiness, the lack of an ability to see. Any of these possibilities that are corroborated by something in the Quran or an event or saying from the life of the Prophet can hold true.

   For example, the Quran describes itself as شِفاء and رحمة. This corroborates with the idea that darkness could represent sadness, despair, and emptiness. The Quran describes itself as هدى and تفصيلُ كلِّ شيءٍ. This corroborates with the idea that darkness could represent misguidance and ignorance.

4. The words darkness and light conjure imagery in the mind whereas misguidance and guidance are not likely to. Though a standard تشبيه also creates imagery, omitting the مشبه makes the image seem more literal, creating a more vivid image. Think of the image that comes to your mind when you hear "He pulls people out of darkness into light." Now think of the image that comes to you mind when you hear, "He pulls people out of the darkness of misguidance into the light of guidance."

The root letters ص ر ح mean "clarity". In family II, it means "to make clear" or "to make apparent". The naming of this type of استعارة is based on the مشبه به. Since the مشبه به is made apparent, it is called الاستعارة التصريحية.

REMOVING THE مشبه به: الاستعارة المكنية

When the مشبه به is removed, the construction is known as الاستعارة المكنية. Take a look at the following example.

۞وَتَرَكنَا بَعضَهُم يَومَئِذ يَمُوجُ فِي بَعض ۖ وَنُفِخَ فِي ٱلصُّورِ فَجَمَعنَٰهُم جَمعا ٩٩

We will leave them on that day, surging into one another. The horn will be blown into, then We will gather them all together.

The word ماج يموج means "to surge" or "to be tumultuous". It is normally used for bodies of water. The word مَوْج means an ocean wave. In the ayah above however, it is used for humans. Furthermore, there is no مشبه به.

If this were a standard تشبيه construction, one would expect يموج كالبحر or the like. يموج would be the مشبه and البحر would be the مشبه به. The مشبه به, however, is omitted. This makes the construction a استعارة مكنية.

1) High form of hyperbole.

2) More succinct as the مشبه به is not mentioned.

3) Keeps possibilities for مشبه به open.

4) Creates vivid imagery.

Let us look at the ayah taking into consideration these rhetorical implications.

1. Giving humans a trait that belongs to an ocean (الاستعارة المكنية) rather than simply likening them to an ocean (التشبيه) is a stronger form of hyperbole.

2. The implication "like the waves of an ocean" is understood. The idea is conveyed using fewer words.

3. Anything that fits within the boundaries of the meaning of ماج يموج is a possibility. Take a look at the dictionary entry for the word to explore the possibilities.

ج/و/م *m–w–j* wave, swell, surge, to swell, to heave, to roll, to be excited, to be agitated, to flood, to be stormy, (of sea) to be high; to intermingle. Of this root, two forms occur seven times in the Qur'an: يَمُوج *yamūj* once and مَوْج *mawj* six times.

يَمُوج *yamūj* [imperf. of v. مَاجَ *māja* intrans.] to surge up, to swell up, to be tumultuous (18:99) وَتَرَكْنَا بَعْضَهُمْ يَوْمَئِذٍ يَمُوجُ فِي بَعْضٍ *We will let them, on that day, surge against each other.*

مَوْج *mawj* [n.] waves, breakers (31:32) وَإِذَا غَشِيَهُمْ مَوْجٌ كَالظُّلَلِ دَعَوُا اللَّهَ مُخْلِصِينَ لَهُ الدِّينَ *when waves enshroud them like canopies, they call on God, devoting their religion sincerely to Him.*

4. Though a standard تشبيه also creates imagery, omitting the مشبه به makes the image seem more literal, creating a more vivid image. The image of the dam of يأجوج ومأجوج being crushed and people surging and crashing against each other like waves when they flow out is a powerful one.

Root Meaning: مكني is the اسم مفعول from the word كَنَى يَكْنِي, which means "to allude" or "to express indirectly". As with الاستعارة التصريحية, the استعارة is named based on the مشبه به. The مشبه به is omitted and alluded to in الاستعارة المكنية hence the naming.

Alternatively known as: الاستعارة بالكناية

FIGURING OUT THE TYPE OF استعارة

- When the مشبه به is missing, the مشبه is usually an action (or an اسم that carries a فعل meaning)
  - *ex. She is boiling **[like hot water]**, He exploded **[like a volcano].***
- When the مشبه is missing, the مشبه به is usually an اسم
  - *ex. He pulls people out of darkness **[of misguidance]** into light **[of guidance]**.*

➔ To figure out which element is missing [مشبه orمشبه به], ask yourself "is the metaphor in the action or in the noun?"

أَفَمَنْ أَسَّسَ بُنْيَانَهُ عَلَىٰ تَقْوَىٰ مِنَ اللَّـهِ وَرِضْوَانٍ خَيْرٌ أَم مَّنْ أَسَّسَ بُنْيَانَهُ عَلَىٰ شَفَا جُرُفٍ هَارٍ فَانْهَارَ بِهِ فِي نَارِ جَهَنَّمَ ۗ وَاللَّـهُ لَا يَهْدِي الْقَوْمَ الظَّالِمِينَ ﴿١٠٩﴾

وشُبِّه القصدُ الذي جُعل البناءُ لأجْلِه بِأساسِ البناءِ، فاسْتُعِير له فعلُ {أَسَّسَ} في المَوْضِعَيْنِ.

ولمّا كان من شَأْنِ الأساسِ أَنْ تُطلبَ له صَلابةُ الأرضِ لِدَوامِه جُعلتِ التَّقْوى في القصد الذي بُنِيَ له أحدُ المَسْجِدين، فشُبِّهتِ التَّقوى بما يرْتكِز عليه الأساسُ على طريقةِ المَكنِيَّةِ، ورُمز إلى المُشبَّه به المحذوفِ بِشيءٍ من مُلائَمَاتِه وهو حرفُ الاسْتعلاءِ.

وفُهم أن هذا المشبَّهَ به شيءٌ راسخٌ ثابتٌ بطريقِ المُقَابلةِ في تشبيهِ الضدِّ بما أُسس على شفا جُرُفٍ هارٍ، وذلك بأن شِبْهَ المَقْصَدِ الفاسدِ بالبناءِ بِجُرفٍ منهارٍ في عدَمِ ثباتِ ما يُقَامُ عليهِ من الأساسِ بَلْهَ البناءِ على طريقةِ الاستعارةِ التصرِيْحِيَّةِ. وحرفُ الاستعلاءِ ترشيحٌ. (التحرير والتنوير)

Notes:

Context Clues: الترشيح والتجريد

When a word is used metaphorically as in the example above, how can it be known that the usage is metaphorical and not literal? Sometimes it is intuitive. At other times, there are context clues. These context clues are known as الترشيح and التجريد.

- ✓ When a context clue appears in an استعارة تصريحية, it is known as تشريح.
- ✓ When a context clue appears in an استعارة مكنية, it is known as تجريد.

Take the following sentence as an example:

قاتَلَ الأسدُ أعدائَه بالسيفِ

The lion fought his enemies with a sword.

In the sentence above, we can know for sure that the "lion" is not a lion in the literal sense. Rather, it is being used to represent a brave person in battle. We know this for sure because of the use of the بالسيف. If "lion" was meant in its literal sense, the usage of سيف would not make sense.

In the ayah mentioned in the reading in the section above (9:109), the context clue that there is an استعارة surrounding the word تقوى is على. You cannot literally build a building <u>*on*</u> تقوى. This tells you that there has to be an implied مشبه or مشبه به. For instance, "تقوى that is as solid as a building foundation".

الاستعارة التمثيلية

Recall that الاستعارة التصريحية is when the مشبه is omitted and the مشبه به remains. الاستعارة المكنية is when the مشبه به is omitted and the مشبه remains.

In either of these cases, if the component that remains (the مشبه or the مشبه به) is a full sentence, the construction is called الاستعارة التَّمْثِيْلِيَّة or alternatively الاستعارة المُرَكَّبَة.

Take the following Arabic proverb as an example:

إني أراك تقدّم رِجلا وتؤخّر أخرى

I see you putting a foot forward then withdrawing it again.

This proverb is used as a metaphor for hesitation. This is an استعارة تمثيلية in which the مشبه به has been omitted and the مشبه is a full sentence in which the image of a person putting a foot forward then withdrawing it is non-literal. It is a metaphor for hesitation.

Take a look at the example below to see how the proverb would look if it was تشبيه rather than استعارة.

إني أراك تقدّم رِجلا وتؤخّر أخرى كالمتردد

I see you putting a foot forward then withdrawing it again like one who hesitates.

اقْتَرَبَ لِلنَّاسِ حِسَابُهُمْ وَهُمْ فِي غَفْلَةٍ مُعْرِضُونَ ﴿١﴾

افتتاحُ الكلامِ بهذه الجُمْلةِ أسلوبٌ بديعٌ في الافتتاحِ لِمَا فيه من غرابةِ الأسلوبِ وإدخالِ الرَّوْعِ على المُنذَرين، فإن المُراد بالناسِ مشركو مكَّةَ، والاقترابُ مبالَغةٌ في القُرْبِ، فَصِيْغةُ الافتعالِ المَوضوعةِ للمُطَاوَعةِ مستعملةٌ في تحقُّقِ الفعلِ أَيْ اشتَدَّ قُرْبُ وُقوعِه بهم.

وفي إسنادِ الاقترابِ إلى الحسابِ استعارةٌ تمثيلِيَّةٌ شُبِّهَ حالُ إظلالِ الحسابِ لهم بِحالةِ شَخْصٍ يَسْعى لِيقربَ مِن ديارِ ناسٍ، ففيه تشبيهُ هَيْئَةِ الحسابِ المَعقولةِ بِهيئَةٍ محسوسةٍ، وهي هيئةُ المُغَيِّرِ والمُعَجِّلِ في الإغارةِ

على القومِ فهو يَلُحُّ في السَّيرِ تكلُّفاً للقربِ مِن ديارِهم وهم غافلون عنْ تطلُّبِ الحسابِ إيَّاهم كما يكونُ قومٌ غارّينَ مُعرِضين عن اقترابِ العدوِّ منهم، فالكلامُ تمثيلٌ.

Notes:

Definition of الاستعارة

الاستعارة is when either the مشبه or the مشبه به is omitted from a تشبيه creating metaphorical usage.
Borrowing a trait and giving it to something that it does not originally belong to.

Types of استعارة

TYPE	CONDITIONS	RHETORICAL BENEFITS
التصريحية	When the مشبه is omitted	1) High form of hyperbole. 2) More succinct than even التشبيه البليغ as the مشبه is not mentioned. 3) Keeps possibilities for مشبه open.
المكنية	When the مشبه به is omitted	

		4) Creates vivid imagery.
التمثيلية/المركبة	When the remaining component is long and extended	More detailed and animated

التشريح والتجريد

Context clues that make it clear that the speech is metaphorical.

- ✓ التشريح is for الاستعارة التصريحية
- ✓ التجريد is for الاستعارة المكني

CHAPTER 3

الحـــــقيقة والمجاز

Introduction

الحقيقة, in بلاغة, is literal speech and المجاز is figurative speech.

The word الحقيقة has its origins in the root letters ح ق ق and means "reality" or "true nature".

The word المجاز is a ظرف from the word جاز يجوز, which means "to pass". Figurative speech is called مجاز because the word has "passed" or exited the boundaries of its original meaning.

There are different types of figurative speech. مجاز can be categorized into two broad categories:

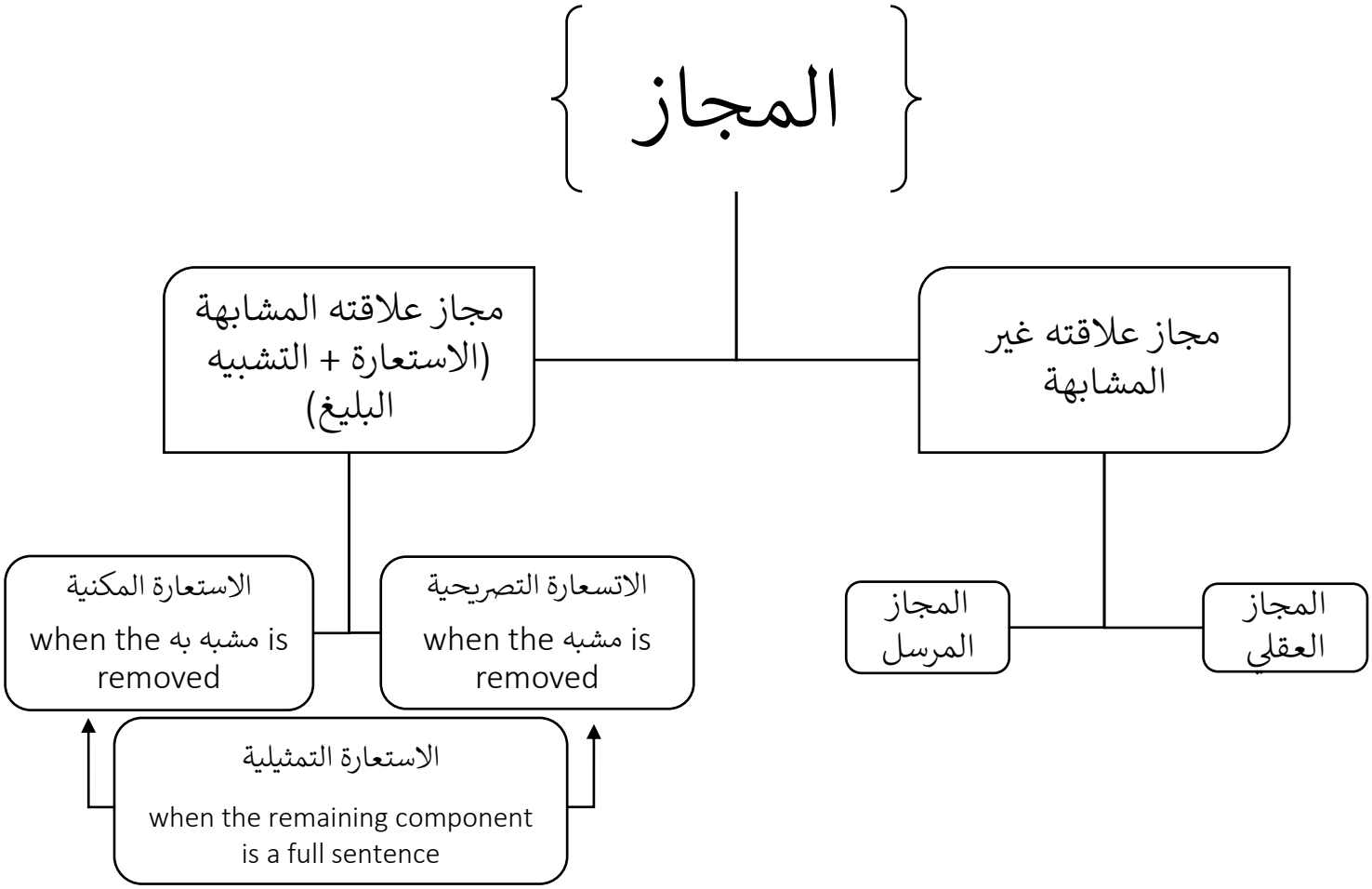
1. Figurative speech that involves a comparison - مَجَاز عَلاقَتُهُ المُشَابَهَةُ
2. Figurative speech that does not involve comparison - مَجَاز عَلاقَتُهُ غَيْرُ المُشَابَهَة

مجاز علاقته المشابهة, the first category of مجاز, is also known as استعارة. This is the same استعارة that was the topic of the previous chapter. Recall that استعارة is a تشبيه in which one of the core components is omitted. When the omission happens, the speech becomes metaphorical. استعارة is a comparison in which there is metaphorical/figurative usage. In other words, it is مجاز علاقته المشابهة. Recall also that التشبيه البليغ involved metaphorical usage as well as comparison. As such, التشبيه البليغ also falls under the category of مجاز علاقته المشابهة.

The second category, مجاز علاقته غير المشابهة, has two sub-categories. They are:

1. المجاز المرسل
2. المجاز العقلي

These are the two types of مجاز that we will focus on as the first type was covered in the previous chapter.



المجاز المرسل

As mentioned previously, المجاز المرسل is the first sub-category of figurative language that does not involve comparison (مجاز علاقته غير المشابهة). When مجاز does not involve comparison, it involves a different literary device. Aside from comparison, there are twenty-eight devices that exist within المجاز المرسل. These twenty-eight devices together make up المجاز المرسل. We will be looking at seven of the most common devices. Let us look at examples of each and understand the concept through the examples.

1. المسبَّبة = Causation

هُوَ ٱلَّذِي يُرِيكُم ءَايَٰتِهِۦ وَيُنَزِّلُ لَكُم مِّنَ ٱلسَّمَآءِ رِزقاۚ وَمَا يَتَذَكَّرُ إِلَّا مَن يُنِيبُ ١٣

He is the one who shows you His signs and sends down sustenance from the sky for you. And no one reflects but those who turn back.

The ayah above is considered figurative speech because Allah does not literally send down sustenance from the sky. He sends down water, by means of which He grows sustenance from the earth for its inhabitants.

This type of مجاز is known as المسببة because the literary device here is causation. Sustenance is not sent down. Rain, which is the ***cause*** for sustenance on the earth, is sent down.

This device is a form of hyperbole. Rain, which is a cause of sustenance, has been raised to the status of sustenance itself. It also draws attention to and garners appreciation for the processes by which sustenance is created.

2. الجزئية – Representation of a Whole Through a Part

يَٰمَرۡيَمُ ٱقۡنُتِي لِرَبِّكِ وَٱسۡجُدِي وَٱرۡكَعِي مَعَ ٱلرَّٰكِعِينَ ٤٣

Maryam! Devote yourself to your Master, and prostrate and bow with those who bow!

The ayah above is considered figurative speech because the command is not only to prostrate and bow. The command is to pray. Prostration and bowing are used to represent the entire prayer or the idea of worship.

This type of مجاز is called الجزئية because a portion of something is being used to represent it in its entirety. This device is sometimes also referred to as ذكر البعض وإرادة الكل.

This device is used to raise the status of the representing portion. Using prostration and bowing to represent prayer highlights their importance as thought to say that they are the essence of prayer. In a negative context, it can be used to put down the representing portion.

3. الكلية – Representation of a Part Through a Whole

وَإِنِّي كُلَّمَا دَعَوتُهُم لِتَغفِرَ لَهُم جَعَلُوٓاْ أَصَٰبِعَهُم فِيٓ ءَاذَانِهِم وَٱستَغشَوۡاْ ثِيَابَهُم وَأَصَرُّواْ وَٱستَكبَرُواْ ٱستِكبَارا ٧

No doubt, whenever I call them so that You may forgive them, they place their fingers in their ears and pull their clothes over themselves and they persist and are completely arrogant.

The ayah above is considered figurative speech because those mentioned in the ayah are not literally putting their entire fingers in their ears. Rather they are putting their fingertips in their ears.

This type of مجاز is called الكُلِّيّة because something in its entirety is being used to represent a part of it. This is the opposite of الجزئية. This device is something also referred to as ذكر الكل وإرادة البعض.

This device is used as a form of hyperbole.

4. اعتبار ما كان – Referencing a Past Condition

وَءَاتُواْ ٱلۡيَتَٰمَىٰٓ أَمۡوَٰلَهُمۡۖ ... ٢

Give orphans their wealth…

The ayah above is considered figurative speech because the word يتيم is used for orphans only as long as they are children. The command is to return their money to them once they have reached the age of maturity. This means that when the time comes to return the money to them, they will no longer be considered يتامى.

This type of مجاز is called اعتبار ما كان because a statement about a present situation contains elements of the past.

This device allows for brevity. Retaining an element of the past also reminds of the significance of that remaining element. In this case, calling them orphans reminds their guardians of the God-given rights of an orphan and ensures that they treat them justly and fulfill the command even after they have reached the point of maturity.

5. اعتبار ما يكون – Projecting the Future

إِنَّكَ إِن تَذَرهُم يُضِلُّواْ عِبَادَكَ وَلَا يَلِدُوٓاْ إِلَّا فَاجِرا كَفَّارا ٢٧

No doubt, if YOU leave them, they will misguide Your slaves, and they will only give birth to sinners and disbelievers.

The ayah above is considered figurative speech because no baby is born as a disbelieving violator. Nuh (AS), however, was making a projection of the future based on the patterns he had seen in countless generations.

This type of مجاز is called اعتبار ما يكون because the statement is a projection of the future.

This device allows for brevity. It also has an element of confidence and emphasis that the alternative would not.

6. المحلية – Inhabitants Referred to by Location

وَسۡـَٔلِ ٱلۡقَرۡيَةَ ٱلَّتِي كُنَّا فِيهَا وَٱلۡعِيرَ ٱلَّتِيٓ أَقۡبَلۡنَا فِيهَاۖ وَإِنَّا لَصَٰدِقُونَ ٨٢

Ask the village that we were in and the caravan that we came in. No doubt, we are certainly telling the truth.

The ayah above is considered figurative speech because the addressee is not literally being told to ask a town. Rather, they are being told to ask the people of the town. The place is being used to represent its inhabitants.

This type of مجاز is called المحلية because a place is being used to represent its inhabitants.

This style of speech is more succinct and highlights the collective as opposed to the individual.

7. الحالية – Idea Turned into a Location

إِنَّ ٱلۡأَبۡرَارَ لَفِي نَعِيمٖ ١٣

No doubt, the righteous are in luxury.

*The ayah above is considered figurative speech because the pious will not literally be **in** luxury. It could be said that they will be enjoying luxury. Or that they will be in a luxurious place. In this ayah, however, the idea of luxury is turned into a location.*

This type of مجاز is called الحالّية because an idea is turned into a location.

This device is a form of hyperbole. The extent to which the pious will experience luxury is hyperbolized to the point that their experience is likened to the experience of residing in luxury itself.

المسببة is the اسم مفعول of سَبَّبَ, which means "to cause".

الجزئية comes from the letters ج ز ء, which means "portion"

الكلية comes from the word كُلّ, meaning "all"

اعتبار ما كان literally means "taking into consideration what was"

اعتبار ما يكون literally means "taking into consideration what will be"

المحلّية is the ظرف of the word حَلَّ يَحِلُّ, which means "to reside". A مَحَلٌّ is a place of residence.

الحالّية is the اسم فاعل of the same word, حَلَّ يَحِلُّ.

The يَّة ending that is characteristic of these words means "having to do with…"

FIGURING OUT THE TYPE OF مجاز

- مسببه: Is the cause omitted? Is the product/result left behind?
  - e.g. He sends down ***fruit*** from the sky.
- اعتبار ما كان: Does that which is being mentioned still apply?
  - e.g. They eat ***wheat.***
- اعتبار ما يكون: If something is being mentioned as though it has already happened, has it actually already happened?
  - e.g. You are ***dead*** and they are ***dead***.
- جزئية: Is a portion being used to represent a whole?
- كلية: Is a whole being used to represent a portion?
- محلية: Is a place being used to represent the inhabitants.
- حالية: Is an idea being turned into a place?

وَكَذَٰلِكَ جَعَلْنَا فِي كُلِّ قَرْيَةٍ أَكَابِرَ مُجْرِمِيهَا لِيَمْكُرُوا فِيهَا ۖ وَمَا يَمْكُرُونَ إِلَّا بِأَنفُسِهِمْ وَمَا يَشْعُرُونَ ﴿١٢٣﴾

وقد حُذف متعلّقُ { ليمكروا } لظُهورِه، أيْ ليمكروا بالنَّبيّ ﷺ ظنّاً منهم بأنّ صدّ النّاسِ عن مُتابَعَتِه يضُرُّه ويحزُنُه ، وأنَّه لا يعلمُ بذلك، ولعلّ هذا العملَ منهم كان لَمَّا كثُر المسلمون في آخِرِ مُدّةِ إقامَتِهم بمكَّةَ قُبَيْلَ الهجرةِ إلى المدينةِ، ولذلك قال اللهُ تعالى : {وما يمكرون إلا بأنفسهم}، فالواوُ لِلْحَالِ ، أي هم في مكرِهِم ذلك إنَّما يضُرُّون أنفسَهم ، فأُطلِقَ المكرُ على مآلِه وهو الضُّرُّ ، على سبيلِ المَجازِ المُرْسَلِ ، فإنّ

غايةَ المَكْرِ ومآلَهُ إضرارُ المَمْكورِ به ، فلمّا كان الإضرارُ حاصلاً للماكِرين دونَ المَمْكورِ به أُطْلِقَ المكرُ على الإضرارِ.

Notes:

كَلَّا لَا تُطِعْهُ وَاسْجُدْ وَاقْتَرِب ۩ ﴿١٩﴾

وأُطلِقتِ الطاعةُ على الحَذْرِ الباعِثِ على الطاعةِ على طريقِ المَجَازِ المُرْسَلِ، والمَعْنَى: لا تَخَفْهُ ولا تَحْذَرْه فإنه لا يَضُرُّك.

وأكَّدَ قولَه: {لا تطعه} بجُمْلَةِ {واسجد} اهتِماماً بالصَّلاةِ .

وَعَطَفَ عليه {واقترِب} للتَّنْوِيْهِ بما في الصلاةِ مِن مَرْضاةِ اللهِ تعالى بِحَيْثُ جَعَلَ المُصَلِّيْ مقترِباً مِن اللهِ تعالى.

والاقترابُ: افتعالٌ مِن القُرْبِ، عَبَّرَ بِصيغةِ الافتعالِ لِمَا فيها مِن معنى التكلُّفِ والتطلُّبِ، أي اجتهِدْ في القُربِ إلى اللهِ بِالصلاةِ. (التحرير والتنوير)

Notes:

المجاز العقلي

المجاز العقلي is the second category of مجاز that does not involve comparison. المجاز العقلي is when a word or fragment is associated with something that it does not belong to. Again, it is different than استعارة in that there is no element of comparison (التشبيه).

It differs from other types of مجاز in that the فعل is used in its literal sense. When it comes to مجاز عقلي, the مجاز lies in the ***ASSOCIATION*** of words with each other, not in the words themselves.

Take a look at the following examples.

بَنى الأَمِيرُ المدينةَ

The prince built the city.

This is considered مجاز عقلي because the prince did not actually build the city. He hired contractors and commanded for the city to be built. The فاعل is being associated with a فعل that it does not actually belong to.

Notice, also, that all the words in the sentence are being used in their literal meaning. The irregularity lies in the association of the فاعل with the فعل.

نهارُ الزَّاهِدِ صائمٌ وليلُهُ قائِمٌ

The day of the ascetic is fasting and his night is standing in prayer.

This is considered مجاز عقلي because the day does not fast, nor does the night stand in prayer. Rather, a person's day can be spent fasting and their night can be spent standing in prayer. In this case, a خبر is being associated with a مبتدأ that it does not belong to.

Notice, also, that all the words in the sentence are being used in their literal meaning. The irregularity lies in the association of the مبتدأ with the خبر.

فَكَيفَ تَتَّقُونَ إِن كَفَرتُم يَوما يَجعَلُ ٱلوِلدَٰنَ شِيبًا ١٧

So how will you all be conscious – if you were to disbelieve – of a day which makes children gray-haired.

This is considered مجاز عقلي because the day does not cause children to become gray-haired. It is the stress and fear that one will experience on that day that causes it. Here, a صفة is being associated with a موصوف that it does not actually belong to.

وَإِلَىٰ مَدْيَنَ أَخَاهُمْ شُعَيْبًا ۚ قَالَ يَا قَوْمِ اعْبُدُوا اللَّهَ مَا لَكُم مِّنْ إِلَٰهٍ غَيْرُهُ ۖ وَلَا تَنقُصُوا الْمِكْيَالَ وَالْمِيزَانَ ۚ إِنِّي أَرَاكُم بِخَيْرٍ وَإِنِّي أَخَافُ عَلَيْكُمْ عَذَابَ يَوْمٍ مُّحِيطٍ ﴿٨٤﴾

و{محيط} وصفٌ لـ{يوم} على وجْهِ المجازِ العَقْلِيّ، أيْ محيطٌ عذابَهُ، والقرِيْنةُ هي إِضافةُ العذابِ إليْهِ.

Notes:

إِنَّمَا الْمُؤْمِنُونَ الَّذِينَ آمَنُوا بِاللَّهِ وَرَسُولِهِ وَإِذَا كَانُوا مَعَهُ عَلَىٰ أَمْرٍ جَامِعٍ لَّمْ يَذْهَبُوا حَتَّىٰ يَسْتَأْذِنُوهُ ۚ... ﴿٦٢﴾

ووصف الأمر بـ{ جامع } على سبيلِ المَجازِ العَقْلِيّ لأنه سببُ الجَمْعِ . وتقدَّمَ في قولِهِ تعالى: {فأجمعوا أمركم} في سورةِ يونسَ.

وعنْ مالِكٍ: أنَّ هذه الآيةَ نزلَتْ في المُنافقِين يومَ الخَنْدَقِ (وذلك سنة خمس) كانَ المنافقون يتسلَّلُون من جيشِ الخَنْدَقِ ويَعتذِرُون بِأَعْذارٍ كاذِبَةٍ

Notes:

يَا بَنِي آدَمَ لَا يَفْتِنَنَّكُمُ الشَّيْطَانُ كَمَا أَخْرَجَ أَبَوَيْكُم مِّنَ الْجَنَّةِ يَنزِعُ عَنْهُمَا لِبَاسَهُمَا لِيُرِيَهُمَا سَوْآتِهِمَا ۗ... ﴿٢٧﴾

وإسنادُ الإخراجِ والنّزْعِ والإراءَةِ إلى الشّيطانِ مجازٌ عَقْلِيٌّ، مَبْنِيٌّ على التّسامُحِ في الإسنادِ بِتَنزِيلِ السّببِ مَنْزِلَةَ الفاعِلِ، سواءً أُعْتُبِرَ النّزعُ حقيقةً أَمْ تَمثيلاً

Notes:

القرينة

Recall that an استعارة can contain a context clue by which one can be certain that the speech is metaphorical and not literal. These context clues are referred to as الترشيح والتجريد. In a like manner, مجاز can contain context clues. In the case of مجاز, however, the context clue is referred to as a قرينة.

There are two types of قرائن (pl.) in مجاز. They are:

1. القرينة اللفظية - This is when the evidence is explicit in the text
2. القرينة الحالية - This is when the evidence is circumstantial and is not explicit in the text

Take a look at the following examples.

...قُل فَلِمَ تَقتُلُونَ أَنبِيَآءَ ٱللَّهِ مِن قَبلُ إِن كُنتُم مُّؤمِنِينَ ٩١

Say, "Then why did you kill the prophets of Allah from before, if you all are believers?"

The مضارع is used for a past event. The words من قبل give a clear indication that the past-tense is what is intended. This is an example of a قرينة لفظية as the evidence of metaphorical usage is explicit in the text.

فِي قُلُوبِهِم مَّرَض فَزَادَهُمُ ٱللَّهُ مَرَضاۖ ... ١٠

There is illness in their hearts, so Allah increased them in illness.

There is nothing explicit in this ayah that suggests that the disease is a metaphorical one. It is understood based on the topic of discussion and the historical context, however, that the disease of the heart that is being described is not literal. This is an example of a قرينة حالية.

Note that القرينة الحالية is far more common that القرينة اللفظية.

The root letters ق ر ن mean "to be linked" or "to be associated". In language, the word قرينة means "context" or "evidence".

لفظ means "word" or "that which is pronounced". In a قرينة لفظية, the context clue is explicitly articulated or pronounced, hence the naming.

حال means "state" or "situation". In a قرينة حالية, the context clue is situational, hence the naming.

Note that the term قرينة can be used to mean "evidence" even outside of the context of مجاز.

جُنْدٌ مَا هُنَالِكَ مَهْزُوْمٌ مِنَ الأَحْزَابِ ﴿١١﴾

ووُصِفَ {جُندٌ} بـ{مَهْزومٌ} على معنى الاسْتِقْبالِ، أي سيُهْزَمُ، واسمُ المَفعولِ كاسْمِ الفاعِلِ مَجَازٌ في الاسْتِقْبالِ، والقَرينةُ حَاليّةٌ وهو مِنْ بابِ استعمالِ ما هو لِلْحَالِ في معنى المُسْتَقْبَلِ تَنْبِيْهاً على تَحْقِيْقِ وُقُوْعِهِ فكأَنَّهُ مِن القُرْبِ بِحَيْثُ هو كالوَاقِعِ في الحالِ.

Notes:

المجاز

مجاز علاقته المشابهة (الاستعارة)

الاستعارة المكنية
when the مشبه به is removed

الاتسعارة التصريحية
when the مشبه is removed

الاستعارة التمثيلية
when the remaining component is a full sentence

مجاز علاقته غير المشابهة

المجاز المرسل
1. المسببة - causation
2. الجزئية - a part representing a whole
3. الكلية - a whole representing a part
4. اعتبار ما كان - taking a past state into consideration
5. اعتبار ما يكون - taking a future state into consideration
6. المحلية - a location representing the people
7. الحالّية - an idea becoming a location

المجاز العقلي
When a word is used in its literal sense, but is associated with something that it does not belong to.

قرينة
A context clue that tells you that the speech is metaphorical

1. القرينة اللفظية - This is when the evidence is explicit in the text
2. القرينة الحالية - This is when the evidence is circumstantial and is not explicit in the text

CHAPTER 4

الكناية

Introduction

الكناية is an allusion or the indirect expression of something. It is a statement designed to call something to mind without mentioning it directly. Take the following Arabic expression as an example.

رَجُلٌ كَثِيْرُ الرَّمَادِ

a generous man

This expression translates literally as "a man of a lot of ash". At the time when this expression was coined, burning a fire to cook produced ash. Those who cooked often in order to feed people ended up producing a lot of ash. For this reason, those who were always feeding others were referred to as people of a lot of ash and the term كثير الرماد became an expression of generosity.

The example above is considered a كناية because a person's generosity is expressed indirectly and is alluded to through something else.

الكناية is the مصدر of the word كَنَى يَكْنِي, which means "to allude" or "to express indirectly".

Recall that we have encountered these root letters once before in the term الاستعارة المكنية, which is an استعارة in which the مشبه به is *alluded* to.

Alternatively known as: التعريض

There are many reasons why one may allude to something rather than saying it straight out. This reason is to be determined by context and reflection.

In the Quran, كناية is often used to avoid speaking in vulgar terms. Take a look at the following example.

...وَإِن كُنتُم مَّرضَىٰٓ أَو عَلَىٰ سَفَرٍ أَو جَآءَ أَحَد مِّنكُم مِّنَ ٱلغَآئِطِ أَو لَٰمَستُمُ ٱلنِّسَآءَ فَلَم تَجِدُواْ مَآء فَتَيَمَّمُواْ صَعِيدا طَيِّبا فَٱمسَحُواْ بِوُجُوهِكُم وَأَيدِيكُمۗ ... ٤٣

If you all were sick or travelling or one of you came from relieving himself (lit., from hollow ground) or you touched women and you were not able to find water, then wipe yourselves with clean earth and wipe your faces and your hands.

There are two كنايات in this ayah. The first is the expression "مِنَ الْغَائِطِ" which means "a low land". When people used to relieve themselves in the desert, they used to do it in low land for privacy. This expression points to relieving oneself without mentioning it explicitly for the sake of maintaining dignity and respect while dealing with a practical issue that must be dealt with.
The second كناية in this ayah is the expression "لَامَسْتُمُ النِّسَاءَ" which translates as "to come in contact with a woman". This is a respectful way of speaking of spousal intimacy, again dealing with the issue with both practicality and respect.

وَيَسـَٔلُونَكَ عَنِ ٱلمَحِيضِۖ قُل هُوَ أذى فَٱعتَزِلُواْ ٱلنِّسَآءَ فِي ٱلمَحِيضِ وَلَا تَقرَبُوهُنَّ حَتَّىٰ يَطهُرنَۖ فَإِذَا تَطَهَّرنَ فَأتُوهُنَّ مِن حَيثُ أَمَرَكُمُ ٱللَّهُۚ إِنَّ ٱللَّهَ يُحِبُّ ٱلتَّوَّٰبِينَ وَيُحِبُّ ٱلمُتَطَهِّرِينَ ٢٢٢

They ask you about menstruation. Say, "It is harm, so distance yourself from women when they are menstruating and do not approach them until they are pure. When they become pure, then come to them from wherever Allah has commanded you." No doubt, Allah loves those who repent repeatedly and He loves those who purify themselves.

The كناية in this ayah is in the words "ولا تقربوهن" and "فأتوهن", both of which are used to speak about intimacy between a husband and wife. Intimacy is alluded to through the use of the words "do not come near" and "approach".

Look at the following ayah and try to find the كناية*. What is the implication that is not explicitly stated? Why was a* كناية *used here rather than an explicit statement?*

مَّا الْمَسِيحُ ابْنُ مَرْيَمَ إِلَّا رَسُولٌ قَدْ خَلَتْ مِن قَبْلِهِ الرُّسُلُ وَأُمُّهُ صِدِّيقَةٌ ۖ كَانَا يَأْكُلَانِ الطَّعَامَ ۗ انظُرْ كَيْفَ نُبَيِّنُ لَهُمُ الْآيَاتِ ثُمَّ انظُرْ أَنَّىٰ يُؤْفَكُونَ ﴿٧٥﴾

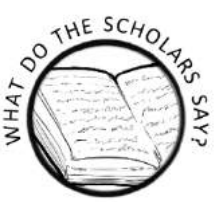
Though it is common in the Quran for الكناية to be used to maintain respect while speaking of a sensitive topic, it is by no means the only reason الكناية is used. Take a look at the following ayaat.

وَيَومَ يَعَضُّ ٱلظَّالِمُ عَلَىٰ يَدَيهِ يَقُولُ يَٰلَيتَنِي ٱتَّخَذتُ مَعَ ٱلرَّسُولِ سَبِيلا ٢٧

The day on which the wrongdoer bites his two hands, and he says, "I wish I had taken up a path with the Prophet!"

The كناية in this ayah is in the words "يعض الظالم على يديه". In this case, a physical action is used to express an emotion. Biting on one's hand is an allusion to the internal feeling of regret.

Why might a كناية be used here rather than a direct expression? Think about it and discuss with your partner before reading the opinion of the author in the passage below.



ففي قولِه تعالى: وَيَوْمَ يَعَضُّ الظَّالِمُ عَلَىٰ يَدَيْهِ يَقُولُ يَا لَيْتَنِي اتَّخَذْتُ مَعَ الرَّسُولِ سَبِيلًا ﴿٢٧﴾ كِنايةٌ عن النَدَمِ وهذا شيءٌ مَعْنَوِيٌّ عَقْلِيٌّ صوَّرَه القرآنُ الكريمُ بِأُسلوبِ الكِنايةِ في صُورةٍ حِسِّيَّةٍ يَراها الناظرون في صورةِ مَنْ يعَضُّ يديْهِ لِتكونَ أَوْقَعَ في النفسِ وأَثْبَتَ. (الكناية والتعريض لأبي منصور الثعالبي)

Notes:

إِنَّا نَحۡنُ نُحۡيِ ٱلۡمَوۡتَىٰ وَنَكۡتُبُ مَا قَدَّمُواْ وَءَاثَٰرَهُمۡۚ وَكُلَّ شَيۡءٍ أَحۡصَيۡنَٰهُ فِيٓ إِمَامٖ مُّبِينٖ ١٢

Where do you think the كناية is in this ayah? Why do you think that a كناية is being used here? Discuss with your partner before reading the passage below.

إِنَّا نَحْنُ نُحْيِي الْمَوْتَىٰ وَنَكْتُبُ مَا قَدَّمُوا وَآثَارَهُمْ ۚ وَكُلَّ شَيْءٍ أَحْصَيْنَاهُ فِي إِمَامٍ مُّبِينٍ ﴿١٢﴾
فالمُرادُ بـ{ما قدموا} ما عمِلوا من الأعمالِ قبلَ المَوْتِ؛ شُبِّهَتْ أَعْمَالهُم في الحياةِ الدنيا بِأَشْياءَ يُقدِّمُوْنَها إلى الدارِ الآخرةِ كما يقدّم المُسافِرُ ثَقْلَه وأَحمالَه. والمرادُ بِكِتابةِ ما قدّموا الكنايةُ عن الوعْدِ بِالثوابِ على أعمالِهِم الصالحةِ والثوابِ على آثارِهم .

Notes:

كناية is expressing something without mentioning it explicitly. The reason for a كناية being chosen over direct expression is determined by context.

THE 4 DEVICES OF علم البيان – WHICH IS IT?

تشبيه, استعارة, and مجازall involve metaphorical speech.

When you spot metaphorical speech, how do you determine which of these devices is being used?

Ask yourself the following questions:

- Is there a comparison involved?
    - If yes, it is either تشبيه or استعارة
        - To determine which it is, use the أداةtest
    - If no, it is مجاز
        - To determine what type of مجاز, use the guide above

If you can read something between the lines, or it is apparent that there is something that is being expressed indirectly, it is a كناية

CHAPTER 5

الخبر والإنشاء

Introduction

Recall that in نحو, there are two types of sentences: الجملة الاسمية والجملة الفعلية. Similarly, in بلاغة there are two types of sentences. This categorization is not a grammatical one. It is based on what type of message the sentence conveys. The two types of sentences in بلاغة are:

1. **الجملة الخَبَرِيَّة** – a statement of fact that can either be confirmed or denied. A statement that can be labeled either as a truth or a lie.

2. **الجملة الإنْشَائِيَّة** – a statement that can neither be confirmed nor denied. A statement that can neither be labeled as a truth or a lie.

Take a look at the following examples.

هو في البيت

This is an example of a جملة خبرية. It is a statement of fact that can either be confirmed or denied. It can be labeled as a truth or a lie.

تعلّمْ حُسْنَ الاستماعِ كما تتعلَّمُ حُسْنَ الحديثِ

This is an example of a جملة إنشائية. It is not a statement of fact and can be neither confirmed nor denied.

Based on what you know about خبر and إنشاء, do you think the following sentences are خبرية or إنشائية?

1. كيف حالك؟	**خبرية إنشائية**	2. السماء زرقاء	**خبرية إنشائية**	3. كنتُ معها بالأمس	**خبرية إنشائية**		
4. لا تأكل طعامهم.	**خبرية إنشائية**	5. تُوُفِّيَ الخليفة وهو يصلي الفجر	**خبرية إنشائية**	6. ما أروعَ ركوبَ الخيل!	**خبرية إنشائية**		

These categorization are important as they form the basis for many discussions in بلاغة. Let us learn more about the subcategories of خبر and إنشاء and the significance of these categorizations.

الخبر

A جملة خبرية is a statement of fact that can either be confirmed as a truth or denied as a lie. There are three sub categories of الجملة الخبرية. They are:

1. **خبر الابْتِدَاءِ** – this is when the audience either has no prior information or opinion about what is being said or when what is being said is well accepted and well known.

2. **خبر طَلَبِيّ** – this is when the audience has doubt or uncertainty about what is being said

3. **خبر إِنْكَارِيّ** – this is when the audience is in direct opposition and denial of what is being said.

The level of emphasis a speaker uses in a statement is generally dictated by ***the state of mind of the listener***. Less emphasis is used when there is less convincing to be done and more emphasis is used when the opposite is true. When there is no convincing to be done, there is no need for any emphasis.

For this reason, the different types of خبر follow the emphasis scale listed below:

1. **الخبر الابتدائي** - no emphasis

2. **الخبر الطلبي** - mild emphasis (~1 tool of emphasis)

3. **الخبر الإنكاري** - heavy emphasis (more than one tool of emphasis)

As a review, the tools of emphasis include the following:

إنَّ	لام التوكيد	نون التوكيد (الخفيفة والثقيلة)	الحروف الزائدة (مِن، بـ، ما)	أَلَا	و، تـ (حروف الجر)

كُلُّ نَفس ذَآئِقَةُ ٱلمَوتِۗ ... ٣٥

Every soul is going to taste death.

The ayah above is an example of a خبر ابتدائي because the statement is something that is accepted and known by everyone irrespective of faith or any other beliefs. Notice that there is no emphasis in this statement.

إِنَّ وَلِـيِّۦَ ٱللَّهُ ٱلَّذِي نَزَّلَ ٱلكِتَٰبَۖ وَهُوَ يَتَوَلَّى ٱلصَّٰلِحِينَ ١٩٦

No doubt, my protective friend is Allah who sent down the book, and HE allies Himself with the righteous.

The ayah above is an example of خبر طلبي. Notice that it is mildly emphasized. The fact that the Prophet ﷺ was backed by a divine power is something that would have been somewhat apparent even to the non-believers of the time. At the same time, it was not a widely accepted, obvious fact. For this type of statement, mild emphasis is appropriate.

إِنَّ مَا تُوعَدُونَ لَآتٍۖ وَمَآ أَنتُم بِمُعجِزِينَ ١٣٤

No doubt, what you all are promised is definitely coming. You all are definitely not out of reach.

The ayah above is an example of خبر إنكاري. Notice that there are two tools of emphasis. This is because the addressees deny and reject the coming of the hour and the idea of accountability and recompense.

This method of adjusting the level of emphasis according to the state of mind of the listener is an activity in audience awareness. Understanding one's audience and addressing them accordingly is in an of itself a type of بلاغة. This standard scheme, however, can be broken for بلاغة purposes other than that of simply understanding one's audience.

Breaking The Rules

The rules can be broken in the following cases:

1. Extra emphasis can be added when the audience understands something intellectually, but they do not behave according to this understanding.

   In this sense, they are being demoted from the position of someone who understands and knows to the position of someone who does not understand or is in denial. Take a look at the following example.

ثُمَّ إِنَّكُم بَعدَ ذَٰلِكَ لَمَيِّتُونَ ١٥

Then, no doubt, you will definitely die after that.

This ayah has two level of emphasis, which would normally cause it to fall under the category of خبر إنكاري. Death, however, is not something that is disputed or denied by anyone. The extra emphasis implies that the consciousness of death (and therefore accountability) is not reflected in the behavior of the audience. Because they do not behave as though they are going to die, they are placed in the same category as someone who denies the fact that they will die.

2. Conversely, emphasis can be withheld when the speaker simply does not want to humor or acknowledge the denial of the audience because what is being said is obvious and will not be argued or discussed. Take a look at the following example.

إِلَٰهُكُم إِلَٰهٌ وَٰحِدٌۖ ...٢٢

Your God is one god.

This ayah has no emphasis, which would normally cause it to fall under the category of خبر ابتدائي. However, it is addressed to the مشركين. As such, the expectation is that the statement would be heavily emphasized and would fall under the category of خبر إنكاري. There is no emphasis, however, because the argument for multiple gods has no basis and is not worth debating with at the point in time that this statement is made.

Observe the level of emphasis in the following ayaat. Does this seem like standard usage or non-standard usage? Why do you think each ayah is emphasized in the way that it is?

Hint: Pay attention, not only to the contents of the ayah, but also to the context.

أَلۡهَىٰكُمُ ٱلتَّكَاثُرُ ١

STANDARD **NON-STANDARD**

WHY?_____

إِنَّا فَتَحۡنَا لَكَ فَتۡحا مُّبِينا ١

STANDARD **NON-STANDARD**

WHY?_____

أَتَىٰٓ أَمۡرُ ٱللَّهِ فَلَا تَسۡتَعۡجِلُوهُۚ سُبۡحَٰنَهُۥ وَتَعَٰلَىٰ عَمَّا يُشۡرِكُونَ ١

STANDARD **NON-STANDARD**

WHY?

۝ وَيَسْتَنبِـُٔونَكَ أَحَقٌّ هُوَ ۖ قُل إِي وَرَبِّيٓ إِنَّهُۥ لَحَقٌّ ۖ وَمَآ أَنتُم بِمُعجِزِينَ ٥٣

STANDARD **NON-STANDARD**

WHY?

لَخَلقُ ٱلسَّمَٰوَٰتِ وَٱلأَرضِ أَكبَرُ مِن خَلقِ ٱلنَّاسِ وَلَٰكِنَّ أَكثَرَ ٱلنَّاسِ لَا يَعلَمُونَ ٥٧

STANDARD **NON-STANDARD**

WHY?

إِنَّ ٱلسَّاعَةَ لَأٓتِيَة لَّا رَيبَ فِيهَا وَلَٰكِنَّ أَكثَرَ ٱلنَّاسِ لَا يُؤمِنُونَ ٥٩

STANDARD **NON-STANDARD**

WHY?

ٱللَّهُ ٱلَّذِي جَعَلَ لَكُمُ ٱلأَنعَٰمَ لِتَرۡكَبُواْ مِنهَا وَمِنهَا تَأۡكُلُونَ ٧٩

STANDARD **NON-STANDARD**

WHY?_____

_____

_____

الإنشاء

A جملة إنشائية is a sentence that cannot be labeled as either a truth or a lie, meaning that it is not a statement of fact. There are two main categories of إنشاء. They are:

1. **إنشاء طَلَبِيّ** – this is إنشاء that demands something from the audience
2. **إنشاء غير طَلَبِيّ** – this is إنشاء that does not demand anything from the audience

Each of these two types of إنشاء include the following.

الإنشاء الطلبي includes:

الأمر والنهي	commanding and forbidding
الاستفهام	Questions
النداء	Calling
التمني	words that express desire that ***cannot*** be fulfilled (لو، لَيْتَ)
الترجي	words that express desire that ***can*** be fulfilled (لَعَلَّ، عسى، هل)

الإنشاء غير الطلبي includes:

التعجب	expressions of amazement or shock
المدح والذم	expression of praise and criticism (نِعمَ بِئْسَ ساءَ حَسُنَ)
القسم	oaths (وَ، تَـ)

Breaking the Standard

Of these categories of إنشاء, the following can be used in non-standard ways for بلاغة purposes:

1. الأمر والنهي
2. الاستفهام
3. التمني والترجي

Notice that all are from الإنشاء الطلبي. Let us learn about the non-standard uses of each item in the list above.

Commanding and Forbidding: الأمر والنهي

Below is a list of usages of أمر and نهي that depart from the standard meaning. Take a look at the list of different usages along with the accompanying examples.

Non-Standard Usage	الأمر	النهي
الدعاء *prayer*	... رَبِّ أَوزِعنِيٓ أَن أَشكُرَ نِعمَتَكَ ٱلَّتِيٓ أَنعَمتَ عَلَيَّ ...	... رَبِّ لَا تَذَرنِي فَردا ...
الإرشاد *giving guidance*	...إِذَا تَدَايَنتُم بِدَينٍ إِلَىٰٓ أَجَل مُّسَمّى فَاكتُبُوهُۚ ...	...لَا تَسـَٔلُواْ عَن أَشيَآءَ إِن تُبدَ لَكُم تَسُؤكُم...
التهديد *threatening*	...ٱعمَلُواْ مَا شِئتُم إِنَّهُۥ بِمَا تَعمَلُونَ بَصِيرٌ ٤٠	--
التعجيز *challenging*	... فَأتُواْ بِسُورَة مِّن مِّثلِهِۦ ...	--
الإهانة *humiliating*	۞قُل كُونُواْ حِجَارَةً أَو حَدِيدًا ٥٠	قَالَ ٱخسَـُٔواْ فِيهَا وَلَا تُكَلِّمُونِ ١٠٨

الإباحة *permission*	...وَكُلُواْ وَٱشرَبُواْ حَتَّىٰ يَتَبَيَّنَ لَكُمُ ٱلخَيطُ ٱلأَبيَضُ مِنَ ٱلخَيطِ ٱلأَسوَدِ مِنَ ٱلفَجرِۖ ...	--
التعجب *amazement*	ٱنظُر كَيفَ ضَرَبُواْ لَكَ ٱلأَمثَالَ ...	--

****Note that the possibilities are not limited to what is listed above.*

Are the commanding/forbidding words in the ayaat below standard or non-standard? If they are non-standard, how is it being used?

1. وَلَا تَقرَبُواْ ٱلزِّنَىٰٓ إِنَّهُۥ كَانَ فَٰحِشَة وَسَآءَ سَبِيلا ٣٢

Standard الدعاء الإرشاد التهديد التعجيز الإهانة الإباحة التعجُّب Other:

2. فَإِذَا قُضِيَتِ ٱلصَّلَوٰةُ فَٱنتَشِرُواْ فِي ٱلأَرضِ وَٱبتَغُواْ مِن فَضلِ ٱللَّهِ وَٱذكُرُواْ ٱللَّهَ كَثِيرا لَّعَلَّكُم تُفلِحُونَ ١٠

Standard الدعاء الإرشاد التهديد التعجيز الإهانة الإباحة التعجُّب Other:

3. لَا تَعتَذِرُواْ قَد كَفَرتُم بَعدَ إِيمَٰنِكُمۚ إِن نَّعفُ عَن طَآئِفَة مِّنكُم نُعَذِّب طَآئِفَةَ بِأَنَّهُم كَانُواْ مُجرِمِينَ ٦٦

Standard الدعاء الإرشاد التهديد التعجيز الإهانة الإباحة التعجُّب Other:

4. لَا يُكَلِّفُ ٱللَّهُ نَفسًا إِلَّا وُسعَهَاۚ لَهَا مَا كَسَبَت وَعَلَيهَا مَا ٱكتَسَبَتۗ رَبَّنَا لَا تُؤَاخِذنَآ إِن نَّسِينَآ أَو أَخطَأنَاۚ رَبَّنَا وَلَا تَحمِل عَلَينَآ إِصرا كَمَا حَمَلتَهُۥ عَلَى ٱلَّذِينَ مِن قَبلِنَاۚ رَبَّنَا وَلَا تُحَمِّلنَا مَا لَا طَاقَةَ لَنَا بِهِۦۖ وَٱعفُ عَنَّا وَٱغفِر لَنَا وَٱرحَمنَآۚ أَنتَ مَولَىٰنَا فَٱنصُرنَا عَلَى ٱلقَومِ ٱلكَٰفِرِينَ ٢٨٦

Standard الدعاء الإرشاد التهديد التعجيز الإهانة الإباحة التعجُّب	Other:

5. وَقِيلَ ٱدعُواْ شُرَكَآءَكُم فَدَعَوهُم فَلَم يَستَجِيبُواْ لَهُم وَرَأَوُاْ ٱلعَذَابَۚ لَو أَنَّهُم كَانُواْ يَهتَدُونَ ٦٤

Standard الدعاء الإرشاد التهديد التعجيز الإهانة الإباحة التعجُّب	Other:

6. يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُواْ ٱركَعُواْ وَٱسجُدُواْ وَٱعبُدُواْ رَبَّكُم وَٱفعَلُواْ ٱلخَيرَ لَعَلَّكُم تُفلِحُونَ۩ ٧٧

Standard الدعاء الإرشاد التهديد التعجيز الإهانة الإباحة التعجُّب	Other:

7. ٱصلَوهَا فَاصبِرُوٓاْ أَو لَا تَصبِرُواْ سَوَآءٌ عَلَيكُمۖ إِنَّمَا تُجزَونَ مَا كُنتُم تَعمَلُونَ ١٦

Standard الدعاء الإرشاد التهديد التعجيز الإهانة الإباحة التعجُّب	Other:

Asking a Question: الاستفهام

Below is a list of usages of question words that depart from the standard meanings. Take a look at the list of different usages along with the accompanying examples.

Non-Standard Usage	Example
الإنكار والتحقير *denial and disdain*	يَسـَٔلُونَكَ عَنِ ٱلسَّاعَةِ أَيَّانَ مُرسَىٰهَا ٤٢
التوبيخ *scolding*	كَيفَ تَكفُرُونَ بِاللَّهِ وَكُنتُم أَموَٰتا فَأَحيَٰكُمۖ ثُمَّ يُمِيتُكُم ثُمَّ يُحيِيكُم ثُمَّ إِلَيهِ تُرجَعُونَ ٢٨
التقرير والتعظيم *affirmation and glorification*	وَمَن أَحسَنُ قَولا مِّمَّن دَعَآ إِلَى ٱللَّهِ وَعَمِلَ صَٰلِحا وَقَالَ إِنَّنِي مِنَ ٱلمُسلِمِينَ ٣٣

التعجب *amazement*	كَيفَ تَكفُرُونَ بِاللَّهِ وَكُنتُم أَموٰتا فَأَحيٰكُمۖ ثُمَّ يُمِيتُكُم ثُمَّ يُحيِيكُمۖ ثُمَّ إِلَيهِ تُرجَعُونَ ٢٨
التشويق *piquing interest*	يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُواْ هَل أَدُلُّكُم عَلَىٰ تِجَٰرَة تُنجِيكُم مِّن عَذَابٍ أَلِيم ١٠
التمني *expressing desire*	قَالُواْ رَبَّنَآ أَمَتَّنَا ٱثنَتَينِ وَأَحيَيتَنَا ٱثنَتَينِ فَاعتَرَفنَا بِذُنُوبِنَا فَهَل إِلَىٰ خُرُوج مِّن سَبِيل ١١
الأمر والنهي *commanding and forbidding*	فَإِلَّم يَستَجِيبُواْ لَكُم فَاعلَمُوٓاْ أَنَّمَآ أُنزِلَ بِعِلمِ ٱللَّهِ وَأَن لَّآ إِلَٰهَ إِلَّا هُوَۖ فَهَل أَنتُم مُّسلِمُونَ ١٤
التهكم *sarcasm*	قَالُواْ يَٰشُعَيبُ أَصَلَوٰتُكَ تَأمُرُكَ أَن نَّترُكَ مَا يَعبُدُ ءَابَآؤُنَآ أَو أَن نَّفعَلَ فِيٓ أَموٰلِنَا مَا نَشَٰٓؤُاْۖ إِنَّكَ لَأَنتَ ٱلحَلِيمُ ٱلرَّشِيدُ ٨٧

***Note that the possibilities are not limited to what is listed above.*

Are the questions in the ayaat below standard or non-standard? If they are non-standard, how is the question being used? Note that one question may carry more than one meaning.

1. قَالُواْ يَٰشُعَيبُ أَصَلَوٰتُكَ تَأمُرُكَ أَن نَّترُكَ مَا يَعبُدُ ءَابَآؤُنَآ أَو أَن نَّفعَلَ فِيٓ أَموٰلِنَا مَا نَشَٰٓؤُاْۖ إِنَّكَ لَأَنتَ ٱلحَلِيمُ ٱلرَّشِيدُ ٨٧

Standard الإنكار والتحقير التوبيخ التقرير والتعظيم التعجب التشويق التمني الأمر والنهي التهكم

2. أَلَيسَ ٱللَّهُ بِأَحكَمِ ٱلحَٰكِمِينَ ٨

Standard الإنكار والتحقير التوبيخ التقرير والتعظيم التعجب التشويق التمني الأمر والنهي التهكم

3. إِذ قَالَ لِأَبِيهِ وَقَومِهِۦ مَا هَٰذِهِ ٱلتَّمَاثِيلُ ٱلَّتِيٓ أَنتُم لَهَا عَٰكِفُونَ ٥٢

Standard الإنكار والتحقير التوبيخ التقرير والتعظيم التعجب التشويق التمني الأمر والنهي التهكم

4. قُل أَفَغَيرَ ٱللَّهِ تَأمُرُوٓنِّيٓ أَعبُدُ أَيُّهَا ٱلجَٰهِلُونَ ٦٤

Standard الإنكار والتحقير التوبيخ التقرير والتعظيم التعجب التشويق التمني الأمر والنهي التهكم

5. وَإِذ قُلتُم يَٰمُوسَىٰ لَن نَّصبِرَ عَلَىٰ طَعَام وَٰحِد فَادعُ لَنَا رَبَّكَ يُخرِج لَنَا مِمَّا تُنبِتُ ٱلأَرضُ مِن بَقلِهَا وَقِثَّآئِهَا وَفُومِهَا وَعَدَسِهَا وَبَصَلِهَاۖ قَالَ أَتَستَبدِلُونَ ٱلَّذِي هُوَ أَدنَىٰ بِالَّذِي هُوَ خَيرٌۚ ٱهبِطُواْ مِصرا فَإِنَّ لَكُم مَّا سَأَلتُمۗ وَضُرِبَت عَلَيهِمُ ٱلذِّلَّةُ وَٱلمَسكَنَةُ وَبَآءُو بِغَضَب مِّنَ ٱللَّهِۗ ذَٰلِكَ بِأَنَّهُم كَانُواْ يَكفُرُونَ بِاٰيَٰتِ ٱللَّهِ وَيَقتُلُونَ ٱلنَّبِيِّـۧنَ بِغَيرِ ٱلحَقِّۗ ذَٰلِكَ بِمَا عَصَواْ وَّكَانُواْ يَعتَدُونَ ٦١

Standard الإنكار والتحقير التوبيخ التقرير والتعظيم التعجب التشويق التمني الأمر والنهي التهكم

6. إِنَّمَا يُرِيدُ ٱلشَّيطَٰنُ أَن يُوقِعَ بَينَكُمُ ٱلعَدَٰوَةَ وَٱلبَغضَآءَ فِي ٱلخَمرِ وَٱلمَيسِرِ وَيَصُدَّكُم عَن ذِكرِ ٱللَّهِ وَعَنِ ٱلصَّلَوٰةِۖ فَهَل أَنتُم مُّنتَهُونَ ٩١

Standard الإنكار والتحقير التوبيخ التقرير والتعظيم التعجب التشويق التمني الأمر والنهي التهكم

7. وَقَالُواْ مَالِ هَٰذَا ٱلرَّسُولِ يَأكُلُ ٱلطَّعَامَ وَيَمشِي فِي ٱلأَسوَاقِ لَولَآ أُنزِلَ إِلَيهِ مَلَك فَيَكُونَ مَعَهُۥ نَذِيرًا ٧

Standard الإنكار والتحقير التوبيخ التقرير والتعظيم التعجب التشويق التمني الأمر والنهي التهكم

8. وَإِذَا رَءَاكَ ٱلَّذِينَ كَفَرُوٓاْ إِن يَتَّخِذُونَكَ إِلَّا هُزُوًا أَهَٰذَا ٱلَّذِي يَذكُرُ ءَالِهَتَكُم وَهُم بِذِكرِ ٱلرَّحمَٰنِ هُم كَٰفِرُونَ ٣٦

Standard الإنكار والتحقير التوبيخ التقرير والتعظيم التعجب التشويق التمني الأمر والنهي التهكم

9. هَل جَزَآءُ ٱلإِحسَٰنِ إِلَّا ٱلإِحسَٰنُ ٦٠

Standard الإنكار والتحقير التوبيخ التقرير والتعظيم التعجب التشويق التمني الأمر والنهي التهكم

Wishing and Hoping: التمني والترجي

Recall that التمني is the expression of a wish or desire that cannot be fulfilled. Words used to express تمني are ليت and لو.

Recall also the الترجي is the expression of a wish or desire that is within the realm of possibility. Words used to express ترجي are عسى and لعلَّ and هل.

As far as non-standard usage goes, the words that are normally used for تمني can be used for ترجي and vice versa.

In some cases, لعل/عسى/هل (normally used for ترجي) can be used for تمني.

This is done to show either the hopefulness or the desperation that they are feeling. Though they know logically that the wish cannot possibly be fulfilled, they express it in a way that shows that they have a glimmer of hope that it somehow may be. It could also show that they are so desperate are to have their wish granted.

In some cases, لو/ليت (normally used for تمني) can be used for ترجي.

This is done to show how unlikely the speaker perceives the matter to be. Though they logically know that it is possible, their mindset is one of hopelessness and they do not truly believe that it can happen.

Take a look at the following examples.

فَهَل إِلَىٰ خُرُوج مِّن سَبِيل ١١ ...

Then is there ANY path at all to exit!

In this statement, the dwellers of hell are asking if there is a way out. They know that it is impossible, but they use هل, which is normally used for ترجي. This is done to show the desperation of the speakers. It may also be done to show their hopefulness in the mercy of Allah.

...عَسَى ٱللَّهُ أَن يَأتِيَنِي بِهِم جَمِيعًاۚ ... ٨٣

Perhaps Allah will bring them all to me together.

This is the statement of Yaqub (AS) after three of his sons go missing, one of whom has been missing for years. His use of a word of ترجي rather than تمني shows his hopefulness in Allah despite the apparent hopelessness of the situation.

WHEN خبر IS USED FOR إنشاء

A جملة خبرية can sometimes carry the meaning of a جملة إنشائية. Take the sentence, “Your house is on fire!” as an example. This sentence is technically خبرية as it is a statement of fact that can either be confirmed or denied. The statement, however, carries a meaning of إنشاء because the intent is something along the lines of, “Put the fire out!” This sentence carries both meanings of خبر and إنشاء.

Take a look at the following Quranic examples.

ٱلحَمدُ لِلَّهِ رَبِّ ٱلعَٰلَمِينَ ٢

All praise is due to Allah, the Master of the Worlds.

This ayah is a جملة خبرية in that it is Allah's introduction of himself to humanity. It is a piece of information - a statement of fact. It is also إنشائية in that the statement is meant to evoke certain emotions within the audience and to prompt them toward action.

"الحمدُ للهِ" أَهِيَ خبرٌ أم إنشاءٌ؟ الخبرُ هو ما يحتَمِلُ الصدقَ أو الكذبَ والإنشاءُ هو ما لا يحتَمِلُ الصدقَ أو الكذبَ.

قال أكثرُ النُحَاةِ والمُفسّرين إن الحمد لله إخبارٌ كأنَّه يُخبِر أن الحمد لله سبحانه وتعالى وقِسْمٌ قال إنها إنشاءٌ لأنَّ فيها استِشْعارَ المَحَبَّةِ وقِسْمٌ قال إنها خبرٌ يتضمَّنُ إنشاءً.

أَحْيَانًا يحتَمِلُ أن تكونَ التعبيراتُ خَبَرًا أو إنشاءً بِحَسْبِ ما يقتضِيْهِ المَقَامُ الذي يُقالُ فيه. فعلى سبيلِ المِثَالِ قد نقولُ (رَزَقَك اللهُ) ونقْصِدُ بها الدعاءَ وهذا إنشاءٌ وقد نقولُ (رَزَقَك اللهُ وعافاك) والقَصْدُ منها أفلا تَشْكُرُهُ على ذلك؟ وهذا خبرٌ.

والحمد لله هي مِن العِبَاراتِ التي يُمكِنُ أنْ تُستعملَ خَبَرًا وإنشاءً بِمعنى الحمد لله خبرٌ، ونستشْعِرُ نعمةَ اللهِ علينا ونستشْعِرُ التقديرَ كأنْ نقولَها عندما نستشعرُ عَظَمَةَ اللهِ سبحانَه في أمرٍ مَا، فنقولُ الحمد لله.

فَلِمَاذا لَمْ يقُلْ سبحانَه إنَّ الحمدَ لله؟ لا شكَّ أَنَّ الحمد لله لكن هُناك فَرْقٌ بينَ التعبيرَيْنِ إنْ نجعلُ الجملةَ خَبَرًا مَحْضًا في قولِ الحمدِ للهِ (ستَعملُ للخَبَرِ أو الإنشاءِ) ولكنْ عندَما تدخُلُ عليه "إنّ"، لا يُمكنُ إلا أنْ يكونَ إنشاءً لذا فقَوْلُ الحمد لله أَوْلى لِمَا فيه مِنَ الإجلالِ والتعظيمِ والشُّعُورِ بِذلك. لذا جَمَعَتْ الحمد لله بَيْنَ الخبرِ والإنشاءِ وَمَعْنَاهما. مَثَلًا نقولُ رحمةُ اللهِ عليك (هذا دعاءٌ) وعِنْدَما نقولُ إنَّ رحمةَ اللهِ عليك فهذا خبرٌ وليس دعاءً

مِن المعلومِ أَنه في اللُّغةِ قد تدخُلُ بعضُ الأَدَوَاتِ على عِباراتٍ فتُغيّرُ مَعْناها. مِثال: رَحِمَهُ اللهُ (دعاء)، قد رَحِمَهُ اللهُ (إخبار) رَزَقَك اللهُ (دعاء) قد رَزَقَك اللهُ (إخبار).
(لمسات بيانية لفاضل صالح السامرائي)

۞وَٱلۡوَٰلِدَٰتُ يُرۡضِعۡنَ أَوۡلَٰدَهُنَّ حَوۡلَيۡنِ كَامِلَيۡنِۖ ... ٢٣٣

Mothers should nurse their children for two full rounds.

Taken at face value, the ayah above sounds like a خبر. It is understood, however, that it is not a simple statement of fact. This is because not all mothers nurse their children for two full rounds. Rather, this جملة خبرية is serving as an emphatic command. In this sense, this is actually a جملة إنشائية.

الخبر

خبر is a statement of fact that can be confirmed or denied.

الخبر الابتدائي

no emphasis; used when addressing an impartial person or someone who has no knowledge on the topic.

الخبر الطلبي

mild emphasis (~1 tool of emphasis); used when addressing someone with doubts.

الخبر الإنكاري

heavy emphasis (more than one tool of emphasis); used when addressing someone in denial.

الإنشاء

الإنشاء is not a statement of fact and cannot be confirmed or denied.

الإنشاء الطلبي

This is إنشاء that demands something from the audience

- الأمر والنهي: commanding and forbidding
- الاستفهام: questions
- النداء: calling
- التمني: words that express desire that ***cannot*** be fulfilled (لو، ليت)
- الترجي: words that express desire that ***can*** be fulfilled. (لعلّ، عسى، هل)

الإنشاء غير الطلبي

This is إنشاء that does not demand anything from the audience

- التعجب: expressions of amazement and shock
- المدح والذم: expression of praise and criticism نِعمَ بِئْسَ ساءَ حَسُنَ)
- القسم: oaths (وَ، تَ)

BREAKING THE STANDARD

1. This standard usage of خبر is broken when someone knows something but behaves otherwise. In this case, they are addressed like someone who does not know.
2. The standard usages of إنشاء are broken in the following categories:
    - الأمر والنهي
    - الاستفهام
    - التمني والترجي

    *Refer to tables above for details.

3. There are cases in which a جملة خبرية can carry the meaning of both خبر and إنشاء.

CHAPTER 6

الإيجاز

Introduction

In the next two chapters, we will be learning a concept called المساواة والإيجاز والإطناب.

المساواة is when a phrase or sentence has the expected amount of words. If a word were to be removed, the meaning would be incomplete. Likewise, adding a word would add nothing to the meaning.

On either extreme of المساواة, there is الإيجاز and الإطناب.

الإيجاز is when a phrase or sentence is very succinct. In the case of إيجاز, few words carry a lot of meaning. There may even be cases in which a word is omitted because the implication is understood.

الإطناب is extending one's speech for a specific purpose.

Between the three, المساواة is the default and is considered "normal speech". الإيجاز and الإطناب, on the other hand, are done for specific purposes in specific contexts.

Let us learn about the different kinds of إيجاز and إطناب and their purpose.

المساواة - The root letters س و ي in family III mean "to balance" or "to be equal". المساواة refers to balance in speech in the sense that it is neither very short nor is it long.

الإيجاز - The root letters و ج ز mean "brevity". Placing them in family IV produces the meaning "to make brief".

الإطناب - The root letters ط ن ب in family IV mean "to speak in great detail" or "to speak at great length".

Types of إيجاز

Recall that إيجاز is succinct speech. There are two types of إيجاز. They are:

1. إيجاز القَصْرِ - This is when few words carry a lot of meaning.

2. إيجاز الحَذْفِ - This is when something that would normally be considered an essential part of the sentence or fragment is omitted for a rhetorical reason.

The root letters ق ص ر mean "to be short" or "to restrict". إيجاز القصر is when the speech is kept short, but nothing is omitted.

The root letters ح ذ ف mean "to omit". إيجاز الحذف is when something is omitted from the speech.

Let us look at each type of إيجاز in further detail.

Restriction - إيجاز القصر

This type of إيجاز is a high form of eloquence according to a principal of the Arabs that the best of speech is that which is succinct but conveys a lot of meaning (خير الكلام ما قل ودل).

Take a look at the following example.

ٱلَّذِينَ ءَامَنُواْ وَلَم يَلبِسُوٓاْ إِيمَٰنَهُم بِظُلمٍ أُوْلَٰٓئِكَ لَهُمُ ٱلأمنُ وَهُم مُّهتَدُونَ ٨٢

Those who believe and do not adulterate their faith with wrongdoing – THOSE people have security and THEY are the ones who are committed to guidance.

The ayah above is an example of إيجاز القصر. The word الأمن means security, but does not specify what they will have security from. It could include security from starvation, betrayal, defeat, injury, poverty, punishment, or the like. These details are not considered an essential part of the sentence, which is why this إيجاز is not labeled as إيجاز الحذف.

إيجاز القصر occurs in the Quran (as in the example above) and also occurs very frequently in hadith literature. The Prophet ﷺ was given the gift of جَوَامِعِ الكَلِمِ, or "concision in speech". The gift of جوامع الكلم is the skilled usage of إيجاز القصر.

Take a look at the following أحاديث. How does the word count compare to the depth and breadth of the meaning conveyed?

ما قلَّ وكَفَى خيرٌ مِمَّا كثُرَ وألْهى المُسلمُ مِرآةُ المسلمِ الدُّنْيا سِجْنُ المُؤمنِ وَجنةُ الكافِرِ

الغِنَى غِنَى النفْسِ سيِّدُ القومِ خادِمُهم

Omission - إيجاز الحذف

This type of إيجاز can convey a variety of meanings. The meaning conveyed depends on what is being omitted as well as the context. إيجاز الحذف can happen on a ***fragment level, sentence level,*** or ***within a word***.

إيجاز الحذف on a Fragment Level

On a fragment level, there are four possibilities for إيجاز الحذف. They are:

1. The omission of a حرف جر
2. The omission of the مضاف
3. The omission of the مضاف إليه
4. The omission of the موصوف

Let us explore each of these possibilities further.

1. حذف حرف الجر

Most أفعال are associated with particular حروف and some أفعال can come with several different حروف, each giving the word a different meaning.

When a فعل is expected to come with a حرف but the حرف is omitted, the meaning of the فعل expands to include all the meanings the فعل can have with all of the different حروف that are associated with it.

Take a look at the example below.

ٱهدِنَا ٱلصِّرَٰطَ ٱلمُستَقِيمَ ٦

Guide us (to/through/with/on) the straight path.

This فعل usually comes with إلى, but the إلى is omitted, which opens up the meaning. The إلى can be replaced by other حروف, like بـ, which would give the meaning of "guide us by means of the straight path" or على, which would give the meaning "guide us on the straight path".

This type of حذف can be recognized only if one knows what حروف are associated with what أفعال.

2. حذف المضاف

It is possible for a مضاف to be omitted, leaving behind a مضاف إليه. When this happens, no grammatical traces are left behind. In other words, the مضاف إليه that is left behind will no longer be مجرور. Rather, it will play another role in the sentence. A missing مضاف can be detected based on a missing meaning. There are no grammatical hints.

Generally, when a مضاف is omitted, the speech becomes metaphorical, giving it the meaning of hyperbole. Take a look at the example below.

... وَلَيسَ ٱلبِرُّ بِأن تَأتُواْ ٱلبُيُوتَ مِن ظُهُورِهَا وَلَٰكِنَّ ٱلبِرَّ مَنِ ٱتَّقَىٰۗ ... ١٨٩

Righteousness is not at all that you enter homes from the back doors; rather, righteousness is [ ] whoever was conscious of Allah.

Righteousness is an idea and would not usually have a خبر that is human. For example, you would not say "True justice is that country," rather, you would say something along the lines of "True justice is the justice of the people of that country." That is what is happening in this ayah. The implication of would be something along the lines of ولكن البر برُّ من اتَّقى, translating as "rather, true piety is the piety of whoever is god conscious". It is as though Allah is saying that if righteousness was personified, these people embody it.

وَإِذ أَخَذنَا مِيثَٰقَكُم وَرَفَعنَا فَوقَكُمُ ٱلطُّورَ خُذُواْ مَآ ءَاتَينَٰكُم بِقُوَّة وَٱسمَعُواْۖ قَالُواْ سَمِعنَا وَعَصَينَا وَأُشرِبُواْ فِي قُلُوبِهِمُ ٱلعِجلَ بِكُفرِهِمۚ ... ٩٣

When We accepted your pledge, and We raised the mountain on top of you. Take what We gave you with strength and listen! They said, "We heard, and we disobeyed." They were made to imbibe the [ ] calf in their hearts because of their disbelief.

Of course the Children of Israel did not actually absorb the golden calf into their hearts, but rather it was the love of the calf that filled their hearts. It is as though Allah is saying that they were so consumed with the love of the calf, that it overtook their being.

3. حذف المضاف إليه

A مضاف إليه can also be محذوف. This usually happens with special مضاف. It happens most often in the Qur'an with قَبْل, بَعْد, and كُلّ.

When a مضاف إليه goes missing, the scope expands, making the fragment more general and inclusive.

... لِلَّهِ ٱلأمرُ مِن قَبلُ وَمِن بَعدُۚ ... ٤

The matter belongs to Allah alone, before [ ] and after [ ].

... كُلٌّ إِلَينَا رَٰجِعُونَ ٩٣

All will return only to us.

4. حذف الموصوف

It is possible for a صفة to appear without its موصوف.

Imagine students walking out of an exam exclaiming, "That was a tough one!" The موصوف is not mentioned because it is obvious based on context what "tough one" is referring to, but also because the موصوف is being highlighted as the more pertinent subject of discussion.

When a word that is normally used as an adjective or descriptor appear on its own, this is generally a sign of a missing موصوف.

يَلبَسُونَ مِن سُندُس وَإِستَبرَق مُّتَقَٰبِلِينَ ٥٣

They wear [] of fine silk and brocade, facing one another.

What is being highlighted in this ayah is the quality and luxury of the clothing of the people of Jannah. For this reason, the صفة is eliminated. This ayah appears in سورة الدخان, which covers many topics in extreme brevity, so the word choice is very succinct and there is generally a lot of حذف. The story of Musa AS is mentioned without ever mentioning his name.

فَأهلَكنَآ أشَدَّ مِنهُم بَطشا وَمَضَىٰ مَثَلُ ٱلأوَّلِينَ ٨

So We destroyed [] that were more intense than them in assault, and the example of the earlier ones has been established.

What is being highlighted in this ayah is the strength of those who Allah destroyed before, not who they actually were. What is important is that they are stronger than those who were denying their prophet (Quraysh) and that Allah had destroyed them despite that.

A موصوف is sometimes omitted when the صفة is of more importance than the موصوف.

إيجاز الحذف on a Sentence Level

On a sentence level, there are five possibilities for إيجاز الحذف. They are:

1. Omission of the مبتدأ
2. Omission of the خبر
3. Omission of the فعل
4. Omission of the مفعول به
5. Omission of the جواب الشرط

1. حذف المبتدأ

When a مبتدأ is omitted, it will leave behind its خبر (which will be مرفوع) or a متعلق بالخبر.

You broke your rich aunt's expensive vase, and she scolds you by saying, "Clumsy child!" What she means is, "You are a clumsy child", but the مبتدأ is omitted because it is a stronger expression of her irritation and frustration with your lack of motor skills.

فَأقبَلَتِ ٱمرَأَتُهُۥ فِي صَرَّة فَصَكَّت وَجهَهَا وَقَالَت عَجُوزٌ عَقِيم ٢٩

Then his wife rushed in with a loud cry, struck her own face, and said, "[] A barren old lady!"

This is the story of the two angels bringing the good news of a child to Ibrahim AS. When she hears the news, she is shocked and exclaims that she is a barren old lady. The omission of the مبتدأ further expresses her shock.

بَل قَالُوٓاْ أَضغَٰثُ أَحلَٰمِ بَلِ ٱفتَرَىٰهُ بَل هُوَ شَاعِر فَليَأتِنَا بِايَة كَمَآ أُرسِلَ ٱلأَوَّلُونَ ٥

Rather, they said, "[] Jumbled dreams! Rather, he fabricated it! Rather, he is a poet! Then he should bring us a sign just as the earlier ones were given."

This ayah is illustrating Quraysh's confusion and bewilderment as to how to belie the Prophet ﷺ, and how they declared the different slanders they can use against him.

A مبتدأ can be omitted as an exclamation or interjection.

2. حذف الخبر

A خبر can be omitted, leaving behind a مبتدأ. This happens most often with أسماء موصولة and not often with normal أسماء.

إِنَّ ٱلَّذِينَ ءَامَنُواْ وَعَمِلُواْ ٱلصَّٰلِحَٰتِ إِنَّا لَا نُضِيعُ أَجرَ مَن أَحسَنَ عَمَلًا ٣٠

No doubt, those who believed and did righteous deeds… Certainly, We do not allow the rewards of whoever are excellent in their actions go to waste.

If we were to explore other ayaat of the Quran that mention those who believe and did righteous deeds, we find that there are many possibilities. In سورة البقرة, Allah mentions that their compensation is with Him, in سورة يونس He mentions that He will guide them, in سورة مريم He mentions that He will love them, to mention a few. By omitting the خبر, all of what was mentioned elsewhere in the Quran applies, as well as other things that might not have been mentioned.

Omitting the خبر leaves it open to possibilities. It can be used positively as motivation or negatively to cause fear.

3. حذف الفعل

When a فعل is omitted, it takes its فاعل with it and leaves behind a مفعول; an omitted فعل leaves its mark as an اسم that is منصوب for no other apparent reason. The مفعول that is left behind is generally either a مفعول به or a مفعول مطلق, and each has a different rhetorical benefit.

*Leaving behind a مفعول به generally means a **warning**.*

You are desert camping with a friend, and you see a scorpion approaching their cot. You cry, "A scorpion, a scorpion!" You would not say, "Beware of the scorpion!" or, "I warn you of an approaching scorpion!"

فَقَالَ لَهُم رَسُولُ ٱللَّهِ نَاقَةَ ٱللَّهِ وَسُقۡيَٰهَا ١٣

So the prophet of Allah said to them, "[] Allah's she-camel and her drink!"

The status of ناقة الله indicates that Saleh AS was warning his people about the she-camel. The omission of the فعل opens up the possibilities of the warning. It could be, "Don't harm the she-camel!", or "Make sure you take care of the she-camel!"

فَلَمَّآ أَنجَىٰهُم إِذَا هُم يَبۡغُونَ فِي ٱلۡأَرۡضِ بِغَيۡرِ ٱلۡحَقِّۗ يَٰٓأَيُّهَا ٱلنَّاسُ إِنَّمَا بَغۡيُكُمۡ عَلَىٰٓ أَنفُسِكُمۡۖ مَّتَٰعَ ٱلۡحَيَوٰةِ ٱلدُّنۡيَاۖ ثُمَّ إِلَيۡنَا مَرۡجِعُكُمۡ فَنُنَبِّئُكُم بِمَا كُنتُمۡ تَعۡمَلُونَ ٢٣

So when He saved them, shockingly, they rebelled on earth without any right. People! Your rebelliousness is only against your own selves. [] The enjoyment of the lowest life!

This is a warning from Allah to the people to beware against putting the enjoyment of this life at a higher place than it belongs, because it results in what was mentioned earlier in the ayah (rebellion and exceeding boundaries).

*A مفعول به being left behind can also be for **praise or amazement**.*

Imagine that someone sets eyes on the king during a royal procession. He proceeds to exclaim, "The king, the king!" He means something along the lines of, "I see the king!" His exclamation of one of awe and amazement.

تَنزِيلَ ٱلۡعَزِيزِ ٱلرَّحِيمِ ٥

[] The revelation of the Mighty, the Constantly Merciful!

The status of تنزيل indicates the omission of a فعل. It is done for praise and glorification of the Quran.

*A مفعول مطلق being left behind indicates a **command**.*

Imagine demanding of a nagging child, "Patience!" What is meant is, "Have patience!", or "Be patient!" There is no action mentioned when you yell, "Patience!", but the imperative meaning is understood.

Having just the اسم منصوب without the فعل is a more lasting command, because a فعل is a word that is stuck in time, whereas an اسم is not.

Take a look at the following example.

۞وَقَضَىٰ رَبُّكَ أَلَّا تَعبُدُوٓاْ إِلَّآ إِيَّاهُ وَبِالوَٰلِدَينِ إِحسَٰنًاۚ إِمَّا يَبلُغَنَّ عِندَكَ ٱلكِبَرَ أَحَدُهُمَآ أو كِلَاهُمَا فَلَا تَقُل لَّهُمَآ أُفّ وَلَا تَنهَرهُمَا وَقُل لَّهُمَا قَولا كَرِيما ٢٣

Your Master decreed, "Do not worship anyone other than Him! And with parents, [] excellence! If one of them or both of them reach old age around you (and it is very likely to happen), then do not express exasperation to them and do not drive them away, and say kind words to them.

Allah commands us to excellence towards our parents, and the use of the اسم as opposed the فعل means that it is a timeless command.

4. حذف المفعول به

When a فعل متعد is used in a sentence, but a مفعول به is not included, it is considered محذوف.

A مفعول به is omitted when the action is being highlighted, not that which was affected by the action. If mentioning the مفعول به is not in line with the purpose behind the speech, then it is omitted.

Imagine someone describing the sacrifice of mothers by saying, "They just keep giving and giving." What are they giving, and to whom? Those details are not relevant, because that is not what is being highlighted.

لَآ إِلَٰهَ إِلَّا هُوَ يُحۡيِۦ وَيُمِيتُۖ رَبُّكُم وَرَبُّ ءَابَآئِكُمُ ٱلۡأَوَّلِينَ ٨

There is absolutely no god except for Him; He gives life and death. [] The Master of your earliest forefathers.

The مفعول به of يحيي and يميت are omitted because it is Allah's power to give life and death which is being highlighted here.

وَلَمَّا وَرَدَ مَآءَ مَدۡيَنَ وَجَدَ عَلَيۡهِ أُمَّةٗ مِّنَ ٱلنَّاسِ يَسۡقُونَ وَوَجَدَ مِن دُونِهِمُ ٱمۡرَأَتَيۡنِ تَذُودَانِۖ قَالَ مَا خَطۡبُكُمَاۖ قَالَتَا لَا نَسۡقِي حَتَّىٰ يُصۡدِرَ ٱلرِّعَآءُۖ وَأَبُونَا شَيۡخٞ كَبِيرٞ ٢٣

When he reached the waters of Madyan, he found upon the a group of people watering [], and he found away from them two women driving back []. He said, "What is your matter?" They said, "We do not water [] until the shepherds drive []."

The type of animal that was at the watering hole is not mentioned a single time in the ayah, because it was not a relevant detail in the story. The actions of the events that transpired are what is important to keep the story moving forward, so whatever details are unnecessary are omitted.

5. حذف جواب الشرط

BALAGHA BENEFIT

Omitting the جواب الشرط gives room for the imagination and opens up possibilities. In a negative context, allowing the imagination to run wild induces fear.

Imagine a mom threatening her dirty-mouthed child by saying, "If I hear you saying that one more time…" The omission of the consequence that will follow allows the child's imagination to take flight, which increased her trepidation.

وَلَو تَرَىٰٓ إِذِ ٱلۡمُجۡرِمُونَ نَاكِسُواْ رُءُوسِهِمۡ عِندَ رَبِّهِمۡ رَبَّنَآ أَبۡصَرۡنَا وَسَمِعۡنَا فَٱرۡجِعۡنَا نَعۡمَلۡ صَٰلِحًا إِنَّا مُوقِنُونَ ١٢

If you could see when the criminals will be hanging their heads in front of their Master, "Our Master, we have seen and heard, so send us back and we will do good. No doubt, we are firm believers…"

The horror of what one might see after the shamed criminals beg their Master after they lost all chances is not mentioned to intensify the scene and invoke fear in the heart of the listener.

حذف حرف الجر *Expands meaning to allow for other حورف that are associated with that فعل*

حذف المضاف	*Makes speech metaphorical, giving it the meaning of hyperbole.*
حذف المضاف إليه	*Expands the scope of the word.*
حذف الموصوف	*Directs focus towards the description and removes importance from* موصوف.
حذف المبتدأ	*Creates an exclamation.*
حذف الخبر	*Leaves the* خبر *open to imagination to induce either fear or hope.*
حذف الفعل	*Creates urgency and/or emphasis.*
حذف المفعول	*Focuses on action rather than the object of the action.*
حذف جواب الشرط	*Leaves the* جواب *open to imagination to induce either fear or hope.*

إيجاز الحذف on a Word Level

We learned about the حذف of words on the **fragment** level and on the **sentence** level. Let us now study the حذف of letters on a **word** level. When it comes to the حذف of letters, there are three letters that can be omitted. Each has its unique scenarios and implications. These three letters are:

1. The ن
2. The ت
3. The ي

Let us learn about the different scenarios in which these letters are dropped, then let us learn about what implications this type of حذف has.

1. حذف النون

There is only one scenario in which the ن is dropped. The ن is dropped from the word يَكُنْ (the مجزوم form of يَكُوْنُ). This حذف can occur for two reasons depending on whether the sentence is negative or non-negative.

Negative Sentences

Negative sentences include النهي and النفي, forbidding and negation.

When ن in يَكُنْ is dropped in a negative sentence, it emphasizes the negation. It translates as "not in the slightest" or "not one bit".

Take a look at the following examples.

... وَلَا تَحزَن عَلَيهِم وَلَا تَكُ فِي ضَيق مِّمَّا يَمكُرُونَ ١٢٧

And do not be sad over them and do not be in the slightest bit of constriction because of their plotting.

قَالَت أَنَّىٰ يَكُونُ لِي غُلَٰم وَلَم يَمسَسنِي بَشَر وَلَم أَكُ بَغِيّا ٢٠

She said, "How in the world could I have a son when no human has touched me and I have not been unchaste in the slightest?!"

إِنَّ إِبرَٰهِيمَ كَانَ أُمَّة قَانِتا لِّلَّهِ حَنِيفا وَلَم يَكُ مِنَ ٱلمُشرِكِينَ ١٢٠

Certainly Ibrahim was a model, unconditionally obedient to Allah, and inclining to the truth. And he was not from among the polytheists in the least bit.

NON-NEGATIVE SENTENCES

In non-negative sentences, the ن in يَكُنْ is dropped to show the insignificance or smallness of somethings.

Take a look at the following examples.

...وَإِن تَكُ حَسَنَة يُضَٰعِفهَا وَيُؤتِ مِن لَّدُنهُ أجرًا عَظِيما ٤٠

…And if it is [even a small] good deed, He will multiply it and give a great reward especially from Him.

Notice that the sentence is not negative. The ن is dropped to show that Allah will multiply and reward even the smallest and most insignificant of good actions.

يَٰبُنَيَّ إِنَّهَآ إِن تَكُ مِثقَالَ حَبَّة مِّن خَردَل فَتَكُن فِي صَخرَةٍ أو فِي ٱلسَّمَٰوَٰتِ أو فِي ٱلأرضِ يَأتِ بِهَا ٱللَّهُۗ إِنَّ ٱللَّهَ لَطِيفٌ خَبِير ١٦

My dear son, if it is the weight of [<u>something as insignificant as</u>] a mustard seed and it is in a rock or in the skies or the earth, Allah will bring it forth. Certainly Allah is subtle and informed.

The ن is dropped to illustrate that Allah keeps track of all things no matter how small and insignificant they are and no matter how hidden they seem to be.

أَلَم يَكُ نُطفَة مِّن مَّنِيّ يُمنَىٰ ٣٧

Was he not an <u>insignificant</u> sperm drop that was emitted?

The نون is dropped to demonstrate the humble beginnings of the human who now behaves so arrogantly and to demonstrate Allah's ability to create to those who doubt resurrection.

Notice that this sentence is negated with لَمْ. Though this sentence is negative grammatically, the negation is not literal as it is a rhetorical questions. For this reason, the dropped ن translates as it would in a non-negative sentence.

2. حذف التاء

The ت is most often dropped in the مضارع in families V and VI, the two ت families.

Generally, this is done to show that the فعل is less in some way. The فعل could be less, for example, in the duration of time spent doing it or the effort required to carry it out or the number of people carrying out the action.

Let us take a look at case studies of each.

NUMBER

Below are examples of the ت being dropped or kept based on the number of beings carrying out the action.

إِنَّ ٱلَّذِينَ تَوَفَّىٰهُمُ ٱلمَلَٰٓئِكَةُ ظَالِمِيٓ أنفُسِهِم قَالُواْ فِيمَ كُنتُمۖ قَالُواْ كُنَّا مُستَضعَفِينَ فِي ٱلأرضِۚ قَالُوٓاْ أَلَم تَكُن أَرضُ ٱللَّهِ وَٰسِعَة فَتُهَاجِرُواْ فِيهَاۚ فَأُوْلَٰٓئِكَ مَأوَىٰهُم جَهَنَّمُۖ وَسَآءَت مَصِيرًا ٩٧

Certainly those who the angels take in full while they are oppressing themselves, [the angels] will say, "What condition were you in?" They will say, "We were made weak in the land." They [the angels] will say, "Was the earth of Allah not spacious for you to immigrate in?" Then those people, their refuge is Hell and what a terrible final destination!

This ayah is speaking specifically of who used being weak and oppressed as an excuse not to believe. These people are only a percentage of all disbelievers. The ت is dropped to indicate that the smaller number of people.

ٱلَّذِينَ تَتَوَفَّىٰهُمُ ٱلۡمَلَٰٓئِكَةُ ظَالِمِيٓ أَنفُسِهِمۡۖ فَأَلۡقَوُاْ ٱلسَّلَمَ مَا كُنَّا نَعۡمَلُ مِن سُوٓءِۭۚ بَلَىٰٓۚ إِنَّ ٱللَّهَ عَلِيمُۢ بِمَا كُنتُمۡ تَعۡمَلُونَ ٢٨

Those who the angels take in full while they are oppressing themselves, they offer submission [saying] "No we did not used to do any wrong!" Rather, certainly Allah is knowing of what you used to do.

This ayah speaks of the time of death of all disbelievers in general. For this reason, the ت is not dropped.

FREQUENCY OF EVENTS

Below are examples of the ت being dropped or kept based on the frequency of occurrence of the event.

تَنَزَّلُ ٱلۡمَلَٰٓئِكَةُ وَٱلرُّوحُ فِيهَا بِإِذۡنِ رَبِّهِم مِّن كُلِّ أَمۡرٍ ٤

The angels and the Ruh decent in it by the permission of your master on every errand.

A ت is dropped in this فعل because this ayah speaks of the descent of the angels on ليلة القدر. This event occurs only one day in a year. The dropped ت indicates the infrequency of the event.

هَلۡ أُنَبِّئُكُمۡ عَلَىٰ مَن تَنَزَّلُ ٱلشَّيَٰطِينُ ٢٢١ تَنَزَّلُ عَلَىٰ كُلِّ أَفَّاكٍ أَثِيمٖ ٢٢٢

Should I inform you upon whom the devils descend? They descend upon every sinful repeated liar.

The ت is dropped because devils do not descend on all sinful liars. They descend on soothsayers and magicians, which is a small portion of the population.

إِنَّ ٱلَّذِينَ قَالُواْ رَبُّنَا ٱللَّهُ ثُمَّ ٱسۡتَقَٰمُواْ تَتَنَزَّلُ عَلَيۡهِمُ ٱلۡمَلَٰٓئِكَةُ أَلَّا تَخَافُواْ وَلَا تَحۡزَنُواْ وَأَبۡشِرُواْ بِٱلۡجَنَّةِ ٱلَّتِي كُنتُمۡ تُوعَدُونَ ٣٠

Certainly those who say "My master is Allah" then they remain steadfast, the angels descend upon them saying, "Do not be afraid and do not be sad and receive good news of the Jannah that you were promised."

The ت is kept in this ayah because angels descend upon believers at their time of death on a daily basis. It is a frequently occurring event, which is why both ت are kept.

EFFORT REQUIRED

Below are examples of the ت being dropped or kept based on the frequency of occurrence of the effort required to carry out the action.

مَثَلُ ٱلفَرِيقَينِ كَٱلأعمَىٰ وَٱلأَصَمِّ وَٱلبَصِيرِ وَٱلسَّمِيعِۚ هَل يَستَوِيَانِ مَثَلًاۚ أَفَلَا تَذَكَّرُونَ ٢٤

The example of the two groups is like the blind and deaf and the seeing and hearing. Are they equal as an example? Then will you not all contemplate ?

The difference between the blind and deaf and seeing and hearing is easy to see and understand and does not require deep reflection. The ت is dropped as thought to say, "Do you not contemplate even a little bit?"

وَحَآجَّهُۥ قَومُهُۥۚ قَالَ أَتُحَٓاجُّوٓنِّي فِي ٱللَّهِ وَقَد هَدَىٰنِۚ وَلَآ أَخَافُ مَا تُشرِكُونَ بِهِۦٓ إِلَّآ أَن يَشَآءَ رَبِّي شَيـًٔاۚ وَسِعَ رَبِّي كُلَّ شَيءٍ عِلمًاۚ أَفَلَا تَتَذَكَّرُونَ ٨٠

And his people argued with him. He said ",Do you argue with me with regards to Allah while he has guided me? And I do not fear what you associate as partners except for what Allah wills. My master has encompassed everything in terms of knowledge. Then do you not contemplate "?

In this ayah, Ibrahim (AS) is debating his people. The ت is not dropped because he is debating مشركون and is inviting them to think deeply.

DROPPED ت IN FAMILY X

It is also possible to drop the ت in family X. This only happens twice in the Quran with the words ,اِسْتَطَاعَ both of which occur in سورة الكهف.

فَمَا ٱسطَٰعُوٓاْ أَن يَظهَرُوهُ وَمَا ٱستَطَٰعُواْ لَهُۥ نَقبا ٩٧

Then they were unable to climb over it and they were unable to pierce it .

The ت is dropped from the first استطاع and kept in the second one, because climbing the wall would have been easier than piercing it.

قَالَ هَٰذَا فِرَاقُ بَيۡنِي وَبَيۡنِكَۚ سَأُنَبِّئُكَ بِتَأۡوِيلِ مَا لَمۡ تَسۡتَطِع عَّلَيۡهِ صَبۡرٗا ٧٨

He said, "This is the separation between you and me. I will inform you of the interpretation of what you were unable to be patient with."

Before Khidr tells Musa (AS) the logic behind his actions, it is harder for Musa (AS) to understand them. For this reason, the ت is kept.

ذَٰلِكَ تَأۡوِيلُ مَا لَمۡ تَسۡطِع عَّلَيۡهِ صَبۡرا ٨٢ ...

That is the interpretation of what you were unable to be patient with .

After Khidr tells Musa (AS) the logic behind his actions, he is able to understand with ease. For this reason, the ت is dropped.

3. حذف الياء

The dropping of the ي is known as الاجْتِزاء. There are two types of اجتزاء.

1. اجتزاء الضمير - dropping of the attached version of أنا.
2. اجتزاءُ المُعْتَلِّ الآخِر – dropping of the weak letter on ناقص words for a reason other than جزم

Shortening the Pronoun - اجتزاء الضمير

The ي can be dropped whether it is (نِيْ) منصوب or (ي) مجرور.

Generally, حذف means that the word is less in some way. A common reason for the omission of the ي are to indicate smaller numbers. The ي is also often omitted in contexts of brevity and kept in contexts of elaboration.

Take a look at the following examples.

Smaller Numbers

قُل يَٰعِبَادِيَ ٱلَّذِينَ أَسۡرَفُواْ عَلَىٰٓ أَنفُسِهِمۡ لَا تَقۡنَطُواْ مِن رَّحۡمَةِ ٱللَّهِۚ إِنَّ ٱللَّهَ يَغۡفِرُ ٱلذُّنُوبَ جَمِيعًاۚ إِنَّهُۥ هُوَ ٱلۡغَفُورُ ٱلرَّحِيمُ

Say, "My slaves who have exceeded the bounds against themselves! Do not despair of the mercy of Allah! No doubt, Allah forgives all sins. No doubt, he is the forgiving, the merciful."

The ي remains because people of this type are common.

وَقُل لِّعِبَادِي يَقُولُواْ ٱلَّتِي هِيَ أَحسَنُ... ٥٣

And say to my slaves to say that which is better.

The ي remains because this command pertains to most, as most people argue and do not speak with the best manners.

... فَبَشِّر عِبَادِ ١٧ ٱلَّذِينَ يَستَمِعُونَ ٱلقَولَ فَيَتَّبِعُونَ أَحسَنَهُۥ ... ١٨

Then give good news to my slaves who listen to what it said and follow the best of it…

The ي is omitted because those who take what is best from what is said and follow it are few.

قُل يَٰعِبَادِ ٱلَّذِينَ ءَامَنُواْ ٱتَّقُواْ رَبَّكُمۡۚ ... ١٠

Say "My slaves who have believed, have consciousness of your master ".

The ي is omitted because those who have تقوى are few.

CONTEXT

إِلَّآ أَن يَشَآءَ ٱللَّهُۚ وَٱذكُر رَّبَّكَ إِذَا نَسِيتَ وَقُل عَسَىٰٓ أَن يَهدِيَنِ رَبِّي لِأَقرَبَ مِن هَٰذَا رَشَدا ٢٤

…except that Allah wills. And remember your master when you forget and say, "Perhaps my master will guide me to [something] closer than this in terms of guidance."

وَلَمَّا تَوَجَّهَ تِلقَآءَ مَدينَ قَالَ عَسَىٰ رَبِّيٓ أَن يَهدِيَنِي سَوَآءَ ٱلسَّبِيلِ ٢٢

And when he turned in the direction of Madyan, he said, "Perhaps my master will guide me to and along the center of the path."

- سورة الكهف is a سورة of summary. It includes several stories, each of which is relatively short and concise. سورة القصص on the other hand, is a سورة of elaboration. The entire سورة is dedicated to the story of Musa (AS). His story is mentioned in detail. For this reason, the ي is omitted in الكهف and kept in القصص.

- هدى and its derivatives are mentioned 5 times in الكهف and 12 times in القصص. Again, الكهف is less elaborate in its mention of guidance and القصص is more elaborate. This reflects in what is done with the ي as well.

- The ي is dropped in 5 other places in الكهف while it is kept in most places in القصص.

Removal of the Sick Letter from the End - اجتزاء المعتل الآخر

The ي can be dropped from both أسماء and أفعال that are ناقص. Note that this occurs more commonly with ناقص يائي, but it is also possible for the و to be dropped in a ناقص واوي.

With أسماء

When the ي is dropped from an اسم, it indicates a smaller number. When the ي is kept, it indicates a larger number.

وَإِذَا سَأَلَكَ عِبَادِي عَنِّي فَإِنِّي قَرِيبٌ ۖ أُجِيبُ دَعوَةَ ٱلدَّاعِ إِذَا دَعَانِ ۖ فَليَستَجِيبُواْ لِي وَليُؤمِنُواْ بِي لَعَلَّهُم يَرشُدُونَ ١٨٦

And when My slaves as you about Me, then I am near. I respond to the call of the caller when he calls Me. Then they should try to respond to Me and they should believe in Me so that perhaps they may follow the right path.

Notice that the ي is present on عبادِي which is a broader category and it is omitted in الداع, which is a smaller category.

With أفعال

When a sick letter (either و or ي) is dropped from a فعل ناقص, it indicates that the action was or will be carried out quickly and easily. Note that this only applies when the فعل is not مجزوم.

Take a look at the following examples.

سَنَدعُ ٱلزَّبَانِيَةَ ١٨

We will summon the guardians of Hell.

The dropped و implies that this action is easy for Allah. It also poses an additional threat by implying that the action will happen without delay.

فَتَوَلَّ عَنهُم يَومَ يَدعُ ٱلدَّاعِ إِلَىٰ شَيءٍ نُّكُرٍ ٦

So turn away from them! The day on which the caller calls to something terrible.

The dropped و implies that the action will happen quickly and effortlessly. It is a warning to the deniers mentioned previously in the passage.

...وَيَمحُ ٱللَّهُ ٱلبَٰطِلَ وَيُحِقُّ ٱلحَقَّ بِكَلِمَٰتِهِۦٓ...٢٤

Allah erases falsehood and He establishes the truth with His words.

The dropped و implies that Allah erases falsehood with ease.

الإبدال

الإبدال is not a type of حذف. Rather, it is the merging of letters. It has some of the same implications as حذف does, which is why we will study it in this chapter.

الإبدال occurs in families V and VI when the ت merges with the letter that comes after it, creating a شدة. This mostly happens in the مضارع and sometimes with the اسم فاعل. Words such as يَصَّدَّقُ (originally يَتَصَدَّقُ) and مُدَّثِّرُ (originally مُتَدَثِّرُ) are examples of إبدال.

It is also possible for إبدال to occur in the ماض. Recall that the ماض of V and VI begins with a ت. When this ت merges with the letter after it, a شدة is created. However, it is impossible to start a word with a شدة. For this reason, when إبدال happens in the ماض, a helper ألف is used to allow for its pronunciation. An example of إبدال in the ماض would be اِزَّيَّنَ (originally تَزَيَّنَ) or اِدَّارَكَ (originally تَدَارَكَ).

As for the بلاغة of إبدال, there are two primary implications:

1. *As is the case with حذف, since the فعل is being shortened, it implies that the action is also shortened*
2. *Since the merging of the letters creates a شدة, the addition of the شدة can also imply extra effort or force or intensity*

Take a look at the following examples.

وَلَقَد أرسَلنَآ إِلَىٰٓ أُمَم مِّن قَبلِكَ فَأَخَذنَٰهُم بِٱلبَأسَآءِ وَٱلضَّرَّآءِ لَعَلَّهُم يَتَضَرَّعُونَ ٤٢

And certainly, we have sent messengers to nations before you, then we afflicted its people with suffering and hardship so that perhaps they would supplicate humbly .

وَمَآ أَرسَلنَا فِي قَريَة مِّن نَّبِيٍّ إِلَّآ أَخَذنَآ أَهلَهَا بِٱلبَأسَآءِ وَٱلضَّرَّآءِ لَعَلَّهُم يَضَّرَّعُونَ ٩٤

We did not send a single messenger within a village except that we inflicted suffering and hardship on its people so that perhaps they would supplicate humbly.

The first ayah uses the word أُمَمٌ (nations) whereas the second uses the word قَرْيَة (town). أُمَم is plural and an أمة is larger than a قرية. This means that the دعوة and the suffering happened over a longer period of time. For this reason, the ت remains in يَتَضَرَّعُوْنَ. The ت is dropped in the second ayah to indicate a shorter time period.

* * *

...فَأوفِ لَنَا ٱلكَيلَ وَتَصَدَّق عَلَينَآۖ إِنَّ ٱللَّهَ يَجزِي ٱلمُتَصَدِّقِينَ ٨٨

So give us full measure and be charitable with us. Certainly, Allah rewards the charitable.

إِنَّ ٱلمُصَّدِّقِينَ وَٱلمُصَّدِّقَٰتِ وَأَقرَضُواْ ٱللَّهَ قَرضًا حَسَنا يُضَٰعَفُ لَهُم وَلَهُم أجر كَرِيم ١٨

Certainly the charitable men and charitable women and [those who] gave Allah an open-ended loan, it will be multiplied for them and they will have a noble reward.

The شدة that appears as a result of the إبدال in the word يَصَّدَّقُ implies a greater amount of charity. The first ayah is a quote said by the brother of Yusuf (AS) when they are asking for provisions. The normal form of the word تَصَدَّقَ is used because, out of their dignity and manners, they did not want to ask for a lot.

In the second ayah, Allah is complementing those who give a lot of charity, which is why the إبدال happens. This ayah appears in سورة الحديد. Giving for the sake of Allah is a prominent theme in this سورة.

* * *

قَالُوٓاْ إِنَّا تَطَيَّرنَا بِكُمۡۖ لَئِن لَّم تَنتَهُواْ لَنَرۡجُمَنَّكُمۡ وَلَيَمَسَّنَّكُم مِّنَّا عَذَابٌ أَلِيمٞ ١٨

They said, "No doubt we have seen you as an evil omen. [We swear] if you do not stop, we will most certainly stone you and a painful punishment from us will most definitely touch you.

قَالُواْ ٱطَّيَّرنَا بِكَ وَبِمَن مَّعَكَۚ قَالَ طَٰٓئِرُكُمۡ عِندَ ٱللَّهِۖ بَلۡ أَنتُمۡ قَوۡمٞ تُفۡتَنُونَ ٤٧

They said, "We have seen you and those with you as a bad omen." He said, "You bad omen is with Allah. Rather, you are a tried nation."

The extra شدة in اِطَّيَّر makes it more emphatic. A look at the context shows the cause of the extra emphasis. In the first ayah, which appears in يس, the ones speaking are threatening to kill the messengers (لَئِن لَّم تَنتَهُواْ لَنَرۡجُمَنَّكُمۡ وَلَيَمَسَّنَّكُم مِّنَّا عَذَابٌ أَلِيمٞ). The second ayah, which appears in النمل, appears in a context in which they have already plotted to kill Salih (AS).

الإبدال in Family VIII

It is possible for إبدال to happen in family VIII to be dropped. The ت merges with the letter after it, creating a شدة. A كسرة is then placed on the letter before that for the sake of flow. This occurs only twice in the Quran.

قُل هَل مِن شُرَكَآئِكُم مَّن يَهۡدِيٓ إِلَى ٱلۡحَقِّۚ قُلِ ٱللَّهُ يَهۡدِي لِلۡحَقِّۗ أَفَمَن يَهۡدِيٓ إِلَى ٱلۡحَقِّ أَحَقُّ أَن يُتَّبَعَ أَمَّن لَّا يَهِدِّيٓ إِلَّآ أَن يُهۡدَىٰۖ فَمَا لَكُمۡ كَيۡفَ تَحۡكُمُونَ ٣٥

Say, "Is there anyone among your associates that guides toward the truth?" Say, "Allah guides toward the truth." Then is the one who guides toward truth more deserving of being followed or the one who does not commit to guidance until he is guided. So what is wrong with you in regards to how you reason?

The word يَهِدِّيْ originates for the word يَهْتَدِيْ. The ت merges with the د and the ه gets a كسرة. The إبدال here implies emphasis. The reason it is emphasized in this ayah in particular is because this ayah speaks of idols which have no chance of committing to guidance.

مَا يَنظُرُونَ إِلَّا صَيحَة وَٰحِدَة تَأخُذُهُم وَهُم يَخِصِّمُونَ ٤٩

They are only waiting for one loud cray to take them while they are arguing.

The word يَخِصِّمُوْنَ is originally يَخْتَصِمُوْنَ. The ت merges with the ص and the خ gets a كسرة. The إبدال creates emphasis. The word يختصمون is emphasized in this particular ayah because this ayah speaks of the coming of the day of judgement (صيحة واحدة). When the day of judgement comes, there will not be a single Muslim on the earth and conflict will be widespread and intense.

الإيجاز

brief, meaningful speech

إيجاز القصر

when few words hold a lot of meaning, but there is no omission

إيجاز الحذف

when there is an omission, but the implication is understood

حذف حرف الجر	*Expands meaning to allow for other حورف that are associated with that فعل*
حذف المضاف	*Makes speech metaphorical, giving it the meaning of hyperbole.*
حذف المضاف إليه	*Expands the scope of the word.*
حذف الموصوف	*Directs focus towards the description and removes importance from موصوف.*
حذف المبتدأ	*Creates an exclamation.*
حذف الخبر	*Leaves the خبر open to imagination to induce either fear or hope.*
حذف الفعل	*Creates urgency and/or emphasis.*
حذف المفعول	*Focuses on action rather than the object of the action.*
حذف جواب الشرط	*Leaves the جواب open to imagination to induce either fear or hope.*

حذف الحرف

حذف النون

from يَكُنْ

in negative sentences:
-"not the slightest"
-"not one bit"

in non-negative sentences:
-demonstrate the insignificance of something

حذف التاء

from مضارع of families 5 + 6

-number of beings carrying the action
-frequency of event
-effort required

from family X

اسطاع <- استطاع
indicates less effort

حذف الياء

اجتزاء الضمير (في/ي)

-smaller number
-context

اجتزاء المعتلّ الآخر

-on أسماء: smaller number

-on أفعال: action carried out quickly

الإبدال

merging of two letters

فعل = shortening of time to do it shortened

شدة = extra effort/intensity

CHAPTER 7
الإطناب

Introduction

Recall that إطناب is extending one's speech for a specific purpose. There are different ways in which speech can be elongated. Listed below are the different ways as well as their purpose and benefits.

Clarification After Ambiguity - الإيضاح بعد الإبهام

There are cases in which an ambiguous statement is made then clarified. It would be possible, in such cases, to avoid the ambiguous statement altogether and to make only the second, more clear statement, keeping the speech more concise.

This is done, however, to build anticipation and tension and to draw special attention to that which is being mentioned at length.

Take a look at the example below.

وَقَضَيۡنَآ إِلَيۡهِ ذَٰلِكَ ٱلۡأَمۡرَ أَنَّ دَابِرَ هَٰٓؤُلَآءِ مَقۡطُوعٞ مُّصۡبِحِينَ ٦٦

And We decreed that matter for him - that the last remnants of those people would be cut off in the early morning.

If the ayah above were to be kept concise, it would read "وقضينا إليه أن دابر هؤلاء مقطوع مصبحين", omitting the initial ambiguous statement and keeping only the clarifying statement. This ayah, however, appears in the context of storytelling, where tension is built and an anticipation is created.

This type of إطناب happens on the level of a ***single ayah***, as seen in the example above. It also happens across ***different surahs*** that cover the same story.

Take a look at the example below.

إِذۡ تَمۡشِيٓ أُخۡتُكَ فَتَقُولُ هَلۡ أَدُلُّكُمۡ عَلَىٰ مَن يَكۡفُلُهُۥ ... ٤٠

When your sister was walking and she said, "Should I direct you someone who will take care of him?"

This ayah was revealed earlier in the Meccan time period. When this ayah was revealed the صحابة didn't quite understand what this part of the story meant. Later during the Meccan period, the details of this part of the story were revealed, solving the mystery.

وَقَالَت لِأُختِهِۦ قُصِّيهِ ۖ فَبَصُرَت بِهِۦ عَن جُنُب وَهُم لَا يَشعُرُونَ ١١ ۝ وَحَرَّمنَا عَلَيهِ ٱلمَرَاضِعَ مِن قَبلُ فَقَالَت هَل أَدُلُّكُم عَلَىٰٓ أَهلِ بَيت يَكفُلُونَهُۥ لَكُم وَهُم لَهُۥ نَٰصِحُونَ ١٢

She said to his sister, "Shadow him". So she kept an eye on him from the side while they were unaware. We prohibited him from all wet nurses before so she said, "Should I direct you to a household that will take care of him for you and be good mentors?"

Think of a story or a movie scene in which you were given partial information at one point then were given the full story at a later point. How did this affect your experience? Did it make the story more enjoyable?

Repetition - التكرار

Repetitive speech is not concise, but can serve as a powerful tool to emphasize an idea and to make sure that the audience does not forget.

Take a look at the following examples.

كَلَّا سَوفَ تَعلَمُونَ ٣ ثُمَّ كَلَّا سَوفَ تَعلَمُونَ ٤

Not at all! Soon you will know! Then again, not at all! Soon you all know!

In the ayaat above, the same thing is repeated for emphasis. This makes the warning scarier and draws a level of attention to this warning that would not have been there otherwise.

ثُمَّ إِنَّ رَبَّكَ لِلَّذِينَ عَمِلُواْ ٱلسُّوٓءَ بِجَهَٰلَة ثُمَّ تَابُواْ مِن بَعدِ ذَٰلِكَ وَأَصلَحُوٓاْ إِنَّ رَبَّكَ مِن بَعدِهَا لَغَفُور رَّحِيمٌ ١١٩

Then, no doubt, your Master is, towards those who did wrong out of ignorance then returned to Him after that and did good, then no doubt, you Master is most certainly forgiving and merciful after that.

The phrase "No doubt, your master is..." is repeated twice within the same ayah. In this case, the إطناب is used to emphasize the forgiveness and mercy of Allah.

As with the first category of إطناب, repetition can also occur across different surahs. For instance, the phrase اتقوا الله appears 51 times in the Quran. And the derivatives of this word occur many more times. This very frequent repetition places heavy emphasis on تقوى and highlights its importance.

Think of a phrase or idea that is repeated a lot in the Quran. Why do you think this is? What significance do you draw from its repetition?

Precaution - الاحتراس

At times, speech is extended and details are added as a precautionary measure against possible misunderstandings.

Take a look at the following examples.

إِذَا جَآءَكَ ٱلۡمُنَٰفِقُونَ قَالُواْ نَشۡهَدُ إِنَّكَ لَرَسُولُ ٱللَّهِۘ وَٱللَّهُ يَعۡلَمُ إِنَّكَ لَرَسُولُهُۥ وَٱللَّهُ يَشۡهَدُ إِنَّ ٱلۡمُنَٰفِقِينَ لَكَٰذِبُونَ ١

When the hypocrites come to you, they say, "We bear witness that you are most definitely the messenger of Allah!" And Allah knows that you are His messenger and Allah bears witness that the hypocrites are most definitely liars.

In this ayah, Allah includes "والله يعلم إنك لرسوله" to guard against the possible idea that by bearing witness that the hypocrites are liars, He is bearing witness that what they bear witness to (the prophethood of Muhammad ﷺ) is a lie. This way, it is clear that the hypocrites are not liars on the basis of the statement that they are making. Rather, they are liars in their sincerity and lack of belief in the statement that they are making.

حَتَّىٰٓ إِذَآ أَتَوۡاْ عَلَىٰ وَادِ ٱلنَّمۡلِ قَالَت نَمۡلَة يَٰٓأَيُّهَا ٱلنَّمۡلُ ٱدۡخُلُواْ مَسَٰكِنَكُمۡ لَا يَحۡطِمَنَّكُمۡ سُلَيۡمَٰنُ وَجُنُودُهُۥ وَهُمۡ لَا يَشۡعُرُونَ ١٨

Until when they came upon the valley of the ants, an ant said, "O ants, enter your homes [so that] Soloman and his armies do not crush you while they do not notice."

In this ayah, the ant includes the phrase "وهم لا يشعرون" to guard against the idea that Soloman and his armies would deliberately cause harm to the ants.

Interjection - الاعتراض

An اعتراض is an interjection or a statement that interrupts the natural flow of a sentence. Interjections are generally made when there is an immediate need to mention something due to its importance.

Take a look at the following examples.

وَيَجعَلُونَ لِلَّهِ ٱلبَنَٰتِ سُبحَٰنَهُۥ وَلَهُم مَّا يَشتَهُونَ ٥٧

And they associate daughters with Allah, [He is above that!] and they have what they desire.

This اعتراض shows how outlandish and unacceptable their claims are. Allah does not wait until the end of the ayah to refute them. He interjects with the phrase سبحانه before the ayah is over.

هَٰذَا فَليَذُوقُوهُ حَمِيم وَغَسَّاق ٥٧

This [Then let them taste it!] is boiling water and pus.

This اعتراض highlights the idea that Hell is being prepared for criminals and it makes the descriptions more real and more terrifying.

Find the اعتراض in the following ayaat and discuss their significance.

۞فَلَآ أُقسِمُ بِمَوَٰقِعِ ٱلنُّجُومِ ٧٥ وَإِنَّهُۥ لَقَسَم لَّو تَعلَمُونَ عَظِيمٌ ٧٦

لَّقَد صَدَقَ ٱللَّهُ رَسُولَهُ ٱلرُّءيَا بِٱلحَقِّ ۖ لَتَدخُلُنَّ ٱلمَسجِدَ ٱلحَرَامَ إِن شَآءَ ٱللَّهُ ءَامِنِينَ مُحَلِّقِينَ رُءُوسَكُم وَمُقَصِّرِينَ لَا تَخَافُونَ ۖ فَعَلِمَ مَا لَم تَعلَمُواْ فَجَعَلَ مِن دُونِ ذَٰلِكَ فَتحا قَرِيبًا ٢٧

فَإِن لَّم تَفعَلُواْ وَلَن تَفعَلُواْ فَاتَّقُواْ ٱلنَّارَ ٱلَّتِي وَقُودُهَا ٱلنَّاسُ وَٱلحِجَارَةُۖ أُعِدَّت لِلكَٰفِرِينَ ٢٤

وَلَئِن أَصَٰبَكُم فَضل مِّنَ ٱللَّهِ لَيَقُولَنَّ كَأَن لَّم تَكُن بَينَكُم وَبَينَهُ مَوَدَّة يَٰلَيتَنِي كُنتُ مَعَهُم فَأَفُوزَ فَوزًا عَظِيما ٧٣

Appending - التذييل

التذييل is appending a sentence to the end of a sentence that is already complete. The appendage repeats an idea similar to the idea mentioned in the main body of the ayah. It simultaneously adds new meaning and emphasizes the idea that is conveyed in the main body of the ayah.

Take a look at the following examples.

وَقُل جَآءَ ٱلحَقُّ وَزَهَقَ ٱلبَٰطِلُۚ إِنَّ ٱلبَٰطِلَ كَانَ زَهُوقا ٨١

Say the truth has come and falsehood has disappeared. No doubt, falsehood has always been bound to disappear.

The idea that falsehood has always been bound to disappear is a new one in relation to the beginning of the ayah. The idea, however, relates to the beginning of the ayah and emphasizes the idea that falsehood has disappeared.

ذَٰلِكَ جَزَيۡنَٰهُم بِمَا كَفَرُواْۖ وَهَلۡ نُجَٰزِيٓ إِلَّا ٱلۡكَفُورَ ١٧

That is how we compensated them for their ingratitude. And do We ever punish anyone but the constantly ungrateful?

The idea that only the constantly ungrateful are punished is a new one in relation to the beginning of the ayah. The idea, however, is related to the beginning of the ayah and emphasizes the idea that they were compensated because of their ingratitude.

Mentioning a Specific After a Generality-ذكر الخاص بعد العام

ذكر الخاص بعد العام is mentioning a specific after mentioning something general. The specific that is mentioned is usually something or someone that falls under the umbrella of the general. This is non-standard language because the first word in the series *includes* the thing or person that is mentioned after it, yet it is still mentioned explicitly. This is done to give special attention to that which is mentioned specifically.

Take a look at the following examples.

تَنَزَّلُ ٱلۡمَلَٰٓئِكَةُ وَٱلرُّوحُ فِيهَا بِإِذۡنِ رَبِّهِم مِّن كُلِّ أَمۡرٍ ٤

The angles and the Ruh descend in it by the permission of their Master for every matter.

The Ruh (Jibreel) belongs to the category of the angels, yet his rank is such that he gets a special, specific mention.

وَٱلَّذِينَ يَجۡتَنِبُونَ كَبَٰٓئِرَ ٱلۡإِثۡمِ وَٱلۡفَوَٰحِشَ وَإِذَا مَا غَضِبُواْ هُمۡ يَغۡفِرُونَ ٣٧

And those who avoid the major sins and acts of shamelessness and when they get angry, they are the ones who forgive.

Acts of shamelessness fall under the category of major sins, but they are a topic of such importance that they deserve their own exclusive mention.

Find the cases of ذكر الخاص بعد العام in the following ayaat. Discuss the significance of the إطناب in the ayah.

مَن كَانَ عَدُوّا لِّلَّهِ وَمَلَٰٓئِكَتِهِۦ وَرُسُلِهِۦ وَجِبرِيلَ وَمِيكَىٰلَ فَإِنَّ ٱللَّهَ عَدُوّ لِّلكَٰفِرِينَ ٩٨

حَٰفِظُواْ عَلَى ٱلصَّلَوَٰتِ وَٱلصَّلَوٰةِ ٱلوُسطَىٰ وَقُومُواْ لِلَّهِ قَٰنِتِينَ ٢٣٨

فِيهِمَا فَٰكِهَة وَنَخل وَرُمَّان ٦٨

وَٱلَّذِينَ ءَامَنُواْ وَعَمِلُواْ ٱلصَّلِحَٰتِ وَءَامَنُواْ بِمَا نُزِّلَ عَلَىٰ مُحَمَّد وَهُوَ ٱلحَقُّ مِن رَّبِّهِم كَفَّرَ عَنهُم سَيِّاتِهِم وَأَصلَحَ بَالَهُم ٢

ٱقرَأ بِٱسمِ رَبِّكَ ٱلَّذِي خَلَقَ ١ خَلَقَ ٱلإِنسَٰنَ مِن عَلَقٍ ٢

Mentioning a General After a Specific - ذكر العام بعد الخاص

There are cases in which a general is mentioned after a specific. This is also done to give special attention to that which is mentioned specifically. It differs from the previous category in that the specific is the main topic of focus. The general that is mentioned after it is secondary.

وَلَقَد ءَاتَينَٰكَ سَبعا مِّنَ ٱلمَثَانِي وَٱلقُرءَانَ ٱلعَظِيمَ ٨٧

And We have certainly given you seven frequently recited ones and the great Quran.

In the ayah above, the "seven frequently recited ones" refers to الفاتحة. The Quran is mentioned after that. The فاتحة is part of the Quran, so it would have sufficed to mention only the Quran. The focus here, however, is on the blessing and importance of the فاتحة. Mentioning it specifically also shows its status in relation to other parts of the Quran.

أَلَم يَعلَمُوٓاْ أَنَّ ٱللَّهَ يَعلَمُ سِرَّهُم وَنَجوَىٰهُم وَأَنَّ ٱللَّهَ عَلَّٰمُ ٱلغُيُوبِ ٧٨

Do they not know that Allah knows their secrets and their private conversations and that Allah is the knower of the unseen?

In the ayah above, the unseen is mentioned after secrets and private conversations. The unseen is broader. As such, this is a case of ذكر العام بعد الخاص. This ayah appears in the context of hypocrisy. As such, special attention is drawn to inner secrets and private conversations.

الإطناب

elongating speech for a specific purpose

الإيضاح بعد الإبهام	building suspense
التكرار	emphasis and reminder
الاحتراس	a precaution against misunderstanding
الاعتراض	highlighting the importance of a statement
التذييل	emphasizing and adding new meaning
ذكر الخاص بعد العام	giving special importance to the specific
ذكر العام بعد الخاص	giving special importance and focus to the specific

CHAPTER 8
التقديم والتأخير

Introduction

There is a standard order for sentences.

- In a جملة اسمية, the standard order is مبتدأ then خبر then متعلق بالخبر.
- In a جملة فعلية, the standard order is فعل then فاعل then مفعول/متعلق بالفعل.

Whenever there is a change in this standard order, it is considered to be a case of التقديم والتأخير. There are two main types of تقديم وتأخير and there are many different rhetorical benefits that arise when تقديم وتأخير is used. The rhetorical benefit of any given case of التقديم والتأخير depends on two things:

1. Which of the two types of تقديم وتأخير it is
2. Context

Let us learn about the impact of these two factors on the rhetoric and meaning of an ayah.

The Two Types of التقديم والتأخير

There are two main types of تقديم وتأخير. They are:

1. **تقديمُ اللفظِ على عامله** – A عامل, in grammatical terms, is a word that has a grammatical effect on another word. Some examples of عوامل (pl.) are حروف الجر, حروف النصب, and أفعال, all of which have the power to change the إعراب (status) of words.

As far as sentences go, in a جملة اسمية, the مبتدأ is the عامل, because it pushes the خبر into رفع.
In a جملة فعلية, the فعل is the عامل because it pushes a فاعل into رفع and a مفعول into نصب.

تقديم اللفظ على عامله is when any component within a sentence is brought before the عامل (i.e the مبتدأ or فعل).

Let us look at a few examples of تقديم اللفظ على عامله.

بَلِ ٱللَّهَ فَاعبُد وَكُن مِّنَ ٱلشَّٰكِرِينَ ٦٦

Notice that the مفعول is brought before the فعل. Here, a part of the sentence is being brought before the عامل. This is considered تقديم اللفظ على عامله.

لِلَّهِ مُلكُ ٱلسَّمَٰوَٰتِ وَٱلأَرضِ وَمَا فِيهِنَّۚ وَهُوَ عَلَىٰ كُلِّ شَيءٖ قَدِيرُ ١٢٠

Notice that the متعلق بالخبر is brought before the مبتدأ Here, a part of the sentence is being brought before the عامل. This is considered تقديم اللفظ على عامله.

2. **تقديمُ اللفظِ على غير عامله** – This type of تقديم includes any other change in the standard order. When the standard order is changed, but nothing is brought before the عامل, it is considered تقديم اللفظ على غير عامله.

Let us look at a few examples of تقديم اللفظ على غير عامله.

لِلَّهِ مُلكُ ٱلسَّمَٰوَٰتِ وَٱلأَرضِ وَمَا فِيهِنَّۚ وَهُوَ عَلَىٰ كُلِّ شَيءٖ قَدِيرُ ١٢٠

Notice that the standard order of مبتدأ then خبر then متعلق بالخبر is broken. However, nothing is brought before the عامل (the مبتدأ). This is considered تقديم اللفظ على غير عامله.

... إِنَّمَا يَخشَى ٱللَّهَ مِن عِبَادِهِ ٱلعُلَمَٰٓؤُاْۗ إِنَّ ٱللَّهَ عَزِيزُ غَفُورُ ٢٨

Notice that the standard order of فعل then فاعل then مفعول/متعلق بالفعل is broken. However, nothing is brought before the عامل (the فعل). This is considered تقديم اللفظ على غير عامله.

تقديم اللفظ على عامله

Recall that this type of تقديم occurs when a component of a sentence is brought before the مبتدأ (in a جملة اسمية) or the فعل (in a جملة فعلية).

In most cases, the rhetorical benefit of this type of تقديم is الاختصاص (exclusivity). This is generally captured in translation using "alone" or "only".

Take a look at the following examples of تقديم اللفظ على عامله in a جملة فعلية.

بَلِ ٱللَّهَ فَٱعبُد وَكُن مِّنَ ٱلشَّٰكِرِينَ ٦٦

*Rather worship Allah **alone** and be from among the thankful ones.*

Notice that the مفعول is appearing before the فعل. This gives the meaning of exclusivity. Notice how this is captured in translation.

إِيَّاكَ نَعبُدُ وَإِيَّاكَ نَستَعِينُ ٥

*We worship You **alone** and seek assistance from You alone.*

Notice that the مفعول is appearing before the فعل. This gives the meaning of exclusivity. Notice how this is captured in translation. Also notice that when the مفعول به مقدم is a pronoun, you will find that the إيّا place-holder is used.

... عَلَيهِ تَوَكَّلتُ وَإِلَيهِ أُنِيبُ ٨٨

*I have relied **only** on Him and I return **only** to him.*

Notice that the متعلق بالفعل is appearing before the فعل. This gives the meaning of exclusivity. Notice how this is captured in translation.

Now take a look at the following examples of تقديم اللفظ على عامله in a جملة اسمية.

وَعِندَهُۥ مَفَاتِحُ ٱلغَيبِ لَا يَعلَمُهَآ إِلَّا هُوَۚ ... ٥٩

*And with Him **alone** are the keys of the unseen. Nobody knows them except for Him.*

Notice that the متعلق بالخبر is appearing before the مبتدأ. This gives the meaning of exclusivity. Notice how this is captured in translation.

إِنَّ إِلَيۡنَآ إِيَابَهُم ٢٥ ثُمَّ إِنَّ عَلَيۡنَا حِسَابَهُم ٢٦

*Certainly, to Us **alone** is their return. Then certainly, upon Us alone is their accounting.*

Notice that the متعلق بالخبر is appearing before the مبتدأ. This gives the meaning of exclusivity. Notice how this is captured in translation.

When تقديم اللفظ على عامله Does Not Imply Exclusivity

As stated previously, the primary implication of تقديم اللفظ على عامله is الاختصاص. There are two cases, however, in which this type of تقديم وتأخير does not give the rhetorical meaning of exclusivity. They are:

1. **When the مبتدأ is common** – When the مبتدأ is common, it ***must*** be made مؤخر. It would be grammatically incorrect, for example, to translate "He has a pen" as قَلَمٌ لَهُ or "There is a man in the house" as رَجُلٌ فِيْ البَيْتِ. The correct way to translate these sentences would be لَهُ قَلَمٌ and فِيْ البَيْتِ رَجُلٌ. Again, the متعلق بالخبر ***must*** come before the مبتدأ if the مبتدأ is common.

   Because this is the only way to construct these sentences, they are considered to be standard. When something is considered standard and there is no other way of expressing that idea, it cannot be said that there is hidden rhetorical benefit in that structure.

   Remember that exclusivity still applies when the مبتدأ is proper. The sentence لله مُلْكُ السَّمواتِ والأَرْضِ for example, ***does*** imply exclusivity because the مبتدأ (ملك السموات والأرض) is proper.

2. **Context** – When context or common sense dictate that exclusivity would not make sense, it is most likely the case that the تقديم وتأخير does not imply exclusivity.

Take a look at the examples below.

...وَنُوحًا هَدَينَا مِن قَبلُ ... ٨٤

And We guided Nuh before…

Here, the مفعول به is coming before the فعل. However, it would not make sense to say that guidance was exclusive to Nuh (AS). We conclude that the تقديم وتأخير in this ayah is serving another purpose.

فَأَمَّا ٱليَتِيمَ فَلَا تَقهَر ٩ وَأَمَّا ٱلسَّآئِلَ فَلَا تَنهَر ١٠

Then as for the orphan, then do not oppress. And as for the one who asks, then do not repel.

Here, the مفعول به is coming before the فعل. However, it would not make sense to say that the only ones who should not be oppressed are orphans and that the only ones who should not be repelled are those who ask. We conclude that the تقديم وتأخير in these ayaat is serving another purpose.

When تقديم اللفظ على العامل does not imply exclusivity, it can carry any of the implications mentioned in the section below.

تقديم اللفظ على غير عامله

Recall that this type of تقديم occurs when the standard sentence structure is broken, but nothing is brought before the main component of the sentence.

This type of تقديم is generally used to draw attention to the component that was brought forward. The Arabic term for drawing attention is الاهتمام.

There could be various reasons for drawing attention to that particular component – for showing it اهتمام. Let us learn about the most common of these reasons.

Attaching Importance - التعظيم

Oftentimes, the standard sentence structure is changed in order to attach importance to that which is brought forward. When importance is attached to something, there is an implied encouragement or command for the listener to give that thing the same regard and to act upon that regard.

Take a look at the following example.

حَٰفِظُواْ عَلَى ٱلصَّلَوَٰتِ وَٱلصَّلَوٰةِ ٱلوُسطَىٰ وَقُومُواْ لِلَّهِ قَٰنِتِينَ ٢٣٨

Be mindful of prayers, and the middle prayer and stand for Allah, readily obedient.

Here لله is brought before قانتين. This is done to glorify Allah and to respect his status and importance.

وَجَعَلنَا ٱلسَّمَآءَ سَقفا مَّحفُوظاۖ وَهُم عَن ءَايَٰتِهَا مُعرِضُونَ ٣٢

We made the sky a well-secured canopy and they turn away from its signs!

Here عن آياتها is brought before معرضون. The ها is referring to السماء which was mentioned previously. This is done to attach importance to the miraculous signs that can be found in the sky.

Warning and Scaring - التحذير والتخويف

Sometimes, attention can be drawn to a particular portion of a sentence to instill a sense of fear and caution.

Take a look at the following examples.

... إِنَّ ٱللَّهَ [كَانَ عَلَيكُم رَقِيبا] ١

Certainly Allah, HE has always been a keen observer of you.

Here عليكم is brought before رقيبا. Drawing attention to عليكم and making it the center of the sentence makes the listener more self-aware and instills in them a sense of caution.

... وَٱللَّهُ بِمَا تَعمَلُونَ خَبِير ١٨٠

…and Allah is all-knowing of what you all do.

Here بما تعملون is brought before خبير. Drawing attention to بما تعملون and making it the center of the sentence makes the listener more self-aware and instills in them a sense of caution.

Other Implications of التقديم على غير العامل

Aside from the two previously mentioned implications, there are several more, including, but not limited to: التشويق، التعجب، التبشير and التوكيد.

The key to figuring out the rhetorical implications of a non-standard sentence is always ***CONTEXT***. Take a look at the example below to see how context is used to derive the implication of the تقديم.

قَالُواْ سُبۡحَٰنَكَ أَنتَ وَلِيُّنَا مِن دُونِهِمۖ بَل كَانُواْ يَعۡبُدُونَ ٱلۡجِنَّۖ أَكۡثَرُهُم بِهِم مُّؤۡمِنُونَ ٤١

*They said, "You are above that! You are our protective friend rather than them. Rather, they used to worship the jinn, most of them believing in **them**."*

Here, there is a case of تقديم على غير العامل. A glance at the context of this ayah gives a window into the reason behind the تقديم. Take a look at the previous ayah below.

وَيَوۡمَ يَحۡشُرُهُمۡ جَمِيعٗا ثُمَّ يَقُولُ لِلۡمَلَٰٓئِكَةِ أَهَٰٓؤُلَآءِ إِيَّاكُمۡ كَانُواْ يَعۡبُدُونَ ٤٠

The day on which He will herd them all together, then He will say to the angels, "Did these people used to worship only you all?"

In this ayah, the angels are asked if they were worshipped. They deny this in the following ayah, stating that these people used to worship the jinn and that they used to believe in them. They bring the pronoun that refers to the jinn forward, placing emphasis on it. In such a case, it could be said that the reason for the تقديم is self-defense or the deflection of an accusation.

Uncommon Implications of التقديم على غير العامل

Though it is not common, this type of تقديم can sometimes imply exclusivity. As we learned previously, exclusivity is generally only implied when something comes before the عامل. There are however, a few cases in which this type of تقديم does imply exclusivity.

Such cases can be determined by context and often occur in the context of the exclusive rights of Allah.

...وَنَحْنُ لَهُ مُسلِمُونَ ١٣٦

…and we are, to Him alone, submitted.

... وَنَحْنُ لَهُ عَٰبِدُونَ ١٣٨

…and we are, to Him alone, worshipper.

... كُلٌّ إِلَيْنَا رَٰجِعُونَ ٩٣

They are all returning to Us alone.

Answer the following theory questions on التقديم والتأخير.

Define "عامل" _____

List and define the two types of تقديم:

- _____

- _____

What is the primary rhetorical implication of the first kind of تقديم mentioned?

_____

In what two cases does this implication NOT hold true?

- _____

- _____

What are the two rhetorical implications listed for the second kind of تقديم mentioned?

- _____

-

What implication is rare for the second kind of تقديم?

Is it possible for the second kind of تقديم to carry implications other than those listed?

Look at each instance of التقديم والتأخير. What kind of تقديم is it? What do you think the rhetorical implication might me? Remember to keep the context in mind.

سورة فصلت

وَمِنْ آيَاتِهِ اللَّيْلُ وَالنَّهَارُ وَالشَّمْسُ وَالْقَمَرُ ۚ لَا تَسْجُدُوا لِلشَّمْسِ وَلَا لِلْقَمَرِ وَاسْجُدُوا لِلَّـهِ الَّذِي خَلَقَهُنَّ إِن كُنتُمْ إِيَّاهُ تَعْبُدُونَ ٣٧ فَإِنِ اسْتَكْبَرُوا فَالَّذِينَ عِندَ رَبِّكَ يُسَبِّحُونَ لَهُ بِاللَّيْلِ وَالنَّهَارِ وَهُمْ لَا يَسْأَمُونَ ۩ ٣٨ وَمِنْ آيَاتِهِ أَنَّكَ تَرَى الْأَرْضَ خَاشِعَةً فَإِذَا أَنزَلْنَا عَلَيْهَا الْمَاءَ اهْتَزَّتْ وَرَبَتْ ۚ إِنَّ الَّذِي أَحْيَاهَا لَمُحْيِي الْمَوْتَىٰ ۚ إِنَّهُ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ ٣٩

RHETORICAL IMPLICATION	TYPE OF تقديم	
	على العامل على غير العامل	1. وَمِنْ آيَاتِهِ
	على العامل على غير العامل	2. إِيَّاهُ
	على العامل على غير العامل	3. عَلَيْهَا
	على العامل على غير العامل	4. عَلَىٰ كُلِّ شَيْءٍ

سورة الفرقان

انظُرْ كَيْفَ ضَرَبُوا لَكَ الْأَمْثَالَ فَضَلُّوا فَلَا يَسْتَطِيعُونَ سَبِيلًا ٩ تَبَارَكَ الَّذِي إِن شَاءَ جَعَلَ لَكَ خَيْرًا مِّن ذَٰلِكَ جَنَّاتٍ تَجْرِي مِن تَحْتِهَا الْأَنْهَارُ وَيَجْعَل لَّكَ قُصُورًا ١٠ بَلْ كَذَّبُوا بِالسَّاعَةِ ۖ وَأَعْتَدْنَا لِمَن كَذَّبَ بِالسَّاعَةِ سَعِيرًا ١١ إِذَا رَأَتْهُم مِّن مَّكَانٍ بَعِيدٍ سَمِعُوا لَهَا تَغَيُّظًا وَزَفِيرًا ١٢ وَإِذَا أُلْقُوا مِنْهَا مَكَانًا ضَيِّقًا مُّقَرَّنِينَ دَعَوْا هُنَالِكَ ثُبُورًا ١٣ لَّا تَدْعُوا الْيَوْمَ

ثُبُورًا وَاحِدًا وَادْعُوا ثُبُورًا كَثِيرًا ١٤ قُلْ أَذَٰلِكَ خَيْرٌ أَمْ جَنَّةُ الْخُلْدِ الَّتِي وُعِدَ الْمُتَّقُونَ ۚ كَانَتْ لَهُمْ جَزَاءً وَمَصِيرًا ١٥ لَّهُمْ
فِيهَا مَا يَشَاءُونَ خَالِدِينَ ۚ كَانَ عَلَىٰ رَبِّكَ وَعْدًا مَّسْئُولًا ١٦

	Type of تقديم		Rhetorical Implication
1. لَكَ	على العامل	على غير العامل	
2. لَكَ	على العامل	على غير العامل	
3. لِمَن كَذَّبَ بِالسَّاعَةِ	على العامل	على غير العامل	
4. هُمْ	على العامل	على غير العامل	
5. عَلَىٰ رَبِّكَ	على العامل	على غير العامل	

العامل

A عامل is anything that is capable of changing status.

- In a جملة اسمية, the مبتدأ is the عامل
- In a جملة فعلية, the فعل is the عامل

Different types of تقديم and Its Rhetorical Implications

When something is moved before the عامل, it produces exclusivity in most cases and اهتمام in some cases

When the order is shifted, but nothing comes before the عامل, it produces اهتمام in most case and exclusivity in some cases

مقدم على العامل	اهتمام	اختصاص

مقدم على غير العامل	اهتمام	اختصاص

علم البديع

DEVICES THAT **BEAUTIFY SPEECH**,
MAKING IT **APPEALING** TO THE EARS
AND THE HEART.

CHAPTER 9

الجناس

Introduction

الجناس is when a series of phonetically similar sounds are used in a single sentence, giving it a pleasant sound. There are two types of جناس. They are:

1. الجناس التامّ - complete resemblance
2. الجناس الناقِص - partial resemblance

Let us learn about each type of جناس in further detail.

ج ن س in family III means "to be related" or "to be similar"
ت م م in family I means "to be complete".
ن ق ص in family I means "to be deficient" or "to be partial".

Complete Resemblance - الجناس التام

الجناس التام is when the same exact word is used twice in a single sentence, but with a different meaning each time. Take a look at the example below.

وَيَومَ تَقُومُ ٱلسَّاعَةُ يُقسِمُ ٱلمُجرِمُونَ مَا لَبِثُواْ غَيرَ سَاعَةٖۚ كَذَٰلِكَ كَانُواْ يُؤفَكُونَ ٥٥

The day on which the Hour is established, the criminals will swear that they only spent an hour. That is how they were deluded.

In the ayah above, the word ساعة appears twice. In its first appearance, it is used to mean the Day of Judgement. In its second appearance, however, it is used to represent a unit of time.

...يَكَادُ سَنَا بَرقِهِۦ يَذهَبُ بِٱلأَبصَٰرِ ٤٣ يُقَلِّبُ ٱللَّهُ ٱلَّيلَ وَٱلنَّهَارَۚ إِنَّ فِي ذَٰلِكَ لَعِبرَة لِّأُوْلِي ٱلأَبصَٰرِ ٤٤

The brilliance of His lightning almost takes away the sight. Allah alternates the night and the day. No doubt, there is lesson in that for those of have insight.

In the ayah above, the word أبصار appears twice. In its first appearance, it is used to mean sight in the literal sense. In its second appearance, however, it is used to represent a metaphorical kind of sight - insight and perception.

Partial Resemblance - الجناس الناقص

الجناس الناقص is when two or more ***similar*** sounding words are used in the same sentence, making it phonetically pleasant. The similar sounding words generally differ in one or more of the following aspects:

1. A difference in the number of letters in the word.
2. A difference in the order of the letters in the word.
3. A difference in the letters themselves (with a matching word pattern).
4. A difference in the حركات
5. A difference in the dots on the letters.

Take a look at the examples below.

ٱلَّذِينَ ضَلَّ سَعيُهُم فِي ٱلحَيَوٰةِ ٱلدُّنيَا وَهُم يَحسَبُونَ أَنَّهُم يُحسِنُونَ صُنعًا ١٠٤

Those whose efforts are lost in the worldly life and they think that they are doing good work.

The words يحسبون and يحسنون sound phonetically similar and differ only in the position of the dot on the last root letter (ن، ب). The word also differs in the حركات on the body of the word.

وَلَقَد أَرسَلنَا فِيهِم مُّنذِرِينَ ٧٢ فَانظُر كَيفَ كَانَ عَٰقِبَةُ ٱلمُنذَرِينَ ٧٣

And We have certainly sent them warners. So look at the end of those who were warned.

The words منذِرين and منذَرين differ only in the حركة on the second root letter.

ثُمَّ كُلِي مِن كُلِّ ٱلثَّمَرَٰتِ فَاسلُكِي سُبُلَ رَبِّكِ ذُلُلاۚ ... ٦٩

Then eat from all types of fruits and follow the paths of your Master submissively...

The words كُلي and كل differ in the number of letters, but sound phonetically similar. Furthermore, the word واسلكي ends in the same letters as the previous words, arranged in a different order.

وَهُم يَنهَونَ عَنهُ وَيَنـَٔونَ عَنهُۖ وَإِن يُهلِكُونَ إِلَّآ أَنفُسَهُم وَمَا يَشعُرُونَ ٢٦

And they prevent others from it and they themselves turn away from it…

The words ينهون and ينأون differ only in the middle root letter.

Alliteration

There are also cases in which the same words or the same root letter are used multiple times in the same sentence, but they represent the same meaning. Though this is not technically a category of جناس, it is considered to be among the linguistic devices that make a unit of language phonetically beautiful.

Take a look at the following examples.

قَالَ ٱلَّذِينَ حَقَّ عَلَيهِمُ ٱلقَولُ رَبَّنَا هَٰٓؤُلَآءِ ٱلَّذِينَ أَغوَينَآ أَغوَينَٰهُم كَمَا غَوَينَاۖ تَبَرَّأنَآ إِلَيكَۖ مَا كَانُوٓاْ إِيَّانَا يَعبُدُونَ ٦٣

Those upon whom the word will come to effect will say, "Our master, these are the ones we led astray. We led them astray just as we were astray. We declare our disassociation from them to you. They did not used to worship us."

... وَقَالُواْ ٱلحَمدُ لِلَّهِ ٱلَّذِي هَدَىٰنَا لِهَٰذَا وَمَا كُنَّا لِنَهتَدِيَ لَولَآ أَن هَدَىٰنَا ٱللَّهُۖ لَقَد جَآءَت رُسُلُ رَبِّنَا بِالحَقِّۖ وَنُودُوٓاْ أَن تِلكُمُ ٱلجَنَّةُ أُورِثتُمُوهَا بِمَا كُنتُم تَعمَلُونَ ٤٣

...and they said "All praise and gratitude belongs to Allah who guided us to this. We never would have committed to guidance had Allah not guided us..."

قُل هَل مِن شُرَكَآئِكُم مَّن يَهدِيٓ إِلَى ٱلحَقِّۚ قُلِ ٱللَّهُ يَهدِي لِلحَقِّۗ أَفَمَن يَهدِيٓ إِلَى ٱلحَقِّ أَحَقُّ أَن يُتَّبَعَ أَمَّن لَّا يَهِدِّيٓ إِلَّآ أَن يُهدَىٰۖ فَمَا لَكُم كَيفَ تَحكُمُونَ ٣٥

Say, "Are there any of your partners that guide to the truth?" Say, "Allah guides to the truth." Then is the one who guides to the truth more deserving of being followed or the one does not commit to guidance unless he is guided. So what is wrong with you? How do you judge?

وَإِذ قَالَ مُوسَىٰ لِقَومِهِۦ يَٰقَومِ لِمَ تُؤذُونَنِي وَقَد تَّعلَمُونَ أَنِّي رَسُولُ ٱللَّهِ إِلَيكُمۖ فَلَمَّا زَاغُوٓاْ أَزَاغَ ٱللَّهُ قُلُوبَهُمۚ وَٱللَّهُ لَا يَهدِي ٱلقَومَ ٱلفَٰسِقِينَ ٥

When Musa said to his people, "Why do you harm me while you know that I am the messenger of Allah to you?" Then when they deviated, Allah allowed their hearts to deviate. And Allah does not guide the corrupt nation.

Find the جناس ناقص in the ayaat below. In what aspects do the words differ? Say the ayaat aloud, paying special attention to the sounds you are pronouncing.

قَالَ فَاهبِط فَإِنَّ لَكَ فِي ٱلحَيَوٰةِ أَن تَقُولَ لَا مِسَاسَۖ وَإِنَّ لَكَ مَوعِدا لَّن تُخلَفَهُۖ وَٱنظُر إِلَىٰٓ إِلَٰهِكَ ٱلَّذِي ظَلتَ عَلَيهِ عَاكِفاۖ لَّنُحَرِّقَنَّهُ ثُمَّ لَنَنسِفَنَّهُ فِي ٱليَمِّ نَسفًا ٩٧

إِنَّ رَبَّهُم بِهِم يَومَئِذ لَّخَبِيرُ ١١

ذَٰلِكُم بِمَا كُنتُم تَفرَحُونَ فِي ٱلأَرضِ بِغَيرِ ٱلحَقِّ وَبِمَا كُنتُم تَمرَحُونَ ٧٥

وَلَٰكِنَّآ أَنشَأنَا قُرُونا فَتَطَاوَلَ عَلَيهِمُ ٱلعُمُرُۚ وَمَا كُنتَ ثَاوِيا فِيٓ أَهلِ مَديَنَ تَتلُواْ عَلَيهِم ءَايَٰتِنَا وَلَٰكِنَّا كُنَّا مُرسِلِينَ ٤٥

قَالَ يَبنَؤُمَّ لَا تَأخُذ بِلِحيَتِي وَلَا بِرَأسِيۖ إِنِّي خَشِيتُ أَن تَقُولَ فَرَّقتَ بَينَ بَنِيٓ إِسرَٰٓءِيلَ وَلَم تَرقُب قَولِي ٩٤

إِنِّي وَجَّهتُ وَجهِيَ لِلَّذِي فَطَرَ ٱلسَّمَٰوَٰتِ وَٱلأَرضَ حَنِيفاۖ وَمَآ أَنَا مِنَ ٱلمُشرِكِينَ ٧٩

وَيل لِّكُلِّ هُمَزَة لُّمَزَةٍ ١

وَإِذَا جَآءَهُم أَمر مِّنَ ٱلأَمنِ أَوِ ٱلخَوفِ أَذَاعُواْ بِهِۦۖ وَلَو رَدُّوهُ إِلَى ٱلرَّسُولِ وَإِلَىٰٓ أُوْلِي ٱلأَمرِ مِنهُم لَعَلِمَهُ ٱلَّذِينَ يَستَنبِطُونَهُ مِنهُمۗ وَلَولَا فَضلُ ٱللَّهِ عَلَيكُم وَرَحمَتُهُ لَاتَّبَعتُمُ ٱلشَّيطَٰنَ إِلَّا قَلِيلا ٨٣

الجناس

جناس تام

when the same word is used twice in one sentence with different meaning

جناس ناقص

when similar sounding words are used twice

*Different letters, same pattern
*Different number or letters
*Different order of letters
*Different dots
*Different حركات

CHAPTER 10
السجع

Introduction

The art of speaking in rhymed prose is known as السجع in Arabic. The use of سجع is easily observable in the Quran as it is commonly used.

Quranic سجع is unique in that, culturally, سجع was known to be something that was contrived and for which meaning sometimes had to be sacrificed. For this very reason, some scholars reject the use of the term سجع for the Quran, and prefer to refer to the study of rhymed prose in the Quran as فَوَاصِلِ الآياتِ, which means "the endings of ayaat."

The root letters س ج ع mean literally "to speak in rhymed prose".
The root letters ف ص ل mean "to split". The ending of an ayah is known as a فاصلة, because it is the point of splitting between two ayaat. The plural of فاصلة is فواصل.

With regards to السجع or فواصل الآيات in the Quran, there are two main topics of study to explore:

1. Changes in the rhyme scheme within a surah
2. Word order as it pertains to rhyming

Let us explore these two topics in further detail.

Changes in Rhyme Scheme

Oftentimes, when there is a change in the rhyme scheme in a surah, there is also a change in the topic of discussion or the theme of the passage. Take a look at the examples below.

[إِذَا ٱلشَّمسُ كُوِّرَت ١ وَإِذَا ٱلنُّجُومُ ٱنكَدَرَت ٢ وَإِذَا ٱلجِبَالُ سُيِّرَت ٣ وَإِذَا ٱلعِشَارُ عُطِّلَت ٤ وَإِذَا ٱلوُحُوشُ حُشِرَت ٥ وَإِذَا ٱلبِحَارُ سُجِّرَت ٦ وَإِذَا ٱلنُّفُوسُ زُوِّجَت ٧ وَإِذَا ٱلمَوءُدَةُ سُئِلَت ٨ بِأَيِّ ذَنب قُتِلَت ٩ وَإِذَا ٱلصُّحُفُ نُشِرَت ١٠ وَإِذَا ٱلسَّمَآءُ كُشِطَت ١١ وَإِذَا ٱلجَحِيمُ سُعِّرَت ١٢ وَإِذَا ٱلجَنَّةُ أُزلِفَت ١٣ عَلِمَت نَفس مَّآ أَحضَرَت ١٤]

[فَلَآ أُقسِمُ بِالخُنَّسِ ١٥ ٱلجَوَارِ ٱلكُنَّسِ ١٦ وَٱلَّيلِ إِذَا عَسعَسَ ١٧ وَٱلصُّبحِ إِذَا تَنَفَّسَ ١٨]

[إِنَّهُ لَقَولُ رَسُول كَرِيم ١٩ ذِي قُوَّةٍ عِندَ ذِي ٱلعَرشِ مَكِين ٢٠ مُّطَاع ثَمَّ أَمِين ٢١ وَمَا صَاحِبُكُم بِمَجنُون ٢٢ وَلَقَد رَءَاهُ بِالأُفُقِ ٱلمُبِينِ ٢٣ وَمَا هُوَ عَلَى ٱلغَيبِ بِضَنِين ٢٤ وَمَا هُوَ بِقَولِ شَيطَٰن رَّجِيم ٢٥ فَأَينَ تَذهَبُونَ ٢٦ إِن هُوَ إِلَّا ذِكر لِّلعَٰلَمِينَ ٢٧ لِمَن شَآءَ مِنكُم أَن يَستَقِيمَ ٢٨ وَمَا تَشَآءُونَ إِلَّآ أَن يَشَآءَ ٱللَّهُ رَبُّ ٱلعَٰلَمِينَ ٢٩]

Notice that the first 14 ayaat all end in a ثsound. The central theme of this passage is the events of the Day of Judgement. There is a sudden switch in the rhyme scheme in ayaat 15-18, accompanied by a switch in the theme. These ayaat end in سand they all include descriptions of cosmic occurrences that happen in this life. The last set of ayaat all end in نand central theme in this passage is that of revelation.

Look at سورة الضحى and pay attention to the rhyme schemes. What do you notice about the contents as the scheme changes?

وَٱلضُّحَىٰ ١ وَٱلَّيلِ إِذَا سَجَىٰ ٢ مَا وَدَّعَكَ رَبُّكَ وَمَا قَلَىٰ ٣ وَلَلأٓخِرَةُ خَير لَّكَ مِنَ ٱلأُولَىٰ ٤ وَلَسَوفَ يُعطِيكَ رَبُّكَ فَتَرضَىٰٓ ٥ أَلَم يَجِدكَ يَتِيما فَاوَىٰ ٦ وَوَجَدَكَ ضَآلّا فَهَدَىٰ ٧ وَوَجَدَكَ عَآئِلا فَأَغنَىٰ ٨ فَأَمَّا ٱليَتِيمَ فَلَا تَقهَر ٩ وَأَمَّا ٱلسَّآئِلَ فَلَا تَنهَر ١٠ وَأَمَّا بِنِعمَةِ رَبِّكَ فَحَدِّث ١١

Think of a surah or a set of passages that you have read in which you noticed a sudden change in the rhyme scheme. What do you notice about the contents of the passages?

Word Order and Rhyming

There are cases in the Quran the word order is altered, allowing the ayah to rhyme with the surrounding ayaat. Compare the two passages below.

قُلنَا لَا تَخَف إِنَّكَ أَنتَ ٱلأَعلَىٰ ٦٨ وَأَلقِ مَا فِي يَمِينِكَ تَلقَف مَا صَنَعُوٓاْۖ إِنَّمَا صَنَعُواْ كَيدُ سَٰحِرۖ وَلَا يُفلِحُ ٱلسَّاحِرُ حَيثُ أَتَىٰ ٦٩ فَأُلقِيَ ٱلسَّحَرَةُ سُجَّدا قَالُوٓاْ ءَامَنَّا بِرَبِّ هَٰرُونَ وَمُوسَىٰ ٧٠ قَالَ ءَامَنتُم لَهُۥ قَبلَ أَن ءَاذَنَ لَكُمۖ إِنَّهُۥ لَكَبِيرُكُمُ ٱلَّذِي عَلَّمَكُمُ ٱلسِّحرَۖ فَلَأُقَطِّعَنَّ أَيدِيَكُم وَأَرجُلَكُم مِّن خِلَٰف وَلَأُصَلِّبَنَّكُم فِي جُذُوعِ ٱلنَّخلِ وَلَتَعلَمُنَّ أَيُّنَآ أَشَدُّ عَذَابا وَأَبقَىٰ ٧١

فَأَلقِيَ ٱلسَّحَرَةُ سُجَّدِينَ ٤٦ قَالُوٓاْ ءَامَنَّا بِرَبِّ ٱلعَٰلَمِينَ ٤٧ رَبِّ مُوسَىٰ وَهَٰرُونَ ٤٨ قَالَ ءَامَنتُم لَهُۥ قَبلَ أَن ءَاذَنَ لَكُم ۖ إِنَّهُۥ لَكَبِيرُكُمُ ٱلَّذِي عَلَّمَكُمُ ٱلسِّحرَ فَلَسَوفَ تَعلَمُونَ ۚ لَأُقَطِّعَنَّ أَيدِيَكُم وَأَرجُلَكُم مِّن خِلَٰف وَلَأُصَلِّبَنَّكُم أَجمَعِينَ ٤٩ قَالُواْ لَا ضَيرَ ۖ إِنَّآ إِلَىٰ رَبِّنَا مُنقَلِبُونَ ٥٠

Notice that in the first passage, all ayaat end in a ى. Notice also that هارون is mentioned before موسى. Notice also that in the second passage, all ayaat end in a ن. In this passage, موسى is mentioned before هارون. The words are ordered such that they maintain the rhyme of the surrounding passage.

There is a difference in opinion among scholars regarding word order in the Quran as it pertains to rhyming. The two opinions are as follows:

1. Word order in the Quran can be shifted solely for the purpose of maintaining the rhyme scheme
2. There is always something in the context of a passage that makes a certain word order more suitable. Word order is never shifted only for the purpose of rhyming.

بالنِّسْبَةِ لـ"هارون وموسى" و"موسى وهارون" ذكَرْناها في أكثرَ مِن مُناسَبةٍ في سورةِ طه قدَّم هارون على موسى (هَارُونَ وَمُوسَى) وفي الشعراء (رَبِّ مُوسَى وَهَارُونَ). وقِسْمٌ ذهبوا إلى أنه قدَّم موسى على هارون في طه لتواصُلِ الفاصلةِ القُرآنِيَّةِ باعْتبارِ أنَّ سورة طه أَغْلَبُ آياتِها في الأَلِفِ (الفاصلة القرآنية) وفي الشعراء هي هكذا. الحقيقةُ في هاتَيْنِ السورتَيْنِ نُلاحِظُ في سورةِ طه تكرَّرَ ذكرُ هارونَ كثيراً وجعلَهُ اللهُ تعالى شريكاً لموسى في التبليْغِ ولم يذكُرْ هذا في الشعراء. على سبيلِ المِثال في طه قال:

{وَٱجعَل لِّي وَزِيرًا مِّنۡ أَهۡلِي ٢٩ هَٰرُونَ أَخِي ٣٠ ٱشۡدُدۡ بِهِۦٓ أَزۡرِي ٣١ وَأَشۡرِكۡهُ فِيٓ أَمۡرِي ٣٢ كَيۡ نُسَبِّحَكَ كَثِيرٗا ٣٣ وَنَذۡكُرَكَ كَثِيرًا ٣٤ إِنَّكَ كُنتَ بِنَا بَصِيرٗا ٣٥}

{ٱذۡهَبۡ أَنتَ وَأَخُوكَ بِـَٔايَٰتِي وَلَا تَنِيَا فِي ذِكۡرِي ٤٢ ٱذۡهَبَآ إِلَىٰ فِرۡعَوۡنَ إِنَّهُۥ طَغَىٰ ٤٣ فَقُولَا لَهُۥ قَوۡلٗا لَّيِّنٗا لَّعَلَّهُۥ يَتَذَكَّرُ أَوۡ يَخۡشَىٰ ٤٤ قَالَا رَبَّنَآ إِنَّنَا نَخَافُ أَن يَفۡرُطَ عَلَيۡنَآ أَوۡ أَن يَطۡغَىٰ ٤٥}

كُلُّها بالتَّثْنِيَةِ: {قَالَ لَا تَخَافَآ ۖ إِنَّنِي مَعَكُمَآ أَسۡمَعُ وَأَرَىٰ ٤٦ فَأۡتِيَاهُ فَقُولَآ إِنَّا رَسُولَا رَبِّكَ فَأَرۡسِلۡ مَعَنَا بَنِيٓ إِسۡرَٰٓءِيلَ وَلَا تُعَذِّبۡهُمۡ ۖ قَدۡ جِئۡنَٰكَ بِـَٔايَةٖ مِّن رَّبِّكَ ۖ وَٱلسَّلَٰمُ عَلَىٰ مَنِ ٱتَّبَعَ ٱلهُدَىٰٓ ٤٧ إِنَّا قَدۡ أُوحِيَ إِلَيۡنَآ أَنَّ ٱلعَذَابَ عَلَىٰ مَن كَذَّبَ وَتَوَلَّىٰ ٤٨}

حتى خِطابُ فرعونَ كانَ لهُما على سبيلِ التَّثْنِيَةِ: {قَالَ فَمَن رَّبُّكُمَا يَٰمُوسَىٰ ٤٩ قَالَ رَبُّنَا ٱلَّذِيٓ أَعۡطَىٰ كُلَّ شَيۡءٍ خَلۡقَهُۥ ثُمَّ هَدَىٰ ٥٠}

{قَالُوٓاْ إِنۡ هَٰذَٰنِ لَسَٰحِرَٰنِ يُرِيدَانِ أَن يُخۡرِجَاكُم مِّنۡ أَرۡضِكُم بِسِحۡرِهِمَا وَيَذۡهَبَا بِطَرِيقَتِكُمُ ٱلۡمُثۡلَىٰ ٦٣}

في الشعراء مرةً قالَ {وَيَضِيقُ صَدۡرِي وَلَا يَنطَلِقُ لِسَانِي فَأَرۡسِلۡ إِلَىٰ هَٰرُونَ ١٣ وَلَهُمۡ عَلَيَّ ذَنۢبٞ فَأَخَافُ أَن يَقۡتُلُونِ ١٤ قَالَ كَلَّاۖ فَٱذۡهَبَا بِـَٔايَٰتِنَآۖ إِنَّا مَعَكُم مُّسۡتَمِعُونَ ١٥ فَأۡتِيَا فِرۡعَوۡنَ فَقُولَآ إِنَّا رَسُولُ رَبِّ ٱلعَٰلَمِينَ ١٦ أَنۡ أَرۡسِلۡ مَعَنَا بَنِيٓ إِسۡرَٰٓءِيلَ ١٧} فقط.

والباقي كُلُّ الكلامِ مَعَ موسى والخِطابُ مُوَجَّهٌ إلى موسى {قَالَ لَئِنِ ٱتَّخَذْتَ إِلَٰهًا غَيْرِي لَأَجْعَلَنَّكَ مِنَ ٱلْمَسْجُونِينَ ٢٩}
{قَالَ لِلْمَلَإِ حَوْلَهُۥٓ إِنَّ هَٰذَا لَسَٰحِرٌ عَلِيمٌ ٣٤} لم يقُلْ "ساحِرَانِ".
إضافةً إلى مُلاحَظَةٍ أُخْرَى، في سورةِ طه تبدأُ السورةُ بـ(طه) فيها حرفٌ من حروفِ هارونَ (الهاء) لَيْسَ فيها حرفٌ من حروفِ مُوسى وفي الشعراءِ تبدأُ بـ(طسم) فيها حرفٌ من حروفِ موسى وليسَ فيها من حروفِ هارونَ، هذا كَمُلاحَظَةٍ عَامَّةٍ.

لمسات بيانية - فاضل صالح السامرائي

CHAPTER 11

الطباق والمقابلة

Introduction

There is an Arabic expression that goes as such:

بِضِدِّها تُعرف الأشياءُ

Things are known by their opposites.

This is the principal upon which the concepts of الطباق والمقابلة are built.

- الطباق is the juxtaposition of two contrasting ideas.
- المقابلة is the juxtaposition of a series of contrasting ideas.

In simple terms, it is the placement of ideas side-by-side for the purpose of contrasting.

Ideas are made clearer and more emphatic when contrasted with their opposites.

الطباق

Let us begin by studying الطباق. There are two types of طباق. They are:

- طباق الإيجاب - the juxtaposition of contrasting ideas in a positive sentence
- طباق السلب - the juxtaposition of contrasting ideas in a negative sentence

Contrasting Ideas - طباق الإيجاب

طباق الإيجاب is the juxtaposition of two contrasting ideas in a sentence that is not grammatically negated. طباق الإيجاب can happen between two أسماء or between two أفعال or between two حروف. Take a look at the following examples.

وَتَحسَبُهُم أَيقَاظا وَهُم رُقُودٌ ... ١٨

*And you think they are **awake** while they are **deep asleep**...*

وَأَنَّهُۥ هُوَ أَضحَكَ وَأَبكَىٰ ٤٣

*And that He is the one who causes [people] **to laugh** and causes [people] **to cry**.*

...لَهَا مَا كَسَبَت وَعَلَيهَا مَا ٱكتَسَبَتۗ ... ٢٨٦

*It will **have** the consequences of what it gained and will **bear the burden** of what it earned.*

Notice that in the three examples above, the first case of طباق is between أسماء, the second is between أفعال and the third is between حروف.

طباق السلب

طباق السلب is when the contrast occurs between a word and its negated version. Take a look at the following examples.

يَستَخفُونَ مِنَ ٱلنَّاسِ وَلَا يَستَخفُونَ مِنَ ٱللَّهِ ...١٠٨
*They **hide** from the people and they **do not hide** from Allah...*

... فَلَا تَخشَوهُم وَٱخشَونِي ...١٥٠
*...so **do not fear** them, but **fear** Me…*

المقابلة

The only difference between الإطباق and المقابلة is that الإطباق is the juxtaposition of two things, whereas المقابلة is the juxtaposition of a series of things. Take a look at the following examples.

فَأَمَّا مَن أَعطَىٰ وَٱتَّقَىٰ ٥ وَصَدَّقَ بِالحُسنَىٰ ٦ فَسَنُيَسِّرُهُۥ لِليُسرَىٰ ٧ وَأَمَّا مَن بَخِلَ وَٱستَغنَىٰ ٨ وَكَذَّبَ بِالحُسنَىٰ ٩
فَسَنُيَسِّرُهُۥ لِلعُسرَىٰ ١٠

*As for the one who **gave** and **had taqwa** and **believed** in the best, then We will make the **path to ease** easy for him. As for the one who was **stingy** and **considered himself free of need** and **denied** the best, then we will make the **path to hardship** easy for him.*

There are four contrasts in the ayah above:

أعطى و بخل اتقى واستغنى صدق وكذب اليسرى والعسرى

فَلۡيَضۡحَكُواْ قَلِيلا وَلۡيَبۡكُواْ كَثِيرا جَزَآءَۢ بِمَا كَانُواْ يَكۡسِبُونَ ٨٢

*So let them **laugh** a little and **cry** a lot as a compensation for what they used to ear.*

There are two contrasts in the ayah above:

فليضحكوا وليبكوا قليلا وكثيرا

ط ب ق in family III means "to contrast".

ق ب ل in family III means "to face" or "to compare". The image is that of a series of the different elements being compared facing each other or paralleling each other.

و ج ب in family IV means "to be positive". طباق الإيجاب is named as such because there is no negation involved.

س ل ب in family I means "to be negative. طباق السلب is named as such because it involves grammatical negation.

Find the cases of طباق/مقابلة in the ayaat below

1. مَّا عَلَى الرَّسُولِ إِلَّا الْبَلَاغُ ۗ وَاللَّـهُ يَعْلَمُ مَا تُبْدُونَ وَمَا تَكْتُمُونَ ٩٩

2. كُتِبَ عَلَيْكُمُ الْقِتَالُ وَهُوَ كُرْهٌ لَّكُمْ ۖ وَعَسَىٰ أَن تَكْرَهُوا شَيْئًا وَهُوَ خَيْرٌ لَّكُمْ ۖ وَعَسَىٰ أَن تُحِبُّوا شَيْئًا وَهُوَ شَرٌّ لَّكُمْ ۗ وَاللَّـهُ يَعْلَمُ وَأَنتُمْ لَا تَعْلَمُونَ ٢١٦

3. يَوْمَ تَبْيَضُّ وُجُوهٌ وَتَسْوَدُّ وُجُوهٌ ۚ فَأَمَّا الَّذِينَ اسْوَدَّتْ وُجُوهُهُمْ أَكَفَرْتُم بَعْدَ إِيمَانِكُمْ فَذُوقُوا الْعَذَابَ بِمَا كُنتُمْ تَكْفُرُونَ ١٠٦

4. لَّقَدْ سَمِعَ اللَّـهُ قَوْلَ الَّذِينَ قَالُوا إِنَّ اللَّـهَ فَقِيرٌ وَنَحْنُ أَغْنِيَاءُ ۘ سَنَكْتُبُ مَا قَالُوا وَقَتْلَهُمُ الْأَنبِيَاءَ بِغَيْرِ حَقٍّ وَنَقُولُ ذُوقُوا عَذَابَ الْحَرِيقِ ١٨١

5. أَمَّا مَنِ اسْتَغْنَىٰ ٥ فَأَنتَ لَهُ تَصَدَّىٰ ٦ وَمَا عَلَيْكَ أَلَّا يَزَّكَّىٰ ٧ وَأَمَّا مَن جَاءَكَ يَسْعَىٰ ٨ وَهُوَ يَخْشَىٰ ٩ فَأَنتَ عَنْهُ تَلَهَّىٰ ١٠

6. الْحَمْدُ لِلَّـهِ الَّذِي خَلَقَ السَّمَاوَاتِ وَالْأَرْضَ وَجَعَلَ الظُّلُمَاتِ وَالنُّورَ ۖ ثُمَّ الَّذِينَ كَفَرُوا بِرَبِّهِمْ يَعْدِلُونَ ١

الطباق والمقابلة

المقابلة

contrast between a series of things

الطباق

contrast between two elements

طباق الإيجاب

juxtaposing two contrasting things

طباق السلب

juxtaposing something with its negated version

CHAPTER 12
أسلوب الحكيم

Introduction

أسلوب الحكيم is rejecting the premise of a question and answering it in an unexpected way so as to redirect the thought process of the questioner. The use of أسلوب الحكيم gives the questioner a real sense of perspective.

أسلوب means "literary style". أسلوب الحكيم literally means "the style of the wise," because refusing to operate within the unsound premises of the question of a questioner is wise.

أسلوب الحكيم in the Qur'an

أسلوب الحكيم is used often in the Quran. Take a look at the following examples.

۞وَقَالَ ٱلَّذِينَ لَا يَرجُونَ لِقَآءَنَا لَولَآ أُنزِلَ عَلَينَا ٱلمَلَٰٓئِكَةُ أَو نَرَىٰ رَبَّنَاۗ لَقَدِ ٱستَكبَرُواْ فِيٓ أَنفُسِهِم وَعَتَو عُتُوّا كَبِيرا
٢١ يَومَ يَرَونَ ٱلمَلَٰٓئِكَةَ لَا بُشرَىٰ يَومَئِذ لِّلمُجرِمِينَ وَيَقُولُونَ حِجرا مَّحجُورا ٢٢

And those who do not expect to meet us said, "Why were angels not sent down on us or why do we not see our Master?" They have certainly become arrogant within themselves and have become greatly insolent! The day on which they will see the angels, there will be absolutely no good news for the criminals on that day, and they [the angels] will say "A complete restriction [on good]!"

Rather than operating within the bounds of the question and giving a list of reasons as to why angels have not been sent down or why humans do not get see their God, Allah informs of the reality of the day on which humans will come in contact with angels [at death] and of the reality of the day on which humans will meet their lord [the Day of Judgement].

يَسلُونَكَ مَاذَا يُنفِقُونَ ۖ قُل مَآ أَنفَقتُم مِّن خَير فَلِلوَٰلِدَينِ وَٱلأَقرَبِينَ وَٱليَتَٰمَىٰ وَٱلمَسَٰكِينِ وَٱبنِ ٱلسَّبِيلِ ۗ وَمَا تَفعَلُواْ مِن خَير فَإِنَّ ٱللَّهَ بِهِۦ عَلِيم ٢١٥

They ask you what they should spend. Say, "Whatever you spend, then it should be for the parents, relatives, orphans, the needy, and travelers. And whatever you do of good, then no doubt, Allah is knowing of it.

Allah answers this question in such a way so as to shift focus from what should be spent toward who the recipients of the spending should be. The answer also highlights the idea that no matter the amount, Allah sees it and will reward for it.

{يَسْأَلُونَكَ عَنِ الأهِلَّةِ قُلْ هِيَ مَوَاقِيتُ لِلنَّاسِ وَالْحَجِّ وَلَيْسَ الْبِرُّ بِأَنْ تَأْتُوْاْ الْبُيُوتَ مِن ظُهُورِهَا وَلَـكِنَّ الْبِرَّ مَنِ اتَّقَى وَأْتُواْ الْبُيُوتَ مِنْ أَبْوَابِهَا وَاتَّقُواْ اللّهَ لَعَلَّكُمْ تُفْلِحُونَ}

قال الإمام القرطبي - رحمه الله - : هذا مما سأل عنه اليهود واعترضوا به النبي - صلى الله عليه وسلم - فقال معاذ - رضي الله عنه - : يا رسول الله إن اليهود تغشانا ويكثرون مسألتنا عن الأهلة، فما بال الهلال يبدو دقيقاً ثم يزيد حتى يستوي ويستدير ثم ينتقص حتى يعود كما كان؟ فأنزل الله هذه الآية، وقيل: إن سبب نزولها سؤال قوم من المسلمين النبي - صلى الله عليه وسلم - عن الهلال وما سبب محاقه وكماله ومخالفته لحال الشمس، قاله ابن عباس و قتادة والربيع وغيرهم

Look at the following ayaat. Observe how the questions are being addressed. Discuss your observations with your partner.

وَيَسئَلُونَكَ عَنِ ٱلرُّوحِ ۖ قُلِ ٱلرُّوحُ مِن أَمرِ رَبِّي وَمَآ أُوتِيتُم مِّنَ ٱلعِلمِ إِلَّا قَلِيلا ٨٥

وَيَسئَلُونَكَ عَنِ ٱلجِبَالِ فَقُل يَنسِفُهَا رَبِّي نَسفا ١٠٥ فَيَذَرُهَا قَاعا صَفصَفا ١٠٦ لَّا تَرَىٰ فِيهَا عِوَجا وَلَآ أَمتا ١٠٧

يَسْأَلُونَكَ عَنِ الْخَمْرِ وَالْمَيْسِرِ ۖ قُلْ فِيهِمَا إِثْمٌ كَبِيرٌ وَمَنَافِعُ لِلنَّاسِ وَإِثْمُهُمَا أَكْبَرُ مِن نَّفْعِهِمَا ۗ وَيَسْأَلُونَكَ مَاذَا يُنفِقُونَ قُلِ الْعَفْوَ ۗ كَذَٰلِكَ يُبَيِّنُ اللَّـهُ لَكُمُ الْآيَاتِ لَعَلَّكُمْ تَتَفَكَّرُونَ ٢١٩

يَسْأَلُونَ أَيَّانَ يَوْمُ الدِّينِ ١٢ يَوْمَ هُمْ عَلَى النَّارِ يُفْتَنُونَ ١٣ ذُوقُوا فِتْنَتَكُمْ هَـٰذَا الَّذِي كُنتُم بِهِ تَسْتَعْجِلُونَ ١٤

CHAPTER 13

التهكم

Introduction

Sarcastic irony is a literary device that involves the deliberate use of language that sharply contrasts expectation or reality. Sarcastic irony is used in various ways in the Quran. Below are the categories of sarcastic irony that we will explore:

1. Using a فعل Ironically
2. Using an اسم Ironically
3. Irony in Questions
4. Irony in الأمر والنهي
5. Irony in Praise

Sarcastic irony can be used for various purposes. It can be used to communicate displeasure, to insult, to cause feelings of regret, to make a more emphasized assertion to the truth, or to mock an idea.

Let us look at examples from each of the categories of sarcastic irony listed above then let us understand why it is used in each instance.

Using a فعل Ironically

... وَبَشِّرِ ٱلَّذِينَ كَفَرُواْ بِعَذَابٍ أَلِيمٍ ٣

*...and **give** the ones who disbelieve the **good news** of a great punishment.*

ٱحشُرُواْ ٱلَّذِينَ ظَلَمُواْ وَأَزوَٰجَهُم وَمَا كَانُواْ يَعبُدُونَ ٢٢ مِن دُونِ ٱللَّهِ فَٱهدُوهُم إِلَىٰ صِرَٰطِ ٱلجَحِيمِ ٢٣

*Gather the ones who oppressed along with what their kind and what they used to worship other than Allah, then **guide** them to the path of the fire.*

هَل ثُوِّبَ ٱلكُفَّارُ مَا كَانُواْ يَفعَلُونَ ٣٦

*Have the disbelievers been **rewarded** for what they used to do?*

The ayaat above show three cases in which a positive فعل is used in a negative way, sarcastically. Normally, تبشير is used with jannah, هداية leads to jannah, and ثواب is given in exchange for good deeds. Here, however, the أفعال are paired with the opposite of that which is expected. The usage of these أفعال carries the following implications:

1. *Expresses that those who rejected the prospect for real هداية ,تبشير, and ثواب will have this alternate "ثواب ,تبشير, هداية"*
2. *Expresses anger and displeasure of their rejection in a scathing way*
3. *Highlights the fact that they are choosing the opposite of what they ought to be choosing by mentioning that opposite.*
4. *Highlights the fact that there is an alternative to what they choose*

Using an اسم Ironically

ثُمَّ إِنَّكُم أَيُّهَا ٱلضَّآلُّونَ ٱلمُكَذِّبُونَ ٥١ لَأٓكِلُونَ مِن شَجَر مِّن زَقُّوم ٥٢ فَمَالِـُٔونَ مِنهَا ٱلبُطُونَ ٥٣ فَشَٰرِبُونَ عَلَيهِ مِنَ ٱلحَمِيمِ ٥٤ فَشَٰرِبُونَ شُربَ ٱلهِيمِ ٥٥ هَٰذَا نُزُلُهُم يَومَ ٱلدِّينِ ٥٦

*Then no doubt you lost deniers, you will most certainly be eating from a tree of zaqqum. Then you will be filling your stomachs with it. Then you will be drinking some scalding water on top of that. Then you will be drinking like thirsty camels. This is their **hospitality** on the day of recompense.*

مَتَٰع قَلِيل ثُمَّ مَأوَىٰهُم جَهَنَّمُۖ وَبِئسَ ٱلمِهَادُ ١٩٧

*It is a small enjoyment, then their **place of refuge** is the fire, and what a terrible **resting place**.*

As with the examples in the previous section, the words مأوى ,نزل, and مِهاد, which are generally positive words, are used in a negative context sarcastically. The rhetorical effects of this usage are similar to the effects listed for the examples in the previous section.

قَالَ بَل فَعَلَهُ كَبِيرُهُم هَٰذَا فَسـَٔلُوهُم إِن كَانُواْ يَنطِقُونَ ٦٣

*He said, "Rather, this chief of theirs did it, so ask **them** if they can utter."*

Ibrahim (AS) uses the human pronoun (هم) for idols, which would normally be referred to using the singular feminine pronoun as is customary for inanimate plurals. He does so sarcastically to mock the idea that human and even superhuman traits are attributed to a slab of stone.

Irony in Questions

فَلَولَا نَصَرَهُمُ ٱلَّذِينَ ٱتَّخَذُواْ مِن دُونِ ٱللَّهِ قُربَانًا ءَالِهَةَۖ بَل ضَلُّواْ عَنهُمۚ وَذَٰلِكَ إِفكُهُم وَمَا كَانُواْ يَفتَرُونَ ٢٨

Then why didn't the ones they took as mediators other than Allah help them? Rather, they became lost from them. That is their falsehood and their fabrications.

The sarcasm in the question posed in the ayah above provokes thought. It is meant to help those who are being questioned understand the folly of their thought. The sarcasm also serves to ridicule the very idea of taking idols as intercessors.

أَم أَنَا خَير مِّن هَٰذَا ٱلَّذِي هُوَ مَهِين وَلَا يَكَادُ يُبِينُ ٥٢

Or am I not better than this one who is lowly and can hardly articulate?

In the quote above, Pharoah uses sarcasm to ridicule Musa (AS) and to demonstrate the absurdity (in his perception) of a "lowly" person being followed and given precedence over an "ultimate" ruler.

۞وَيَستَنبِـُٔونَكَ أَحَقٌّ هُوَۖ قُل إِي وَرَبِّيٓ إِنَّهُۥ لَحَقّٞۖ وَمَآ أَنتُم بِمُعجِزِينَ ٥٣

They ask you, "Is it really true?" Say, "Yes, by my master it is most definitely true and you will not at weaken (the faith) in the slightest!"

The question that the disbelievers pose to the Prophet ﷺ is nothing more than a form a mockery and denial. In asking the question, they meant only to belittle and show their disdain for the ideas with which he came.

Irony in الأمر والنهي

فَعَقَرُواْ ٱلنَّاقَةَ وَعَتَواْ عَن أَمرِ رَبِّهِم وَقَالُواْ يَٰصَٰلِحُ ٱئتِنَا بِمَا تَعِدُنَآ إِن كُنتَ مِنَ ٱلمُرسَلِينَ ٧٧

Then they slaughtered the she-camel and were insolent regarding their Master's command and they said, "Salih, bring us what you are promising us if you really are from those who are sent!"

The sarcastic request of the people of Salih for a punishment was their way of mocking him and showing their skepticism and unwillingness to follow him.

قَالَ بَل فَعَلَهُۥ كَبِيرُهُم هَٰذَا فَسۡـَٔلُوهُمۡ إِن كَانُواْ يَنطِقُونَ ٦٣

He said, "Rather, this chief of theirs did it, so ask them if they are able to speak!"

The command that Ibrahim (AS) issues is a thought provoking challenge that is meant to get his people to think about the helplessness of their idols.

Irony in Praise

There are cases in which praise is given sarcastically to insult and to convey one's disdain, as in the ayah below. In this ayah, the children of Israel refer to Jesus as "the prophet of Allah." They did not believe in his prophethood, but they referred to him this way while boasting that they had succeeded in killing him as a form of scorn.

وَقَولِهِم إِنَّا قَتَلنَا ٱلمَسِيحَ عِيسَى ٱبنَ مَريَمَ رَسُولَ ٱللَّهِ وَمَا قَتَلُوهُ وَمَا صَلَبُوهُ وَلَٰكِن شُبِّهَ لَهُمۡۚ وَإِنَّ ٱلَّذِينَ ٱختَلَفُواْ فِيهِ لَفِي شَكّٖ مِّنهُۚ مَا لَهُم بِهِۦ مِن عِلمٍ إِلَّا ٱتِّبَاعَ ٱلظَّنِّۚ وَمَا قَتَلُوهُ يَقِينَا ١٥٧

And their saying, "No doubt WE killed the Messiah, Jesus, the son of Mary, the prophet of Allah"...

ذُق إِنَّكَ أَنتَ ٱلعَزِيزُ ٱلكَرِيمُ ٤٩

Taste! No doubt, YOU are the mighty and the noble!

Take a look at the following ayaat. What kind of sarcasm/irony is being used? Why do you think it is being used in this context? What effect does this usage have?

يَومَ يَقُولُ ٱلمُنَٰفِقُونَ وَٱلمُنَٰفِقَٰتُ لِلَّذِينَ ءَامَنُواْ ٱنظُرُونَا نَقتَبِس مِن نُّورِكُم قِيلَ ٱرجِعُواْ وَرَآءَكُم فَٱلتَمِسُواْ نُورٗاۚ فَضُرِبَ بَينَهُم بِسُورٖ لَّهُۥ بَابُۢ بَاطِنُهُۥ فِيهِ ٱلرَّحمَةُ وَظَٰهِرُهُۥ مِن قِبَلِهِ ٱلعَذَابُ ١٣

وَإِن كُنتُم فِي رَيبٖ مِّمَّا نَزَّلنَا عَلَىٰ عَبدِنَا فَأۡتُواْ بِسُورَةٖ مِّن مِّثلِهِۦ وَٱدعُواْ شُهَدَآءَكُم مِّن دُونِ ٱللَّهِ إِن كُنتُم صَٰدِقِينَ ٢٣

وَإِذ قَالُواْ ٱللَّهُمَّ إِن كَانَ هَٰذَا هُوَ ٱلحَقَّ مِن عِندِكَ فَأَمطِر عَلَينَا حِجَارَةٗ مِّنَ ٱلسَّمَآءِ أَوِ ٱئتِنَا بِعَذَابٍ أَلِيمٖ ٣٢

قَالَ ءَامَنتُم لَهُۥ قَبلَ أَن ءَاذَنَ لَكُمۡۖ إِنَّهُۥ لَكَبِيرُكُمُ ٱلَّذِي عَلَّمَكُمُ ٱلسِّحرَ فَلَسَوفَ تَعلَمُونَۚ لَأُقَطِّعَنَّ أَيدِيَكُم وَأَرجُلَكُم مِّن خِلَٰف وَلَأُصَلِّبَنَّكُم أَجمَعِينَ ٤٩

وَيَقُولُونَ مَتَىٰ هَٰذَا ٱلوَعدُ إِن كُنتُم صَٰدِقِينَ ٣٨

أَمَّن يَبدَؤُاْ ٱلخَلقَ ثُمَّ يُعِيدُهُۥ وَمَن يَرزُقُكُم مِّنَ ٱلسَّمَآءِ وَٱلأَرضِۗ أَءِلَٰهٞ مَّعَ ٱللَّهِۚ قُل هَاتُواْ بُرهَٰنَكُم إِن كُنتُم صَٰدِقِينَ ٦٤

B

ICON GUIDE

The icons in this book will help you locate particular kinds of information that may be of use to you. Use the guide below as an aid.

This icon appears when an anecdote or example is used to make a concept easier to comprehend.

This icon draws attention to key points in the lesson.

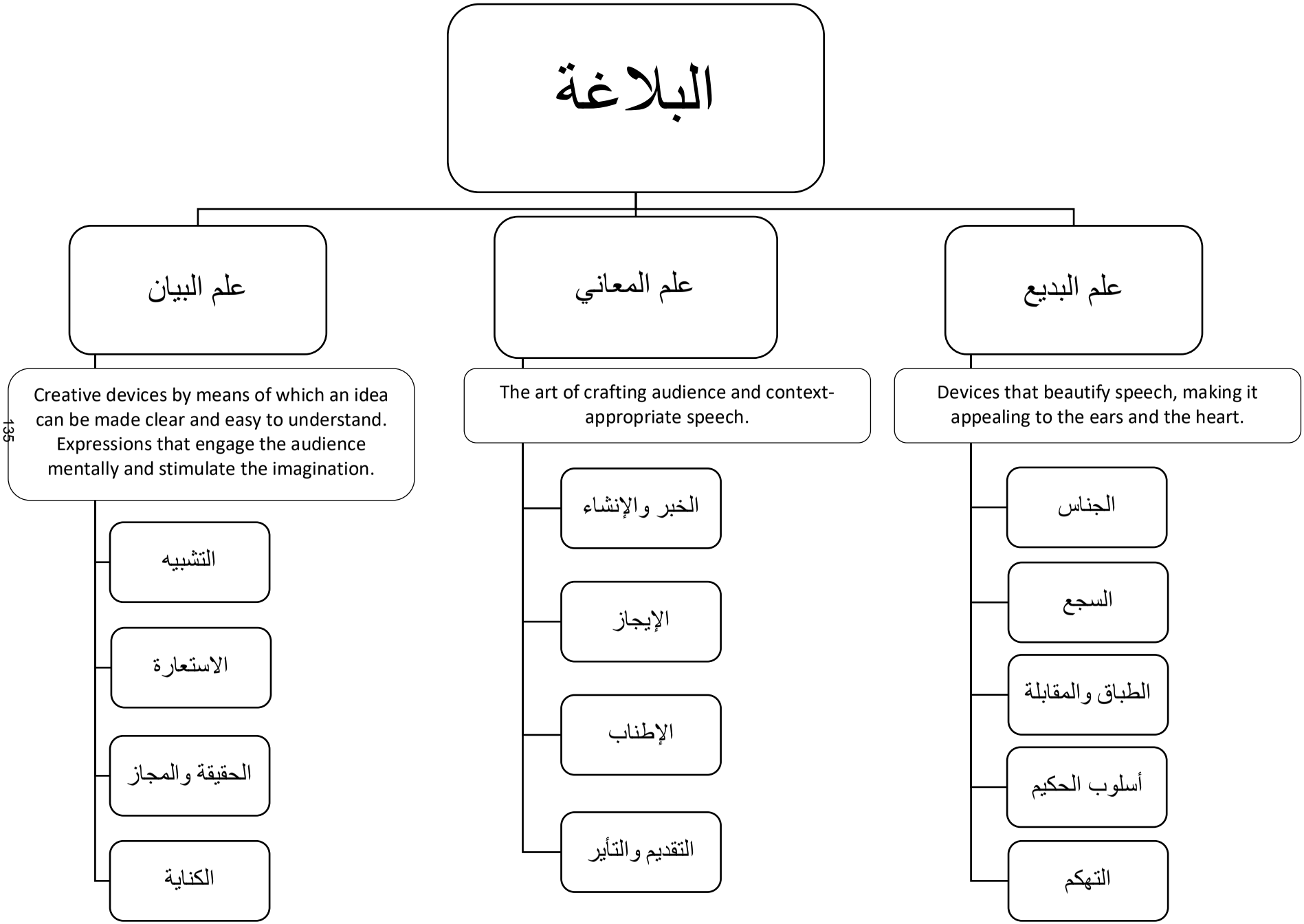
This icon indicates the rhetorical implication of a structure or concept.

This icon highlights balagha-specific terminology, going into the root origins of all terms so as to facilitate understanding and memorization.

This icon marks drill, activities, and discussion questions that serve to solidify the concept at hand.

This icon marks the beginning of a relevant reading extracted from an outside source.

This icon appears at the end of each chapter, indicating the start of a brief summary of the material covered in the chapter.


البلاغة
علم البيان
علم المعاني
علم البديع
Creative devices by means of which an idea can be made clear and easy to understand. Expressions that engage the audience mentally and stimulate the imagination.
The art of crafting audience and context-appropriate speech.
Devices that beautify speech, making it appealing to the ears and the heart.
التشبيه
الاستعارة
الحقيقة والمجاز
الكناية
الخبر والإنشاء
الإيجاز
الإطناب
التقديم والتأير
الجناس
السجع
الطباق والمقابلة
أسلوب الحكيم
التهكم

البلاغة

علم البيان

Creative devices by means of which an idea can be made clear and easy to understand. Expressions that engage the audience mentally and stimulate the imagination.

- التشبيه
- الاستعارة
- الحقيقة والمجاز
- الكناية

علم المعاني

The art of crafting audience and context-appropriate speech.

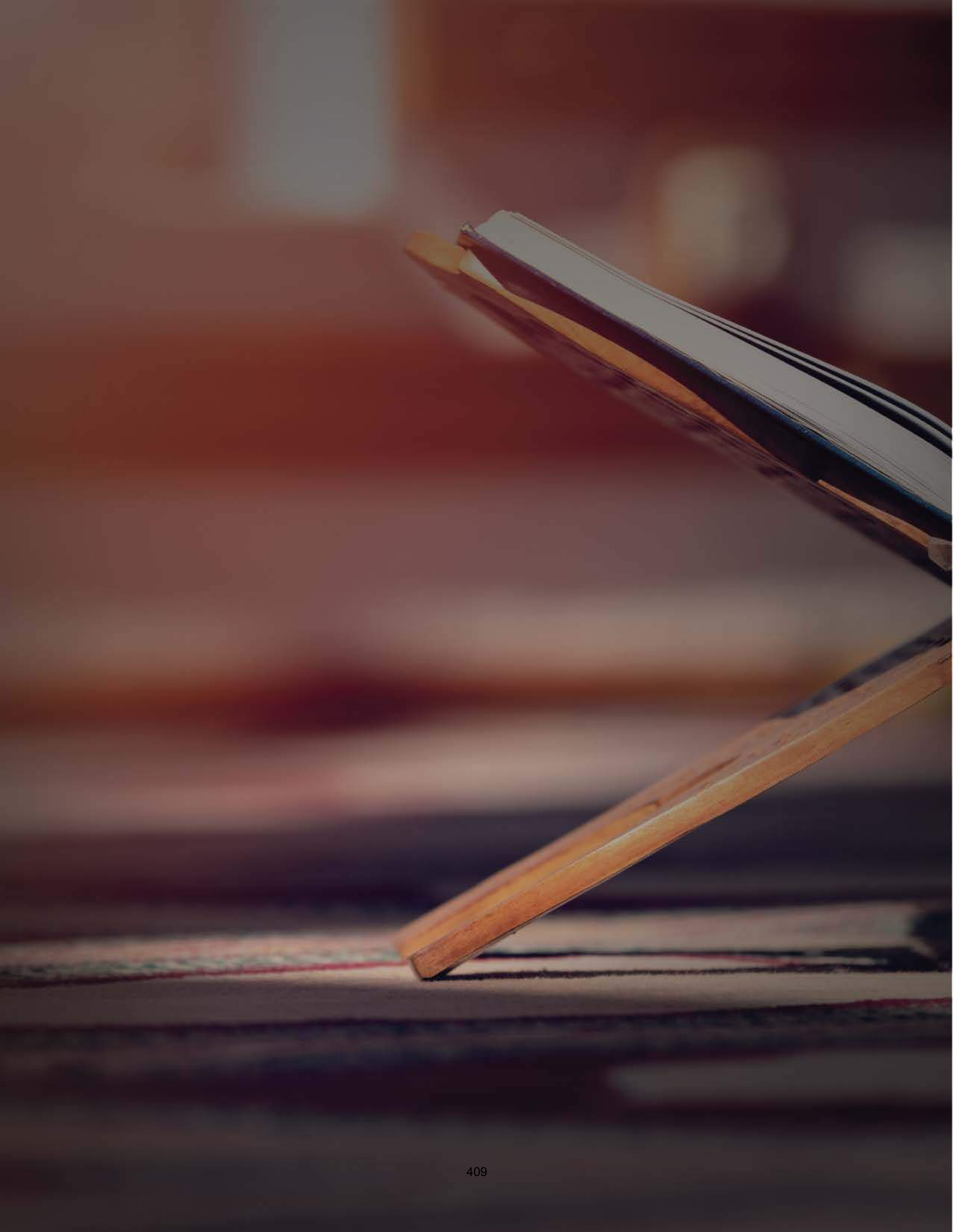
- الخبر والإنشاء
- الإيجاز
- الإطناب
- التقديم والتأير

علم البديع

Devices that beautify speech, making it appealing to the ears and the heart.

- الجناس
- السجع
- الطباق والمقابلة
- أسلوب الحكيم
- التهكم

This textbook is one of the only comprehensive guides to studying the language of the Quran from the very fundamental concepts to the very advanced. It is uniquely organized based on decades of real life teaching experience and student results. The book is unique in that it draws a constant connection between grammar, morphology, rhetoric and its impact on translation. It's goal is to help students develop heightened sensitivity to the subtleties in the Qurans language that often get overlooked. It bridges the gap between a technical understanding of the science of Arabic and how that translates into meaningful language that is relatable. It's goal isn't to teach the science of Arabic but rather to connect that science to the vivid and intricate expression of the Quran.



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An Introduction to Quran and Arabic from a Literature Perspective

WHAT IS A SURAH?

- The Quran is made up of 114 Surahs
- Why is it incorrect to translate Surah as 'chapter'?
    - A chapter doesn't repeat itself. If the author needs to remind you of something in a previous chapter he will refer you to that chapter. A chapter builds upon a previous chapter.
    - Unlike Surahs chapters have a chronological order. If you change the order of the chapters the book will no longer make sense. Surahs are not ordered chronologically. The order of the Quran is not by chronology or size or subject. The Quran has its own order.
    - Chapters have a title and that title tells you everything about that chapter. The title of a Surah does not tell you everything about the Surah.
- You can't compare the Quran to any other piece of literature. The Quran has its own standard.

WHAT IS AN AYAH?

- Surahs are made up of Ayahs.
- Why is it incorrect to translate Ayah as 'verse'?
    - The word verse is used in two places: (1) poetry/songs and (2) Bible verses.
    - The Ayaat of Quran cannot be compared to poetry or songs. The Quran explicitly states that وَ مَا عَلَّمْناهُ الشِّعْرَ *And We did not teach him poetry.*
    - Ayaat should not be associated with Bible verses either. There are allegations that the Quran stole from the Bible but this is not true.
- The definition of Ayah is unique. It cannot be translated as sentence either. Each Ayah could be less than a sentence or many sentences or one word.
- The root letters of Ayah are ء ي ي.

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- One unit of the Quran is an Ayah. Allah says that Isa (AS) is an Ayah. Yusuf and his brothers, inside of them are Ayaat. History are Ayaat, people are Ayaat. Inside of yourselves are Ayaat. Love is an Ayah, revelation is an Ayah, human experience is an Ayah, everything in the universe is an Ayah. Allah uses the word Ayah to describe all of reality, all human experience, all truth, everything in existence.

THE ETYMOLOGY OF THE WORD AYAH

- خَرَجَ القَوْمُ بِآيَتِهِمْ *'The people left with their valuables'*. When a caravan spends the night somewhere and in the morning they pack up and leave, they pick up what is valuable and leave what is not. One meaning of Ayah is something that is valuable.
- You get the word أَيُّ which means a question. An Ayah is to spark curiosity.
- Ayah means الجهة *'a direction'*. An Ayah is something that points to a direction. When you look at the leftovers of a camp it points to a direction. Every Ayah points in the direction of Allah.
- Ayah means التَّعَجُّب '*amazement*'. And Ayah is something that is amazing and makes you wonder. People who don't have a religion are depressed and never amazed. The believer looks at the creation of Allah and is amazed and is constantly impressed.
- Ayah means النِّداء وَ التَّنْبِيْه '*calling and getting attention*'. Every Ayah is calling to you and gets your attention.
- You get the word إِيْ which means '*yes, absolutely*'. It is used when you are absolutely convinced and certain. The Ayah is a means of bringing you certainty and conviction. The skies and the earth have Ayaat for you to be convinced. Not just the Ayaat of Quran give you conviction but everything in existence.
- You get the word أَيْ which means '*meaning*'. Everything doesn't just have value but it has meaning and it is meaningful. For someone who doesn't believe in Allah life has no meaning, it is pointless, purposeless.
- You get the Fi'l تَأَيَّ يَتَأَيَّ which means '*to have strong intention and motive*'. The Ayah gives purpose.
- Ayah also means عَلَامَة '*a sign*'.

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THREE KINDS OF ARABIC

- Spoken Arabic: Also known as dialectical Arabic, informal Arabic and street Arabic. It is the Arabic that is used when ordering a Shawarma or watching an Egyptian soap opera. Everyone has their own dialect of spoken Arabic.
- Formal Arabic (العَرَبِيَّةُ الفُصْحَى المُعَاصِرَةُ): The Arabic of the newspaper, lectures, Khatirahs.
- Old Arabic/ Classical Arabic/ Ancient Arabic (العَرَبِيَّةُ الفُصْحَةُ القَدِيْمَةُ). The Arabs lived in the desert where there is not much greenery or rivers. Their neighbors are Romans, Persians, Abyssinians (kingdoms and empires). Everyone left the Arabs alone because they really didn't have anything of value to them. The Arab land became a no mans' land because if any empire moved in another empire would become nervous. So the Arabs were isolated and only talked to each other. Therefore, Arabic became more and more refined because it had no influence from outside. The Arabs developed a special code. They produced beautiful language and this is what they are proud of. They really took care of their language. When Islam became victorious people started entering in the religion from different ethnicities and non-Arab regions. Now there are millions of people speaking very bad Arabic. Now foreigners come into the Arab lands to make Hajj and Umra. Arabic deteriorated and started going down. The Sahabah noticed this decline even in the early generation. Ali (R) saw some kids playing with each other and talking and said this is not the language of the Arabs.

THREE PROTECTION MOVEMENTS

1. Protect the Quran
2. Protect the Hadith
3. Protect the Arabic language

- If you wanted to get the good clean Arabic you have to go to the desert to the Bedouins and speak with them. People like Imam Shafi' and Asma'iee travelled just to capture the language in its purity.

WHY IS IT IMPORTANT TO PROTECT THE ARABIC OF THE DESERT?

- The Quran came in the Arabic of the desert.
- If you have dirty glasses and you don't realize they are dirty then everything you look at looks dirty. Old Arabic is like clean glasses. New Arabic is dirty glasses. When you look at a diamond with dirty glasses you see something dirty. The problem is not with the diamond, the problem is with the glasses. Classical Arabic died in the desert but people protected it in books. We have to go back and learn and study that language so we can look at the Quran with the proper lens.

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2

Verbal Idioms

WHAT IS A VERBAL IDIOM?

- There are words in the English language that when they are used with another word it changes the meaning entirely. For example, 'I gave' means to hand over or contribute something, but 'I gave up' means to quit.
- There are words that mean different things to different people. For example, if you are talking about 'a site' to a construction worker he is thinking about a construction site, whereas if you are talking to a web developer he is thinking about a website.
- You cannot learn a language entirely by looking up individual words in a dictionary. Language is full of figures of speech. In any language all words cannot be taken literally. For example, 'It is cool!' doesn't mean it is cold, rather it means it is amazing. 'What's up?' means 'How are you?'
- The Quran has many figures of speech and expressions that were used by the Arabs at that time. In order to understand them we need to learn the entire expression rather than look up the individual words in the dictionary.

COOLNESS OF THE EYES – قُرَّةُ أَعْيُنٍ

- Coolness of the eyes refers to tears of joy. The opposite is warmth of the eyes which refers to tears of sadness.
    - If the Arabs wanted to curse someone they would say 'أَسْخَنَ اللَّهُ عَيْنَهُ *May Allah heat your eyes*' which means 'I hope you shed tears of sorrow so much that your eyes become warm, i.e. may you suffer from sadness.'
    - Think about this scenario: there are two mothers at the airport. The son of one of the mothers is leaving and the son of the other mother is coming. Both of them are crying. The first one has warm eyes and the second one has cool eyes.
- Coolness of the eyes refers to finding relief, especially from a storm.
    - In the desert the Arabs would wear heavy clothes. During a sandstorm their entire body is covered except for their eyes. When the sand gets trapped in the eyes they would say my eyes are getting warm. When they found shelter in a cave they would say my eyes are cool. Cool eyes referred to finding relief.

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- One Dua that we should make is: رَبَّنا هَبْ لَنَا مِنْ أَزْوَاجِنَا وَ ذُرِّيَّتِنَا قُرَّتَ أَعْيُنٍ *Allah, Grant us from our spouses and offspring coolness of the eyes* (25:74). Here spouses and children are supposed to be refuge from a storm i.e. the outside world is full of problems, stress and difficulty. A person should feel safe and refuge and protection when they are with their family.

- Another place this expression is used is in the story of Musa (AS)
    - When Allah reunited the mother of Musa (AS) with her baby he says 'كَيْ تَقَرَّ عَيْنُهَا *So her eyes can become cool'* (28:13) meaning that she can cry tears of happiness.

- The Fi'l قَرَّ also means '*to stay in a place for a long time*'.
    - Allah describes Firawn's wife as being in an abusive relationship. She is not living in a happy marriage and is terrified of her husband. Regardless, she found the courage to bring the baby to Firawn. She says that he will be 'قُرَّةُ عَيْنٍ لِيْ *Coolness of the eyes for me and the baby is so cute I can't take my eyes off of him.'* She also says 'وَ لَكَ *and coolness for you'* (28:9). He can calm you down as well and he can't take his eyes off of the baby either.

- Coolness of the eyes is in Salah.
    - Musa (AS) had the most beautiful conversation with Allah in which Allah commanded him to go speak to Firawn where he will have the most ugly conversation. The conversation with Allah will bring coolness to the eyes whereas the one with Firawn will bring warmth.
    - The Prophet (SAW) said: جُعِلَتْ قُرَّةُ عَيْنَيَّ فِيْ الصَّلَاةِ *The coolness of my eyes was put inside the prayer.* The Prophet (SAW) has to talk to Quraish all day every day and listen to their insults. Since his heart is so clean the more the insults hurt him. He needs relief from the storm and it comes from Salah.
    - The idea that we are supposed to cry in Salah is true. The Ayaat of punishment and Hellfire should make you cry out of sadness and the Ayaat of forgiveness, mercy and Jannah should make you cry out of joy.

LOWER THE WINGS – خَفَضَ الجَنَاحَ

- خَفَضَ لَهُ جَنَاحَهُ means *'he lowered his wings for him'* vs. رَفَعَ لَهُ جَنَاحَهُ means *'he elevated his wings for him'*. In this expression a person is being compared to a bird. When a bird raises its wings it is about to fly. When it lowers its wings it is about to land. A bird has the ability to raise its wings whenever it wants and lower them when it wants.

- To lower your wings means to humble yourself.
    - The Ayah says وَاخْفِضْ لَهُمَا جَنَاحَ الذُّلِّ مِنَ الرَّحْمَةِ *And Lower for them the wings of humility out of love and mercy* (17:24). When you were little your parents did everything for you. The baby bird is completely dependent on its parents. Similarly babies are completely dependent on their parents. When the baby gets older the parents get older as well and weaker and angrier and annoyed easily. However, now you have your own job and family and you are independent and can raise your wings. Allah tells you to lower them. When you are with your parents act like you don't have wings. The bird can fly but it still chooses to stay down.
    - Why should you do it?
        1. Out of mercy. You should have love and care for them just as they showed you with love and care.
        2. The true meaning of love and care is when you are humble to your parents. You can't say 'I love you but…'

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3. If you want Allah to show you Rahmah then you better show it to your parents. Allah will sometimes test you by making your parents unusually agitated.

- To lower the wings means to protect the home and family.
    - The bird lowers its wings to protect the nest from predators and rain. It sacrifices the self for the child. But here the ayah is not talking about the parent lowering its wings, it is talking about the child lowering its wings. The role is reversed and the child should protect the parents.

UNTIE THE KNOT AFFLICTING MY TONGUE – (20:27) وَ احْلُلْ عُقْدَةً مِنْ لِسَانِيْ

- Untie the knot means give clarity in speech.
    - A knot is not on a tongue, rather, it is on a string. Imagine a string is all knotted and jumbled up. You can't tell how long it is or where it begins or where it ends. You can't tell if there is one string or multiple strings. A knotted string represents something that is confusing. When you untie it things become clear. Untie the knot means give me clarity in speech. When I speak things are clear and people can easily understand what I am saying.
    - Some people get really nervous when they speak in public and their speech becomes very confusing and difficult to understand. This Dua is meant to give you clarity in speech.
- Literally it also means a tongue tie.
    - Musa (AS) had a stutter. When a person has a stutter and then they become angry, or nervous or under pressure the stutter gets worse. He is about to speak with Firawn, the greatest politician who is very good at attacking Musa (AS). Firawn even called him out on his stutter and said 'وَ لَا يَكَادُ مُبِيْنُ *He can't even speak properly.*' Musa (AS) recited this Dua to give him confidence.

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3

Verbal Idioms

Continued

TO TIE A KNOT – (43:79) أَمْ أَبْرَمُوا أَمْرًا فَإِنَّا مُبْرِمُونَ

- The Fi'l أَبْرَمَ means *to tie a knot permanently*. In old times in construction they tied beams together with strong rope. The rope is doubled and twisted and wrapped over again and again to become strong. This is different from tying your shoes because you intend to untie them but in construction you don't intend to untie.
- The expression means to make a final decision and to not go back on it.
    - In the Ayah Allah is asking a rhetorical question about the people who do shirk. Have the Mushrikoon made a final decision that they will not come to Islam. Is it set in stone for them? Sometimes you make a decision and you may go back on it. But other times a decision is set in stone. Allah is asking if that is the case. If so, then We have tied the rope also. The Mushrikoon are tying their knot because they are stubborn. When Allah ties His rope he will make them permanent that way where it is impossible for them to change.
    - An important observation about the Ayah is that when they tied their rope a verb is used. When Allah tied the rope a noun is used. Verbs are temporary and nouns are permanent. When they have made up their mind it is still temporary but when Allah has made up His mind it is permanent. In this life these people have made up their mind and Allah has sealed their heart. Allah doesn't seal a persons' heart until the person has made up his mind. On the Day of Judgment the person sees his decision and he wishes he can go back on it but Allah's rope is permanently tied and he can't go back on his decision.

WANDER OFF IN A VALLEY – (26:225) أَلَمْ تَرَ أَنَّهُمْ فِي كُلِّ وَادٍ يَهِيمُونَ

- *Didn't you see that they wander off into every valley?* This expression is describing the entertainment industry which at that time was poetry.
- The Fi'l هَامَ يَهِيْم is used to describe a camel wandering aimlessly in any direction looking for water and is dying of thirst.

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- The word الهِيَامُ is used for love that can get you killed, a deadly love. There are ten degrees of love and this is the tenth one [1]. Someone who commits suicide out of love is said to have الهِيَام.
- A few observations about a valley:
    - When you travel down to a valley you go down a mountain. Being up is associated with honor and being down is associated with humiliation. The poet is described as someone who is willing to go down and humiliate themselves.
    - Going down a valley is very easy. Trying to find a way back up is very difficult. There may not even be a way up.
    - When you travel down a valley you don't even know what kind of valley it is or how dangerous it is.
- Nowadays we see people who are crazy about a song but then get tired of it so easily and want to move on. Actors, singers and entertainers have their entire life revolve around them being appreciated. When people love the song they are on a high; when people hate the song they need to come up with something else because they feel worthless. They have to keep venturing into a new valley; do something crazy to get attention, use bad language, dress inappropriately or worse. Every time they reinvent themselves they get lower and lower venturing off into deeper valleys. The standards of an entire society become so low. These people have no purpose in life. They live for the fans and the fans live for them.
- The poets were also philosophers. Nowadays our philosophy sometimes comes from professors. They want to instill one idea in you: There is no such thing as the absolute truth. They live in the world of 'what if' and that world has no end. The Quran teaches us to live in a world of 'what is'. Look at what is around you, look at yourself. We don't venture off into any valley because we have clarity of thought.
- Some Muslims don't have clarity in thought and when people ask them 'you people believe in a flying horse?!' they get nervous. We should be prepared and be clear about what we know. We should be the ones bringing people out of the valley and not get dragged in.

IT HAS TURNED OVER ON ITS ROOTS – (18:42) وَهِيَ خَاوِيَةٌ عَلَىٰ عُرُوشِهَا

- Two meanings of the word عَرْشٌ:
    1. The ceiling/roof of the building
    2. The trellis (a support stick for growing)
- In Surah Kahf the gardener's farm was surrounded by large thick palm trees to protect the delicate plants in the middle. When Allah destroyed the garden he says 'وَهِيَ خَاوِيَةٌ عَلَىٰ عُرُوشِهَا' the palm trees fell on top of the delicate plants. The security system became the attacker.
- In very old buildings that have not been maintained for a long time the roof is the first thing to collapse because it is the weakest part of the structure. When the roof is on the floor the walls are standing by themselves unsupported and exposed to the elements from all sides. Eventually after centuries winds knock them over.
- Allah uses this expression to describe the extent of destruction and the amount of time that has gone by that left a place uninhabitable.

[1] The ninth degree is called الوَلَهُ. Some argue that the root letters are also الوَلَهُ from which we get لَا إِلَهَ إِلَّا اللهُ so one of the meanings of الإِلَهُ is the object of love.

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Intricate Word Choice

YATHRIB VS. MADINAH

- The word Madinah is used six times in the Quran to refer to the city of the Prophet (SAW) and the word Yathrib is used once.
    - Yathrib is the original name of the city of Madinah. Madinah is actually short for مَدِيْنَةُ النَّبِيِّ *The city of the Prophet.* It was only called Madinah after the Prophet (SAW) moved there and became the governor. Every time we talk about the city we find Madinah in the Quran because Allah wants us to know that it is the city of the Prophet (SAW) now.
    - During the time of the Prophet (SAW) the Munafiqoon were not loyal to him and didn't like the fact that the city Yathrib is now called Madinah. They don't like the name but are not open about it. They will still call it Madinah to pretend that they are loyal. In Surah Munafiqoon the hypocrites hide among the Muslims. They want to impress the Prophet (SAW), but they are only successful when times are easy and it's difficult to hide their hypocrisy when times are difficult. In Surah Ahzab the Meccans are ready to attack the city. Madinah is surrounded by every tribe of Arabia. The only thing protecting them is the trench. The hypocrites inside the city are nervous because they think they are going to get killed. They say (33:13) يَا أَهْلَ يَثْرِبَ لَا مُقَامَ لَكُمْ فَارْجِعُوا *Hey people of Yathrib you have no place to go let's go back to the way things were, let's go back to Yathrib*. Just by using the name Yathrib they exposed that they are not loyal to the Prophet (SAW). Allah exposes that they are hypocrites from their own mouths when times are difficult.

عَجِيْب (STRANGE) VS. عُجَاب (VERY STRANGE)

بَلْ عَجِبُوا أَن جَاءَهُم مُّنذِرٌ مِّنْهُمْ فَقَالَ الْكَافِرُونَ هَـٰذَا شَيْءٌ عَجِيبٌ ﴿٢﴾

Rather they found it strange that a warner from among themselves came to them then the disbelievers said this is a strange thing. (50:2)

وَعَجِبُوا أَن جَاءَهُم مُّنذِرٌ مِّنْهُمْ ۖ وَقَالَ الْكَافِرُونَ هَـٰذَا سَاحِرٌ كَذَّابٌ ﴿٤﴾ أَجَعَلَ الْآلِهَةَ إِلَـٰهًا وَاحِدًا ۖ إِنَّ هَـٰذَا لَشَيْءٌ عُجَابٌ ﴿٥﴾

And they found it strange that a warner from among themselves came to them and the disbelievers said this is a magician and a perpetual liar. Did he make all of the gods turn into one? Indeed this is definitely a very strange thing. (38:4-5)

- The first ayah is talking about The Messenger (SAW). Why is it strange that he came? A warner comes with dangerous information from the outside. A warner is from the outside, but this warner is from among them. The disbelievers say this is a strange thing.
- There are three differences between the endings of the second ayah with the first: إِنَّ and لَ and عُجَابٌ is different from عَجِيْبٌ. The second ayah also mentions that 'The disbeliever says he (the Prophet SAW) is a magician and liar who lies over and over again. Did he make all of the gods turned into one?' The Prophet

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(SAW) is not doing any magic tricks, he is reciting Quran. Quran is not something you see, rather, it is something you hear. The effect it has on themselves and people they cannot explain it using common sense. They call it the mystery of the unknown, or magic. Iman is belief in the Ghayb. In calling the Messenger (SAW) a magician the Kuffar admitted that this cannot be explained through common sense. They already took a leap of faith and admitted their defeat.

- They also called him a liar who lies over and over again. Even this is a compliment. A liar when he tells a lie to one person he gets discovered and can't lie to the same person over again. He has to find a new victim. Once his lies get called a lie he gives up. The idea that a person can lie to you over and over again means that he is committed. It shows that the Prophet (SAW) is committed and is actually not lying. Why do they have to call him a liar? Because he's taking all of their gods and turning them into one.
- What did they find strange in the first Ayah? A warner came from among themselves. It is the same in the second ayah. In addition there are three other things mentioned in the second Ayah: magician, perpetual liar and he turns all of their gods into one. When they found three more strange things there should be three more expressions that should be added to express the strangeness.
- Allah can keep track of these things and can compare from one Surah to another even though this is speech.

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4

Intricate Word Choice

Continued

سُنْبُلَاتٌ (EARS OF GRAIN) VS. سَنَابِلُ (MANY EARS OF GRAIN)

- سُنْبُلَةٌ is one ear of grain
- سُنْبُلَاتٌ is the plural of سُنْبُلَةٌ
- سَنَابِلُ is another plural
- In Arabic it is possible to have multiple plurals for one word.
  Example: the word كَافِرٌ has three plurals: كُفَّارٌ, كَافِرُوْنَ and كَفَرَةٌ.
- What is the point of the multiple plurals?
    - The plural ending with ات is considered a weak plural, the other one is a strong, super plural. The problem is that the English translation translates both as ears of grain. Less than 10 is considered a weak plural. An uncountable plural is a strong plural.
- However, both Ayaat are talking about 7 ears of grain but one uses the strong plural and the other uses the weak plural.

Surah Al-Baqarah (2:261):

مَّثَلُ الَّذِينَ يُنفِقُونَ أَمْوَالَهُمْ فِي سَبِيلِ اللَّهِ كَمَثَلِ حَبَّةٍ أَنبَتَتْ **سَبْعَ سَنَابِلَ** فِي كُلِّ سُنبُلَةٍ مِّائَةُ حَبَّةٍ
قلے وَاللَّهُ يُضَاعِفُ لِمَن يَشَاءُ قلے وَاللَّهُ وَاسِعٌ عَلِيمٌ ﴿٢٦١﴾

Surah Yusuf (12:43):

وَقَالَ الْمَلِكُ إِنِّي أَرَىٰ سَبْعَ بَقَرَاتٍ سِمَانٍ يَأْكُلُهُنَّ سَبْعٌ عِجَافٌ وَ**سَبْعَ سُنبُلَاتٍ** خُضْرٍ وَأُخَرَ يَابِسَاتٍ
صلے يَا أَيُّهَا الْمَلَأُ أَفْتُونِي فِي رُؤْيَايَ إِن كُنتُمْ لِلرُّؤْيَا تَعْبُرُونَ ﴿٤٣﴾

- The weak plural is used in Surah Yusuf because the interpretation of the dream is that there will not be enough food so you have to save it and ration it. There will be seven years where there will not be any crop so you have to use the saved food. This is a weak quantity.

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- On the other hand in Surah Al-Baqarah Allah is saying that when you spend very little for Him, He will multiply many, many times over and this is going to be a way of empowering your work with huge rewards. This is a context of using the strong plural. Allah chooses the right word in the right place.

نِعَمٌ (BLESSINGS) VS. أَنْعُمٌ (BLESSINGS)

- نِعْمَةٌ means one blessing
- نِعَمٌ means many, many blessings. It is the strong super plural.
- أَنْعُمٌ means some blessings. It is the weak plural.

Surah An-Nahl (16:120-121):

إِنَّ إِبْرَاهِيمَ كَانَ أُمَّةً قَانِتًا لِّلَّهِ حَنِيفًا وَلَمْ يَكُ مِنَ الْمُشْرِكِينَ ﴿١٢٠﴾ شَاكِرًا لِّأَنْعُمِهِ ۚ اجْتَبَاهُ وَهَدَاهُ إِلَىٰ صِرَاطٍ مُّسْتَقِيمٍ ﴿١٢١﴾

Ibrahim (AS) was grateful for some blessings.

- The weak plural is used here.

Surah Luqman (31:20):

أَلَمْ تَرَوْا أَنَّ اللَّهَ سَخَّرَ لَكُم مَّا فِي السَّمَاوَاتِ وَمَا فِي الْأَرْضِ وَأَسْبَغَ عَلَيْكُمْ نِعَمَهُ ظَاهِرَةً وَبَاطِنَةً ۗ وَمِنَ النَّاسِ مَن يُجَادِلُ فِي اللَّهِ بِغَيْرِ عِلْمٍ وَلَا هُدًى وَلَا كِتَابٍ مُّنِيرٍ ﴿٢٠﴾

He unleashed unto you His blessings.

- The strong plural is used here.

In order to understand the usage you need to understand this Ayah in Surah Ibrahim (14:34):

وَآتَاكُم مِّن كُلِّ مَا سَأَلْتُمُوهُ ۚ وَإِن تَعُدُّوا نِعْمَتَ اللَّهِ لَا تُحْصُوهَا ۗ إِنَّ الْإِنسَانَ لَظَلُومٌ كَفَّارٌ ﴿٣٤﴾

If you were to try to count the blessing of Allah you wouldn't be able to do it.

- The singular is used here. You can't even count one blessing. For example, take your ability to see. How many ways has your ability to see benefitted you. You can't fully account for one gift of Allah.
- So when Ibrahim (AS) is able to be grateful for a few it is a big deal.
- Also, Ibrahim (AS) is one of the most grateful human beings that ever lived. For as long as he lived if he spent every second being grateful to Allah he would only be able to thank Allah for a few blessings. We are not humanly able to thank Allah for but a few blessings.
- If you look at the second ayah, Allah has unleashed unto you many, many blessings.

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THE SKY VS. THE SKIES

Surah Ale-Imran (3:133-134)

وَسَارِعُوا إِلَىٰ مَغْفِرَةٍ مِّن رَّبِّكُمْ وَجَنَّةٍ عَرْضُهَا السَّمَاوَاتُ وَالْأَرْضُ أُعِدَّتْ لِلْمُتَّقِينَ ﴿١٣٣﴾ الَّذِينَ
يُنفِقُونَ فِي السَّرَّاءِ وَالضَّرَّاءِ وَالْكَاظِمِينَ الْغَيْظَ وَالْعَافِينَ عَنِ النَّاسِ ۗ
وَاللَّهُ يُحِبُّ الْمُحْسِنِينَ ﴿١٣٤﴾

And rush to forgiveness from your master and rush to Jannah, its size is the size of the skies and the earth, it is prepared for the people who have taqwa. Those who spend money when it is easy and when it is difficult.

Surah Al-Hadid (57:21)

سَابِقُوا إِلَىٰ مَغْفِرَةٍ مِّن رَّبِّكُمْ وَجَنَّةٍ عَرْضُهَا كَعَرْضِ السَّمَاءِ وَالْأَرْضِ أُعِدَّتْ لِلَّذِينَ آمَنُوا بِاللَّهِ
وَرُسُلِهِ ۚ ذَٰلِكَ فَضْلُ اللَّهِ يُؤْتِيهِ مَن يَشَاءُ ۚ وَاللَّهُ ذُو الْفَضْلِ الْعَظِيمِ ﴿٢١﴾

Race to forgiveness from your master and race to Jannah, its size is something like the size of whatever is above and the earth.

- The first Ayah begins with سَارِعُوْا which means to rush. The second Ayah begins with سَابِقُوْا which means to race which is a competition. You also run faster when you race so the second Ayah is more intense.
- Allah says rush to Jannah and race to Jannah. But the second Jannah is described as bigger because its vastness is *like* (not quite equal to) the sky and the earth. And السَّمَاء means whatever is above. It is not limited to just the skies.
- Why is the second Jannah bigger?
    - The Ayaat in Surah Ale-Imran says it is prepared for the people who have Taqwa. Not every Muslim has Taqwa. We should try to get it but not everyone has it. Then it describes the people of Taqwa as people who spend their money when times are easy and when times are difficult. So this group of people is even smaller. And they are people who swallow their anger. So the group is getting smaller. And they forgive people all the time. So the group is getting smaller.
    - The Ayah in Surah Al-Hadid says that Jannah is prepared for people who believe in Allah and His messengers. That includes all the Muslims. Messengers also include people in the time of all previous prophets. Allah has opened the doors to include more people. This open invitation is a huge favor from Allah. Jannah is no longer exclusive. That is why the Ayah ends with 'that is Allah's favor He gives it to whoever He wants'.

THREE WORDS FOR CHOICE: الاِخْتِيَارُ , الاِصْطِفَى , الاِجْتِبَاءُ

- The word الاِخْتِيَارُ comes from خَيْرٌ which means 'good'. It is when you make a good choice. Or when you make a choice based on the good in something.
- الاِصْطِفَى is when you make a choice and it came entirely from you. It is purely your choice with no outside influence. It comes from صَفْوَةٌ which means purity. It is a pure choice, i.e. purely your own. For example, if you pick a shirt because you like the color it is اصطفى.
- الاِجْتِبَاءُ is a choice based on qualifications. For example when you interview people applying for a job you have to look for if the person is right for the job with the right qualifications.

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Surah Al-Hajj (22:75)

اللَّهُ يَصْطَفِي مِنَ الْمَلَائِكَةِ رُسُلًا وَمِنَ النَّاسِ ۚ إِنَّ اللَّهَ سَمِيعٌ بَصِيرٌ ﴿٧٥﴾

Allah chooses from among angels and human beings some to be messengers.

- This is Allah's pure choice. This is important because some members of the Jewish community were asking why would God pick an Arab to be a messenger. Or which angel brings you revelation? Jibreel!? We have problems with him so we can't accept it.
- The Quraish were also asking, why didn't the Quran come down to one of the two great celebrities of the town? وَقَالُوا لَوْلَا نُزِّلَ هَـٰذَا الْقُرْآنُ عَلَىٰ رَجُلٍ مِّنَ الْقَرْيَتَيْنِ عَظِيمٍ ﴿٣١﴾ *They would say, "Had the Quran come down to one of the great men from the two towns."* There are rich people in the city. If they become prophets we would have listened to him. Why would Allah pick an orphan? Allah responds by using the word اصطفى. No one has any say in it. Allah doesn't owe you an explanation.

Surah Al-Hajj (22:78):

وَجَاهِدُوا فِي اللَّهِ حَقَّ جِهَادِهِ ۚ هُوَ اجْتَبَاكُمْ وَمَا جَعَلَ عَلَيْكُمْ فِي الدِّينِ مِنْ حَرَجٍ ۚ مِّلَّةَ أَبِيكُمْ إِبْرَاهِيمَ ۚ هُوَ سَمَّاكُمُ الْمُسْلِمِينَ مِن قَبْلُ وَفِي هَـٰذَا لِيَكُونَ الرَّسُولُ شَهِيدًا عَلَيْكُمْ وَتَكُونُوا شُهَدَاءَ عَلَى النَّاسِ ۚ فَأَقِيمُوا الصَّلَاةَ وَآتُوا الزَّكَاةَ وَاعْتَصِمُوا بِاللَّهِ هُوَ مَوْلَاكُمْ ۖ فَنِعْمَ الْمَوْلَىٰ وَنِعْمَ النَّصِيرُ ﴿٧٨﴾

- Allah has selected you and me to be Muslim based on our qualifications.
- Imagine you are applying for a job that you are not qualified for but you apply anyways. The interviewer explains what kind of qualifications you need to have and you quickly realize you are way over your head and you won't be able to do it. However, the interview says you got the job and he thinks you can do it because he knows a good learned when he sees one. The interviewer believes in you more than you believe in yourself.
- None of us thank Allah like he deserves to be thanked. None of us praise Allah like he deserves to be praised. None of us remember Allah like he deserves to be remembered. Allah is telling us to struggle in His path like He deserves it. This sounds like an impossible job. Nobody can do it. By saying this he necessarily made me unqualified. Regardless, based on my qualifications he selected me. Allah then says, He didn't put any difficulty in the religion and He will make it easy. I become calm again. Then He describes the job as the same path as Ibrahim (AS) who had the hardest job. The lesson is if Allah can make the impossible easy for Ibrahim (AS) then what are you going to complain about? We should think about what does Allah see in me that He chose me? I better find it and put it to use for His Deen and use it for good. No two people have the same contribution.

TWO WORDS FOR 'HEART'

- قَلْبٌ is the typical word used for heart. It comes from تَقَلُّبٌ which means 'to change' because the heart is always changing, beating and your emotions are always changing.
- فُؤَادٌ is also used for heart but less frequently. It comes from فَأَدَ 'to roast' like to roast meat on an open

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flame. لَحْمٌ فَئِيْدٌ means 'roasted flesh'. The heart is intensified, fired up, excited emotions, extreme emotions.

Surah Al-Israa (17:36):

وَلَا تَقْفُ مَا لَيْسَ لَكَ بِهِ عِلْمٌ ۚ إِنَّ السَّمْعَ وَالْبَصَرَ وَالْفُؤَادَ كُلُّ أُولَـٰئِكَ كَانَ عَنْهُ مَسْئُولًا ﴿٣٦﴾

Indeed the hearing and the eyesight and the heart each of them will be interrogated.

- You will be asked about what you heard, what you saw and your heart. Why mention the excited heart in this ayah?
- In the US we have a genre of clinical psychology. And it is playing a role in the judiciary system. For example, when a cop is chasing a high speed driver and finally catches him he beats him up. While the cop was chasing he had an adrenaline rush which makes him aggressive so it wasn't the cop beating him up it was the adrenaline. So the cop is not held responsible for his actions.
- Sometimes you have a bad day at work and then you are stuck in traffic and you finally get home your family is the victim of your bad mood.
- Sometimes when people are really angry they say things they shouldn't have or do things they shouldn't have and they think they shouldn't be held accountable because that was their فُؤَاد acting and not their قَلْب. But Allah will interrogate you for that and you will not be able to justify your behavior. If only قَلْب was mentioned you might have been able to get away with it but since فُؤَاد is mentioned you can't get away with anything.

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5

Intricate Word Choice

Continued

TWO WORDS FOR HEART *(CONTINUED)*

Surah Qasas (28:10):

وَأَصْبَحَ فُؤَادُ أُمِّ مُوسَىٰ فَارِغًا ۖ إِن كَادَتْ لَتُبْدِي بِهِ
لَوْلَا أَن رَّبَطْنَا عَلَىٰ قَلْبِهَا لِتَكُونَ مِنَ الْمُؤْمِنِينَ ﴿١٠﴾

Musa's mother's heart was fleeing, fluttering away, emptied she almost gave up her secret had we not tied her heart

- She has just left the baby in the water, her emotions are so many that her heart is فُؤَاد
- She was not capable of calming herself down, it had to come from Allah. When the heart calms down it became قَلْب.
- Some people say they have anger issues and they can't do anything about it. Some people say they became depressed. Some people become scarred and can't even think about certain people and it makes them angry. They say my heart is scarred and they can't get over it. This is an important lesson because the mother of Musa just put her baby in the water. As far as she is concerned her baby is not coming back. It is incredibly traumatizing. She may never recover. But Allah intervened and had her recover her immediately. She is not a Prophet. Allah doesn't just heal the hearts of prophets. Allah intervenes what comes into your heart. Allah has the capacity to let you move forward and heal you.
- When we talk about the heart in Islam usually we think about our relationship with Allah, Taqwa, Iman, Khushoo'. Actually, in the Quran the discussion about the heart isn't just about Allah but also about our relationships with people. Allah says in the Quran:

إِلَّا مَنْ أَتَى اللَّهَ بِقَلْبٍ سَلِيمٍ ﴿٨٩﴾

The only people who will be safe on the Day of Judgment are the people who come to Allah with a healthy heart.

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- The heart doesn't just have love, faith and fear of Allah. It also has love for the mother, wife, children and everyone else in the life. If there are arguments, jealousy and fear then it's not healthy. So your dealings with people need to be good and sound.

THE DIFFERENCE BETWEEN مِصْرًا AND مِصْرَ

- مِصْرًا means countryside, farmland.
- مِصْرَ means Egypt.
- Firawn says:

يَا قَوْمِ أَلَيْسَ لِي مُلْكُ مِصْرَ وَهَـٰذِهِ الْأَنْهَارُ تَجْرِي مِن تَحْتِي ۖ أَفَلَا تُبْصِرُونَ

People, don't I alone own the entire kingdom of Egypt and these rivers flow under my feet?

- Contrast this with when Musa (AS) tells Bani Israel to go to ارًصْم in Surah Al-Baqarah (2:61):

وَإِذْ قُلْتُمْ يَا مُوسَىٰ لَن نَّصْبِرَ عَلَىٰ طَعَامٍ وَاحِدٍ فَادْعُ لَنَا رَبَّكَ يُخْرِجْ لَنَا مِمَّا تُنبِتُ الْأَرْضُ مِن بَقْلِهَا وَقِثَّائِهَا وَفُومِهَا وَعَدَسِهَا وَبَصَلِهَا ۖ قَالَ أَتَسْتَبْدِلُونَ الَّذِي هُوَ أَدْنَىٰ بِالَّذِي هُوَ خَيْرٌ ۚ اهْبِطُوا مِصْرًا فَإِنَّ لَكُم مَّا سَأَلْتُمْ ۗ وَضُرِبَتْ عَلَيْهِمُ الذِّلَّةُ وَالْمَسْكَنَةُ وَبَاءُوا بِغَضَبٍ مِّنَ اللَّهِ ۗ ذَٰلِكَ بِأَنَّهُمْ كَانُوا يَكْفُرُونَ بِآيَاتِ اللَّهِ وَيَقْتُلُونَ النَّبِيِّينَ بِغَيْرِ الْحَقِّ ۗ ذَٰلِكَ بِمَا عَصَوا وَّكَانُوا يَعْتَدُونَ ﴿٦١﴾

- Why did Musa (AS) use this word here? He helped the Israelites cross the water, they escape the clutches of Firawn, they are out in the middle of the desert with no food or water. First, Allah provided them with an umbrella, clouds that would follow them everywhere so they are not scorched under the sun. Second, he gave them water by Musa hitting his staff on the rock to provide 12 springs. Third, Allah provided them with food, Manna and Salwa which is a type of grain and a bird that wouldn't fly away even when they tried to catch it. They are having the same food for breakfast, lunch and dinner and they get bored. They start thinking about what they used to have to eat, herbs, cucumbers, garlic, lentils, onions. They go and ask Musa for these foods. But where did they learn about these foods? In Egypt. The food of the elite ancient Egyptians was actually this order of food. So they wanted to eat the same food as the elite. They are missing the food they used to eat in Egypt. But Egypt life was slave life. It's like saying they miss prison food. It's like they miss prison, i.e. they miss slavery. Musa becomes so angry he says, go back to the countryside.

  But he could have used any other words for countryside: أَرْضٌ, قَرْيَةٌ but he used مِصْرًا specifically because it sounds like Egypt. It's like he's telling them to go back to Egypt.
- What is so bad about Egypt? When you are a slave you are humiliated. You are stuck, there is no opportunity for upward mobility in the social ladder. All future generations are also stuck. Not only that, but every other year the king kills their babies.
- Musa (AS) says in the ayah: And in it is what you asked for and then some. Meaning, you get what you asked for.
- Allah says: The second time around they were slapped with humiliation, slapped with being trapped, and they drew upon themselves rage from Allah (in Egypt the rage was from Firawn). So what they asked for was even worse than Egypt.

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MUSA'S (AS) ADDRESS TO HIS NATION VS. ISA'S (AS) ADDRESS TO HIS NATION

- Musa (AS) came to the Israelites. Isa (AS) also came to the Israelites.
- When Musa is speaking to his people he addresses them as 'my nation'. Allah says in Surah As-Saff (61:6):

وَإِذْ قَالَ مُوسَىٰ لِقَوْمِهِ يَا قَوْمِ

And when Musa spoke to his people 'My nation…'

However, Allah did not say this about Isa (AS) in Surah As-Saff (61:6):

وَإِذْ قَالَ عِيسَى ابْنُ مَرْيَمَ يَا بَنِي إِسْرَائِيلَ

and Isa, son of Maryam, said 'Children of Israel…'

- To be from a nation your father also has to be from the nation. Isa (AS) will never call them his nation because he doesn't have a father. His identity comes from his mother. This is a unique case and this is why he is addressed as Isa ibn Maryam. The Quran maintains the virgin birth of Isa (AS).
- An interesting point: Orthodox Jews believe that to be Jewish your mother has to be Jewish. Ethnicity doesn't come from your father, it comes from you mother. Which is interesting because Musa (AS) left Egypt and went to Madyan and married a woman there who is technically Arab. So therefore his kids are Arab.

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6

Intricate Word Choice

Continued

TWO WORDS FOR JUSTICE

Surah Al-Hujurat (49:9)

وَإِن طَائِفَتَانِ مِنَ الْمُؤْمِنِينَ اقْتَتَلُوا فَأَصْلِحُوا بَيْنَهُمَا ۖ فَإِن بَغَتْ إِحْدَاهُمَا عَلَى الْأُخْرَىٰ فَقَاتِلُوا
الَّتِي تَبْغِي حَتَّىٰ تَفِيءَ إِلَىٰ أَمْرِ اللَّهِ ۖ فَإِن فَاءَتْ فَأَصْلِحُوا بَيْنَهُمَا بِالْعَدْلِ وَأَقْسِطُوا ۖ
إِنَّ اللَّهَ يُحِبُّ الْمُقْسِطِينَ ﴿٩﴾

If two groups A and B are fighting, then group C (the rest of the people) should make peace. If A fights B again then B and C should fight A until you go back to being in a state of peace again.

- C was not involved in the beginning but now that A fought again it is the responsibility of the community to bring peace.

  If A stops fighting then C should make peace between A and B with justice and to make sure not to be unfair.

- Making peace came up twice. But the second time it came up Allah says make peace with justice. If you are the peace negotiator you are expected to be just every time. The community is naturally neutral. When two parties are fighting we make peace with both and side with no one. But once the second party fights again now both A and C are fighting against them. If A wants to make peace again not just B is angry but C is likely to be angry because A violated C's agreement. C is still the judge but there is a tendency that C will side with B more than A. There is a danger that C will be unfair with A.
- What is the difference between justice and lack of injustice?
  - عدل is open, public and transparent
  - قسط is open or public
  - The court is called عَدالَة because it is open.

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- This ayah is talking about believers (Mu'mins) fighting. You don't get to call them Munaafiq or even just Muslims. You can't judge their faith just because they are fighting.
- When Muslims are fighting it is embarrassing so you should make peace with them privately. But then A comes out openly and starts fighting again so the public might think that their private peace making might have been against A. He'll take advantage of the fact that the meeting was private. The next time you make peace you must negotiate publicly. The negotiators can't be trusted and A can't be trusted so everything must be done openly.
- Then He says أَقْسِطُوْا. This is more about the individual. On the individual level everyone should be just. Fighting would never have happened to begin with if everyone is just on a personal level. العَدْل is group justice. Allah love those who are just publicly and privately.
- For example, your parents pay for your college fees but you don't care about attendance, or your grades or your homework. You have to hold yourself to a higher standard of justice.

FILTER OUT

وَلِيُمَحِّصَ اللَّهُ الَّذِينَ آمَنُوا وَيَمْحَقَ الْكَافِرِينَ ﴿١٤١﴾

So Allah may purify those who believe

- One word for purification is مَحَّصَ. There are other words: يُزَكِّيْ, يُطَهِّرُ
- The context of the Ayah is the Battle of Uhud. Muslims suffered great losses, the Prophet (SAW) was knocked unconscious. Allah put us through this scenario to cleanse those who believe.
- This word is used to purify gold. Gold has impurities and in order to purify it, it must be melted and turned to liquid and the impurities come out. This is an intense process involving very high temperatures. Believers cannot be cleaned unless they are put to the flames. In this case the flames of war.
- Allah is calling the hypocrites impurities. It is deeply imbedded in the Muslim communities so they must be put in difficult circumstances so they can be removed.
- He's calling the hypocrites filth and the Sahabah gold.

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Transitions Involving 1st, 2nd and 3rd Persons

MUSLIMS SHOULD LEARN FROM BANI ISRAEL

- Imagine in a classroom a teacher is talking to different groups of students. Each time he speaks it will have an effect on the other groups because everyone can hear the teacher. When the teacher is yelling at one group of students for failing the test another group of students is nervous because they have a test coming up so they are scared the teacher will yell at them if they fail. The group of TAs are nervous that the students might have failed because of them.
- In the Quran Allah is teaching us but there are also multiple other parties being taught. This could be simultaneously happening in one Ayah.

Surah Al-Baqarah (2:57):

وَظَلَّلْنَا عَلَيْكُمُ الْغَمَامَ وَأَنزَلْنَا عَلَيْكُمُ الْمَنَّ وَالسَّلْوَىٰ ۖ كُلُوا مِن طَيِّبَاتِ مَا رَزَقْنَاكُمْ ۖ وَمَا ظَلَمُونَا وَلَٰكِن كَانُوا أَنفُسَهُمْ يَظْلِمُونَ ﴿٥٧﴾

I gave you shade with clouds and we sent unto you Manna and Salwa. Eat and drink from the things we provided you! They didn't commit a crime against me they only committed crimes against themselves.

- In the first half of the Ayah Allah is talking to the Bani Israel. In the second half He is talking to the Muslims. Allah is telling the Muslims you better not commit the same crime they did when I about to give a bunch of gifts to you. When you hear about Bani Israel in the Quran you should be terrified and watch out not to make the same mistake.

TIME TRAVEL

- The Ayah begins with what will happen in Jannah. It begins with 'they'.

Surah At-Tur (52:18)

فَاكِهِينَ بِمَا آتَاهُمْ رَبُّهُمْ وَوَقَاهُمْ رَبُّهُمْ عَذَابَ الْجَحِيمِ ﴿١٨﴾

They will be eating fruits and enjoying themselves and they will be smiling because of what Allah has given them and their master protected them from the blazing flame.

- This is 'they' and in the future. Two degrees of distance from you. Both in terms of time and space.
- Then Allah says in Ayah 19:

كُلُوا وَاشْرَبُوا هَنِيئًا بِمَا كُنتُمْ تَعْمَلُونَ ﴿١٩﴾

Eat and drink carefree because of what you used to do

- Now he's talking to you and me. He forced me to imagine myself in Jannah and telling me to eat and drink carefree. I can imagine myself in the future.
- If you understand the ayah you will put yourself to work right now. The real gift of the Ayah is you will be talking directly with Allah.

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- Imagine your teacher walking by your desk saying 'good job'. For the teacher it is nothing but one compliment means the world to the student.

THE CHRISTIANS THEN US

وَقَالُوا اتَّخَذَ الرَّحْمَـٰنُ وَلَدًا ﴿٨٨﴾

They said Ar-Rahman took a son.

- This is the Christians. They are far away from you.

لَّقَدْ جِئْتُمْ شَيْئًا إِدًّا ﴿٨٩﴾

You have come forward with something hideous! You have said something monstrous!

- Now this is talking about you.
- Imagine a class where two students cheated on a test. The teacher knows who they are because they have the same answers in the same handwriting and they are sitting next to each other. The teacher says, 'Some people think they can get away with cheating in the class.' The student thinks the teacher doesn't know it's him so he's not too nervous. But in the middle he says, 'Zaid and Shuaib, can I talk to you.' Now their world comes crashing down.
- Sometimes Allah talks to people who don't realize that what they're doing is super serious so He says 'they' so they think Allah is not talking to them. Then immediately he drops 'you'.
- For example in Surah Ar-Rum (30:34)

لِيَكْفُرُوا بِمَا آتَيْنَاهُمْ ۚ فَتَمَتَّعُوا فَسَوْفَ تَعْلَمُونَ ﴿٥٥﴾

They should deny what we gave them then you should enjoy soon you'll find out!

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SEA TO LAND TRANSITIONS

Surah Yunus (10:22)

هُوَ الَّذِي يُسَيِّرُكُمْ فِي الْبَرِّ وَالْبَحْرِ ۖ حَتَّىٰ إِذَا كُنتُمْ فِي الْفُلْكِ وَجَرَيْنَ بِهِم بِرِيحٍ طَيِّبَةٍ وَفَرِحُوا بِهَا جَاءَتْهَا رِيحٌ عَاصِفٌ وَجَاءَهُمُ الْمَوْجُ مِن كُلِّ مَكَانٍ وَظَنُّوا أَنَّهُمْ أُحِيطَ بِهِمْ ۙ دَعَوُا اللَّهَ مُخْلِصِينَ لَهُ الدِّينَ لَئِنْ أَنجَيْتَنَا مِنْ هَـٰذِهِ لَنَكُونَنَّ مِنَ الشَّاكِرِينَ ﴿٢٢﴾

He, Allah, is the one who makes things easy for you on the land and in the ocean (facilitates travel for you). Until the time when you board onto ships and the ships starts sailing away with them with good winds and they are very happy with the winds. All of a sudden a hurricane wind attacks them and the waves hit the ship from every direction.

- Starts off with 'you' and transitions to 'they'
- You get farther from the land and then to the middle of the sea
- They waves hit the people, not you.
- The waves are coming and people are getting smacked but they are far. Their distance is captured by the word 'they'

They realized they are going to be overcome by the waves and then they turn to Allah making the religion sincere to them (the dua is pure for Allah with no distraction).

- For the first time when death is so close nothing is there to distract them

If you were to rescue us from this mess, we will absolutely swear to it we will be from the grateful.

- They don't say we will be grateful, rather we will be from the grateful.
- When they were on the land they knew people were grateful. They want to be more like them.

FROM THE BATTLEFIELD TO THE SOUL

Surah Al-Ahzab (33:10)

إِذْ جَاءُوكُم مِّن فَوْقِكُمْ وَمِنْ أَسْفَلَ مِنكُمْ وَإِذْ زَاغَتِ الْأَبْصَارُ وَبَلَغَتِ الْقُلُوبُ الْحَنَاجِرَ وَتَظُنُّونَ بِاللَّهِ الظُّنُونَا ﴿١٠﴾

The enemy came from above you and below you.

- The context of the Ayah is the Battle of the Trench and the Muslims are surrounded.
- If you are at the northern border you only see the enemy coming from the south. If you are at the southern border you can only see the enemy coming from the north. You can't see both enemies at the same time. The only view that shows both enemies is aerial view which Allah gives.

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When eyes were petrified (you're not even blinking).

- Now the camera is up close.

And your hearts were jumping up into your throats.

- Now the camera is inside of you.

And you were making all kinds of assumptions about Allah.

- Now the camera is in your soul.
- The sequence of the ayah it began with a view of two armies then it became closer and closer. The ayah right before ended with:

وَكَانَ اللَّهُ بِمَا تَعْمَلُونَ بَصِيرًا ﴿٩﴾

Allah was watching with full view what you were doing.

ALLAH IS THE PROTECTOR OF THE BELIEVERS

Surah Al-Baqarah (2:257)

اللَّهُ وَلِيُّ الَّذِينَ آمَنُوا يُخْرِجُهُم مِّنَ الظُّلُمَاتِ إِلَى النُّورِ ۖ وَالَّذِينَ كَفَرُوا أَوْلِيَاؤُهُمُ الطَّاغُوتُ
يُخْرِجُونَهُم مِّنَ النُّورِ إِلَى الظُّلُمَاتِ ۗ أُولَٰئِكَ أَصْحَابُ النَّارِ ۖ هُمْ فِيهَا خَالِدُونَ ﴿٢٥٧﴾

Allah is the wali of those who believe. Those who disbelieve their walis are Taghuut.

- Wali is a friend who wants to protect you. Mowlaa is a friend who actually protects you.
- There are two comparisons in this Ayah: Allah and believers versus Taghut and disbelievers.
- The relationship between Allah and believers is that He is the Wali. And the Wali of the disbelievers is the Taghut.
- In every relationship there is a primary and secondary relationship.
- Allah is the primary relationship and believers are secondary.
- Taghut is primary and disbelievers are secondary.
- Allah mentioned himself first and the believers second. But even though Taghut is the primary it is mentioned second.
- The sequence of the language changed on purpose. The easier and expected sequence is Taghut are the Wali of the disbelievers.
- Nothing can be compared to Allah so Taghut doesn't even deserve to be mentioned in the same place as the word Allah.
- Two observations: Majesty of Allah is protected and degradation of Taghut
- Allah says believers have Allah as Wali and as Mowla. أَنْتَ وَلِيُّنَا وَ مَوْلَانَا. Do disbelievers have Wali and Mowla?

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ذَٰلِكَ بِأَنَّ اللَّهَ مَوْلَى الَّذِينَ آمَنُوا وَأَنَّ الْكَافِرِينَ لَا مَوْلَىٰ لَهُمْ ﴿١١﴾

That is because Allah is the Mowla of those who believe and the disbelievers they don't have a Mowla.

- In the word Wali Allah is willing to protect us and in the word Mowla we know he actually protects us. Taghut want to protect but they can't.

Manipulating the Subject of the Verb

MANNERS IN THE QURAN

- When I say I intended I am doing the act of intending. When I say it was intended we don't know who is intending.

وَأَنَّا لَا نَدْرِي أَشَرٌّ أُرِيدَ بِمَن فِي الْأَرْضِ أَمْ أَرَادَ بِهِمْ رَبُّهُمْ رَشَدًا ﴿١٠﴾

Was evil intended for the world or did their master intend good for them?

- When evil is mentioned no ones intention is mentioned. When good is mentioned it is associated with Allah.
- In this Ayah the jinn is speaking.
- The jinn travelled in the sky and stole pieces of information from the angels. They had some spots in the sky. When the Quran was coming down the entire sky was locked down. All the jinn were stuck in the world. They heard some Quran by the Prophet (SAW) and understood why the sky is locked down. They immediately recognized that this is a unique Quran.

ALLAH STRUCK AN EXAMPLE…

- What is the difference between 'Allah gave an example' and 'an example was given'? A Muslim will pay attention to the first one but a Mushrik of Mecca will pay less attention. This is called central and peripheral route persuasion. When you are trying to persuade someone the real thing you should be using is your content, arguments, and persuasion. But people don't just look at what is being said but how it is being said and who is saying it and how long. These are secondary peripheral things.
- Imagine you came late for a Khutbah and you got a spot in the back and you can't see the Khateeb. You hear the Khutbah and it's the best you've ever heard so you want to meet the Khateeb. You see him and he's wearing jeans and a T-shirt and a baseball cap. Your experience of listening to the Khutbah was vastly different from someone who was able to see the Khateeb.
- In Madani Quran believers are listening so Allah says ضَرَبَ اللَّهُ مَثَلًا *Allah struck an example*. Because believers will pay more attention. In Surah Al-Hajj (22:73), a Meccan Surah, the Quraish are tired of listening to Quran. They are told:

يَا أَيُّهَا النَّاسُ ضُرِبَ مَثَلٌ فَاسْتَمِعُوا لَهُ

People, an example is going to be given just listen carefully.

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- Forget about who is saying it, just listen to the message.
- Some people when they know the source of the message will stop listening.

Past Tense vs Present Tense

DREAMS

- What is the difference between: I ate a burger versus I eat a burger.
- Past tense happens one time. Present tense can happen multiple times.
- There are two dreams mentioned in the Quran about Prophets: Ibrahim (AS) and Yusuf (AS).
- When Ibrahim (AS) saw a dream he says in Surah As-Saaffat (37:102)

إِنِّي أَرَىٰ فِي الْمَنَامِ أَنِّي أَذْبَحُكَ

I see in my dream I am slaughtering you

The present tense is used.

- When Yusuf (AS) saw a dream he says in Surah Yusuf (12:4)

إِنِّي رَأَيْتُ أَحَدَ عَشَرَ كَوْكَبًا وَالشَّمْسَ وَالْقَمَرَ

I saw eleven stars and the sun and the moon

The past tense is used.

MURDER

Surah An-Nisaa (4:92)
وَمَن قَتَلَ مُؤْمِنًا خَطَأً
Whoever killed by mistake

Surah An-Nisaa (4:93)
وَمَن يَقْتُلْ مُؤْمِنًا مُّتَعَمِّدًا
Whoever kills on purpose

- When you kill on purpose there is a danger that you'll kill again because there is a possibility that you've killed before.

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PAID IN FULL

Surah Al-Imran (3:25)

وَوُفِّيَتْ كُلُّ نَفْسٍ مَّا كَسَبَتْ

And every person was given in full what he/she earned.

Surah Al-Baqarah (2:281)

ثُمَّ تُوَفَّىٰ كُلُّ نَفْسٍ مَّا كَسَبَتْ

Then even person will be given in full what he/she earned.

- The expression 'every person will be paid' and 'every person was paid' both are used for Judgment Day.
- Any time the Ayaat are used for human beings Allah uses the future tense and says you will be paid. When the Ayaat are about Allah he uses the past tense and says everyone was paid. Allah's view of time is not like ours because He sees all and knows all. Everything is a done deal for Him. If there is one thing for certain knowledge is the past events so future events are talked about in the past.

Powerful Implications of Word Declinations

DIFFERENT WAYS OF SAYING 'NO'

- There are different ways of saying 'no'. It is used in degrees of intensity also. Sometimes no is not absolutely no.
- In the Quran لا means no.
- You will see لا خَوْفٌ, لا بَيْعٌ, لا خُلَّةٌ, لا شَفَاعَةٌ. The word after has 'un'.
- You will also see لا رَيْبَ, لا إِكْرَاهَ, لا إِلهَ, لا خَلَاقَ. The word after has 'a'.
- Both are translated the same way. With 'un' it means for the most part no but some exception is possible. With 'a' it means there is absolutely no room for exception possible.
- On the Day of Judgement there is no fear for believers. But there is some fear. This is indicated by the ending 'un'. There is no sales but there are some. Most people won't be able to make a sale but some peoples sale will be accepted إِنَّ اللَّهَ اشْتَرَىٰ مِنَ الْمُؤْمِنِينَ أَنفُسَهُمْ وَأَمْوَالَهُم بِأَنَّ لَهُمُ الْجَنَّةَ ۚ. There won't be friendship but some people who befriended Allah will be under His shade. There is no intercession but the Prophet (SAW) will intercede for the believers.
- However, with the words that end with 'a' it means absolutely no. لا رَيْبَ means there is absolutely no room for any doubt whatsoever. لا إِكْرَاهَ means there is absolutely no way to force anyone into the religion in any circumstance. لا إِلهَ means there is absolutely no one worthy of love, worship, obedience, devotion except Allah. For hypocrites Allah says لا خَلَاقَ there is absolutely no portion for them in the afterlife.

Two Prayers of Ibrahim (AS)

Surah Al-Baqarah (2:126)

وَإِذْ قَالَ إِبْرَاهِيمُ رَبِّ اجْعَلْ هَٰذَا بَلَدًا آمِنًا وَارْزُقْ أَهْلَهُ مِنَ الثَّمَرَاتِ مَنْ آمَنَ مِنْهُم بِاللَّهِ وَالْيَوْمِ الْآخِرِ ۖ قَالَ وَمَن كَفَرَ فَأُمَتِّعُهُ قَلِيلًا ثُمَّ أَضْطَرُّهُ إِلَىٰ عَذَابِ النَّارِ ۖ وَبِئْسَ الْمَصِيرُ ﴿١٢٦﴾

Make this a peaceful city.

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Surah Ibrahim (14:35)

وَإِذْ قَالَ إِبْرَاهِيمُ رَبِّ اجْعَلْ هَـٰذَا الْبَلَدَ آمِنًا وَاجْنُبْنِي وَبَنِيَّ أَن نَّعْبُدَ الْأَصْنَامَ ﴿٣٥﴾

Make this city peaceful.

- What is the difference? In the first one Ibrahim (AS) is looking at a desert and asking Allah to make the barren land a peaceful city. This is when he first came to Mecca and there was nothing there. Years later he came back there was already a city there. Now he calls it a city and asks Allah to make the city peaceful. The language tells you the chronology of the prayer.
- Ibrahim (AS) makes these Duas asking for two things: peace and fruits (prosperity). On the one hand law and order and on the other hand a strong economy. In order for a society to function both of these come in hand in hand.

Sequencing in Quranic Discourse

RAHEEM PROCEEDS GHAFOOR

Surah As-Saba (34:2)

يَعْلَمُ مَا يَلِجُ فِي الْأَرْضِ وَمَا يَخْرُجُ مِنْهَا وَمَا يَنزِلُ مِنَ السَّمَاءِ وَمَا يَعْرُجُ فِيهَا ۚ
وَهُوَ الرَّحِيمُ الْغَفُورُ ﴿٢﴾

- There are 70+ times in the Quran Allah uses the words Ghafoor (forgiving) and Raheem (loving and caring) in this order but in one place he reversed the sequence.
- This Ayah is about the knowledge of Allah. It begins with يَعْلَمُ. In the Quran Allah continuously makes the association of His knowledge and His love and care. 'Ilm and Rahmah are associated with each other.
- The Ayah began with knowledge so Rahmah takes precedence so it came first.

He knows what goes into the earth (seed) he knows what comes out of the earth (plant).
He knows what comes down from the sky (rain) he knows what goes up (vapor).

- We also go into the earth and one day we will also come out of the earth. Allah also sends Rizq from the sky and revelation and angels for protection. Our Ruh rise to the sky, our deeds are taken to the sky. There is a physical up and down and spiritual up and down. When we go into the ground it is the time of our death and when we come out it is the time of our resurrection. When we go in we are looking for Allah's love and care and when we come out we are looking for his forgiveness. Rain, revelation and Rizq are acts of Allah's Rahmah. Our deeds need forgiveness so it comes second.
- Look at the perfection of Quran: seeds and people go into the earth (human and non-human). What goes up is also human and non-human. Which of the two names of Allah is specifically for humans? Al-Ghafoor. Because the Ayah is universal, the universal name of Allah comes first. Every other time when Raheem is mentioned first the ayah is talking about human beings. This Ayah is the only one that is about human beings and beyond.

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7

Sunday Session 1

Sequencing in Quranic Discourse

Continued

WE RELY ONLY ON ALLAH

- There are conscious parts of our speech and sub-conscious parts. While you're talking you may say, 'The days and nights of my vacation…' then later you may say, 'the nights and days….' You may not necessarily be thinking about the order of these words.
- In our conscience we get used to saying things a certain way. If you're used to saying 'boys and girls' then you have to consciously think about saying 'girls and boys' if you want to change the order.
- Allah breaks patterns all the time. He doesn't stick to one way of saying something. For example Allah says many times وَ اللّٰهُ خَبِيْرٌ بِمَا تَعْمَلُوْنَ but sometimes He says وَ اللّٰهُ بِمَا تَعْمَلُوْنَ خَبِيْرٌ.
- Sometimes Allah changes things so quickly. We as human beings are not naturally able to make changes so quickly.

Surah Al-Mulk (67:29)

قُلْ هُوَ الرَّحْمَـٰنُ آمَنَّا بِهِ وَعَلَيْهِ تَوَكَّلْنَا ۖ فَسَتَعْلَمُونَ مَنْ هُوَ فِي ضَلَالٍ مُّبِينٍ ﴿٢٩﴾

Say, 'He is Ar-Rahman we have believed in Him and upon Him we rely'.

- The normal way to say it is 'We believe in Him and we rely upon Him.' There is a reason for this change in sequence.
- This is the subject of تَقْدِيْمٌ and تَأْخِيْرٌ. When you use the unusual sequence then you are adding the meaning of 'only'. So 'we only rely upon Him.' This is incredible because we believe in Allah but we don't only believe in Allah. We believe in lots of other things: angels, messengers, books, Jannah, Jahannam, Day of Judgment, etc. Saying that we only believe in Allah is a problem. But when it comes to relying on someone we only rely on Allah.
- In speech humans make mistakes all the time. We repeat things, make grammatical mistakes. In writing we don't make as many mistakes but there are still some. The Quran wasn't given to humanity in the form of a book, rather it was given in the form of speech. Speech cannot be edited. This is why it is incredible that the speech of Allah is flawless.

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HEARING AND SEEING

- This is interesting because in the Quran Allah mentions hearing first and then seeing.
- When Allah talks about the creation of the human being Allah says وَ جَعَلْنَاهُ سَمِيْعًا بَصِيْرًا
- Even Allah's names are السَّمِيْعُ البَصِيْرُ
- There are two times when the pattern is broken: In Surah Al-Kahf and Surah As-Sajdah.

Surah Al-Kahf (18:26)

قُلِ اللَّهُ أَعْلَمُ بِمَا لَبِثُوا ۖ لَهُ غَيْبُ السَّمَاوَاتِ وَالْأَرْضِ ۖ **أَبْصِرْ بِهِ وَأَسْمِعْ** ۚ
مَا لَهُم مِّن دُونِهِ مِن وَلِيٍّ وَلَا يُشْرِكُ فِي حُكْمِهِ أَحَدًا ﴿٢٦﴾

How well he sees and how well he hears!

- أَبْصِرْ comes from بَصِيْرَة which has to do with seeing.
- أَسْمِعْ comes from سَمِعَ which has to do with hearing.

Surah As-Sajdah (32:12)

وَلَوْ تَرَىٰ إِذِ الْمُجْرِمُونَ نَاكِسُو رُءُوسِهِمْ عِندَ رَبِّهِمْ رَبَّنَا **أَبْصَرْنَا وَسَمِعْنَا** فَارْجِعْنَا نَعْمَلْ صَالِحًا إِنَّا
مُوقِنُونَ ﴿١٢﴾

- Why change the sequence?
- The first ayah is talking about the people of the cave. The young men went hiding in the cave. The problem wasn't that nobody could hear them, rather, that nobody could see them and find them. This is what Allah wanted to highlight. Not only does Allah have full view of where they are and what is happening in the cave but he is also aware of the smallest details and most intimate conversations happening inside the cave [1].
- The second ayah: If you could only see the time when criminals are holding their heads down in front of their master in humility. This is on the Day of Judgment when people are so embarrassed they can't even hold their head up. They say, 'Our master, we have seen enough. Return us so we can do good.' The problem is that the Prophets told them to listen but the people would say, we don't want to listen we want to see. The believers who listened to the prophets said, سَمِعْنَا وَ أَطَعْنَا and إِنَّنَا سَمِعْنَا مُنَادِيًا. Others wanted to see an angel, see Allah, see the punishment, an earthquake or a flood. On judgment day Allah grants his request and makes him see the Hellfire so he says okay I see it and I'm ready to listen now.
- In dunya it's about listening and in Akhirah it's about seeing.

[1] The Quran has a unique perspective of history. When you read history from a book you only get the perspective of the author. But in the Quran you get Allah's perspective. When a historian writes history he mentions the details that he thinks are important. You won't find small conversations, only the big picture. The Quran details conversations that may seem miniscule to the historian.

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FEAR OF BANKRUPTCY

Surah Al-An'aam (6:151)

قُلْ تَعَالَوْا أَتْلُ مَا حَرَّمَ رَبُّكُمْ عَلَيْكُمْ ۖ أَلَّا تُشْرِكُوا بِهِ شَيْئًا ۖ وَبِالْوَالِدَيْنِ إِحْسَانًا ۖ وَلَا تَقْتُلُوا أَوْلَادَكُم مِّنْ إِمْلَاقٍ ۖ نَّحْنُ نَرْزُقُكُمْ وَإِيَّاهُمْ ۖ وَلَا تَقْرَبُوا الْفَوَاحِشَ مَا ظَهَرَ مِنْهَا وَمَا بَطَنَ ۖ وَلَا تَقْتُلُوا النَّفْسَ الَّتِي حَرَّمَ اللَّهُ إِلَّا بِالْحَقِّ ۚ ذَٰلِكُمْ وَصَّاكُم بِهِ لَعَلَّكُمْ تَعْقِلُونَ ﴿١٥١﴾

Do not kill your children because of bankruptcy we are in fact the ones who provide you and also provide them.

Surah Al-Israa (17:31)

وَلَا تَقْتُلُوا أَوْلَادَكُمْ خَشْيَةَ إِمْلَاقٍ ۖ نَّحْنُ نَرْزُقُهُمْ وَإِيَّاكُمْ ۚ إِنَّ قَتْلَهُمْ كَانَ خِطْئًا كَبِيرًا ﴿٣١﴾

Do not kill your children out of fear of bankruptcy, we are the one who provide them and you.

- Observe the difference between these two sentences:
  - I eat because of hunger.
  - I eat out of fear of hunger.
- The first person is actually experiencing hunger. The second person is not hungry yet, he's full but he's still eating. Fear is associated with what is going to happen, not what is happening right now.
- In the first Ayah Allah is saying not to kill your children because of bankruptcy. He provides for you first and then them.
- In the second Ayah Allah is saying not to kill your children out of fear of bankruptcy. He provides for them first and then you.
- Why the change in sequence? Bankruptcy already exists in the first ayah. When you have nothing then you are hungry. So Allah puts you first and then them.
- In the second ayah a person is afraid of bankruptcy. They are not hungry yet but are afraid of hunger. The person is thinking about all the expenses of their child and that he won't be able to afford anything anymore. Allah says don't worry, I'll pay for them and I'll take care of you.
- It is amazing that these Ayaat are from two different Surahs revealed at two different times and the sequencing is perfect.

A SEAL ON THE HEARTS AND HEARING

Surah Al-Baqarah (2:7)

خَتَمَ اللَّهُ عَلَىٰ قُلُوبِهِمْ وَعَلَىٰ سَمْعِهِمْ ۖ وَعَلَىٰ أَبْصَارِهِمْ غِشَاوَةٌ ۖ وَلَهُمْ عَذَابٌ عَظِيمٌ ﴿٧﴾

Allah placed a seal upon their hearts and their hearing.

Surah Al-Jaathiyah (45:23)

أَفَرَأَيْتَ مَنِ اتَّخَذَ إِلَٰهَهُ هَوَاهُ وَأَضَلَّهُ اللَّهُ عَلَىٰ عِلْمٍ وَخَتَمَ عَلَىٰ سَمْعِهِ وَقَلْبِهِ وَجَعَلَ عَلَىٰ بَصَرِهِ غِشَاوَةً فَمَن يَهْدِيهِ مِن بَعْدِ اللَّهِ ۚ أَفَلَا تَذَكَّرُونَ ﴿٢٣﴾

He placed a seal upon his hearing and his heart.

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- What is the purpose of changing the order of heart and hearing?
- Surah Al-Baqarah begins by saying:

ذَٰلِكَ الْكِتَابُ لَا رَيْبَ ۛ فِيهِ ۛ

This is a book in which there is no doubt.

- Doubt is a problem of the heart.

فِيهِ ۛ هُدًى

It is a guidance.

- Guidance also happens in the heart (وَ مَنْ يُؤْمِنْ بِاللَّهِ يَهْدِيْ قَلْبَهُ).

هُدًى لِّلْمُتَّقِينَ ﴿٢﴾

It is a guidance for people who have Taqwa – conscientiousness of Allah.

- Taqwa is also in the heart (فَإِنَّهَا مِنْ تَقْوَى القُلُوْبِ).

الَّذِينَ يُؤْمِنُونَ بِالْغَيْبِ

They believe in the unseen.

- Faith also rests in the heart (وَلَـٰكِنَّ اللَّهَ حَبَّبَ إِلَيْكُمُ الْإِيمَانَ وَزَيَّنَهُ فِي قُلُوبِكُمْ).
- Everything that is mentioned in the beginning of Surah Al-Baqarah has to do with the heart.
- Then it talks about disbelievers. Disbelief is in the heart. Then he talks about the hypocrites who have a disease in their hearts (فِيْ قُلُوْبِهِمْ مَرَضٌ). Then when it comes time to mention the punishment for the worst kind of disbeliever it is appropriate that Allah sealed the heart first then the hearing.

In Surah Al-Jaathiyah Ayah 8 Allah says:

يَسْمَعُ آيَاتِ اللَّهِ تُتْلَىٰ عَلَيْهِ ثُمَّ يُصِرُّ مُسْتَكْبِرًا كَأَن لَّمْ يَسْمَعْهَا ۖ فَبَشِّرْهُ بِعَذَابٍ أَلِيمٍ ﴿٨﴾

He listens to the Ayaat of Allah being recited unto him and he turns away arrogantly as if he didn't hear them.

- The crime of not listening is mentioned in Ayah 8 and 15 Ayaat later the Quran is accurate enough to recall that sealing the hearing should be the appropriate punishment then sealing the heart.
- When we speak we don't remember what we said ten sentences ago, but Allah remembers.

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TRADE AND ENTERTAINMENT

وَإِذَا رَأَوْا تِجَارَةً أَوْ لَهْوًا انفَضُّوا إِلَيْهَا وَتَرَكُوكَ قَائِمًا ۚ قُلْ مَا عِندَ اللَّهِ خَيْرٌ مِّنَ اللَّهْوِ وَمِنَ التِّجَارَةِ ۚ وَاللَّهُ خَيْرُ الرَّازِقِينَ ﴿١١﴾

When they saw trade/business or entertainment they broke away from it and they left you standing there

- This Ayah is about the beginnings of the ethics of the Friday Khutbah.
- The Arabs thought the Khutbah was not absolutely necessary to listen to. They thought they just had to attend the Salah. And business at this time was difficult for the Arabs. So when a caravan would come by they would seize the opportunity to go buy something. Then this Ayah came down.

  Tell them whatever Allah has is better than entertainment and better than business.
- The beginning of the ayah trade came first then entertainment. Why the switch in the middle of the ayah? There is a specific context in this ayah but there is also a universal lesson. The specific context is that a trade caravan came by and is distracting the people attending the Khutbah. Some people go to the caravan for business reasons. But many others go because it's fun and entertaining. Understand that the primary reason for getting up was not entertainment, it was business. Secondarily, people got curious and went for entertainment. Allah attacked entertainment first because the vast majority of times it is entertainment that will be the culprit in distracting from the remembrance of Allah. Even the businessmen will be struck by entertainment.

Alleged Grammatical Mistakes

Surah Al-Baqarah (2:177)

لَّيْسَ الْبِرَّ أَن تُوَلُّوا وُجُوهَكُمْ قِبَلَ الْمَشْرِقِ وَالْمَغْرِبِ وَلَـٰكِنَّ الْبِرَّ مَنْ آمَنَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ وَالْمَلَائِكَةِ وَالْكِتَابِ وَالنَّبِيِّينَ وَآتَى الْمَالَ عَلَىٰ حُبِّهِ ذَوِي الْقُرْبَىٰ وَالْيَتَامَىٰ وَالْمَسَاكِينَ وَابْنَ السَّبِيلِ وَالسَّائِلِينَ وَفِي الرِّقَابِ وَأَقَامَ الصَّلَاةَ وَآتَى الزَّكَاةَ وَالْمُوفُونَ بِعَهْدِهِمْ إِذَا عَاهَدُوا ۖ وَالصَّابِرِينَ فِي الْبَأْسَاءِ وَالضَّرَّاءِ وَحِينَ الْبَأْسِ ۗ أُولَـٰئِكَ الَّذِينَ صَدَقُوا ۖ وَأُولَـٰئِكَ هُمُ الْمُتَّقُونَ ﴿١٧٧﴾

- The alleged mistake is that الْبِرَّ should be البِرُّ.
- However, the translation is: Being good isn't only that you turn your faces to the east and west alone.
- The word 'alone' is generated in the translation because it is الْبِرَّ not الْبِرُّ.
- For instance, if you hold a bottle and say 'this is not a bottle of water' it sounds weird. If you say 'this is not the only bottle of water' it makes a big difference. The first sentence sounds wrong. The second sentence means this is a bottle of water but there are other bottles of water as well.
- Typical English translations say 'Righteousness is not that you turn your faces to the east and the west.' But the better translation is 'Righteousness isn't only that you turn in one direction or the other.' The first one is saying that the direction in which you pray doesn't matter because it has nothing to do with righteousness. The problem is that the entire previous discussion is about turning your direction towards the Qiblah (وَحَيْثُ مَا كُنتُمْ فَوَلُّوا وُجُوهَكُمْ شَطْرَهُ). It was a big deal when the Qiblah changed direction from Jerusalem to the Ka'bah. What is actually being said is that it is not the only thing that is important.

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- This type of speech also creates a question. What else is righteousness? The rest of the Ayah tells you. Allah structured the Ayah to force you to ask the question in your heart then answered it in the Ayah.
- A good teacher will create a lesson that will cause the students to ask a question that he will answer later on anyways and Allah is the best teacher.

The flow of the ayah:

- Most of the ayah is about what it means to be good. The second subject is about the change of the Qiblah. How do you keep continuity between both subjects? The initial subject is about prayer and the direction. Then He says, 'By the way praying in that direction isn't all there is to being good.' This way He transitioned from the discussion of prayer to the discussion of being good.

Another note:

الصَّابِرِيْنَ .vs الْمُوْفُوْنَ بِعَهْدِهِمْ

- The alleged mistake is that it should be الصَّابِرُوْنَ.
- Why did the ending change?
- Imagine you are going grocery shopping and you have a long list. Get the milk, bread, eggs, cereal, carrots and make sure you get the DIAPERS!!!! There's a list of things that are important and above and beyond the most important thing are the diapers.
- Allah says there are a lot of things to being good but above and beyond that is being Sabr. Sabr is patience, perseverance, constancy, consistency. All of the things Allah mentioned about being good are only good if you are regular and consistent with them.

SHIFT FROM PRESENT TENSE TO PAST TENSE

Surah Al-Baqarah (2:255)

اللَّهُ لَا إِلَـٰهَ إِلَّا هُوَ الْحَيُّ الْقَيُّومُ ۚ لَا تَأْخُذُهُ سِنَةٌ وَلَا نَوْمٌ ۚ لَّهُ مَا فِي السَّمَاوَاتِ وَمَا فِي الْأَرْضِ ۗ
مَن ذَا الَّذِي يَشْفَعُ عِندَهُ إِلَّا بِإِذْنِهِ ۚ يَعْلَمُ مَا بَيْنَ أَيْدِيهِمْ وَمَا خَلْفَهُمْ ۖ وَلَا يُحِيطُونَ بِشَيْءٍ مِّنْ
عِلْمِهِ إِلَّا بِمَا شَاءَ ۚ وَسِعَ كُرْسِيُّهُ السَّمَاوَاتِ وَالْأَرْضَ ۖ وَلَا يَئُودُهُ حِفْظُهُمَا ۚ
وَهُوَ الْعَلِيُّ الْعَظِيمُ ﴿٢٥٥﴾

His throne held the skies and the earth.

- The previous verbs are all present tense.
- Observe the difference between the following sentences:
    - This hall holds 3000.
    - This hall held 3000.
- The first one shows that the hall has the capability of holding 3000 but it may not have done it yet.
- Allah used the past tense to show that it is a matter of fact not a matter of potential.
- The first sentence shows that the maximum capacity is 3000. But the second sentence doesn't necessarily mean that is the maximum capacity. The past tense did not exhaust the maximum capacity.

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- Even though the entire skies and the earth was in the Kursi it still didn't reach maximum capacity. Then how much bigger is the Kursi in comparison to the skies and the earth? Imagine you are in the desert and you throw a ring. The size of the ring in comparison to the desert is the size of the skies and the earth in comparison to the throne. The known universe is still considered the first sky. Seven skies fit in the Kursi. Above the throne is the 'Arsh of Allah. The throne compared to the 'Arsh of Allah is like a ring thrown in the desert. This universe is nothing compared to the Kursi and the Kursi is nothing compared to the 'Arsh.
- And Allah says رَحْمَتِيْ وَسِعَتْ كُلَّ شَيْءٍ. My Rahmah holds everything. Imagine that!

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8

Sunday Session 2

Sequencing in Quranic Discourse

Continued

WHAT IS A SURAH?

- It comes from the word سَوْرَةٌ which means النَّظَرُ السَّدِيْدُ really sharp eyesight. Sawrah is also having a long reaching view; when you are standing at the top of a high place and you have the full view.
- سُوْرٌ is used for the giant walls around an ancient city that protect it.
- تَسَوَّرَ means to climb up, to scale up.
- Imagine looking inside the walls of a city. That city has markets, homes, government offices, streets, animals, people, etc. It is made up of many small parts. When you are standing on a high place and looking at the view of the city it looks beautiful.
- The word Surah seems to suggest that when you look at the entirety of the Surah it's like climbing up and looking down at everything working together and coming together. All the activities of the city are interconnected. The Surah will have lots different parts in it but all of those parts will be interconnected.

HOW IS THE QURAN ORGANIZED?

- It is made up of 114 surahs.
    - Makki Surahs are revealed before the Prophet (SAW) migrated to Madinah.
    - Madani Surahs are revealed after the Prophet (S) migrated to Madinah.
    - About 2/3 of the Quran is Makki.
- The Quran is not in chronological order. The first revelation is Surah Al-'Alaq which is at the end of the Quran. One of the last Ayaat of revelation were of interest which is in Surah Al-Baqarah.
- The Quran is not in order of revelation either.
- The Quran is not in subject order. The same subject may come up in different Surahs. Imagine you are travelling from city to city. You will find some things similar with each one. Different cities have common elements. Every Surah has a unique personality but you will find some parts in a Surah that remind you of another Surah.

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- The Quran is not organized by size.
- Does this mean that the Quran has no order? Is it chaotic?
- Some scholars say that the order of the Quran was compiled by the Sahabah. The divine part is the individual Ayaat but the order is not part of revelation.
- There are scholars that believe the order is divine. Ustadh Nouman is convinced that the entire Quran is in the order that it is intended to be, i.e. it is divine.
- Dr. Hameed Ud-Deen Faraahi, who died in the late 1800s, was an Indian scholar of the Quran and an Arabic scholar. He wrote دَلَائِلُ النِّظَامِ evidences for why the Quran is perfectly structured. He says that the Quran is the best speech ever and the best kind of speech is the most organized.
- He argues that there are three proofs:
    1. Historical
    2. Textual
    3. Observed

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1. HISTORICAL EVIDENCE

- Historically the Quran was collected over 23 years. It is being memorized as soon as it is revealed. During the last year of the life of the Prophet (SAW) the Angel Jibreel made him recite it 2 times. The Prophet (SAW) was not alone at this time. He had Zaid ibn Thabit with him as a witness.
- During the time of Abu Bakr the Quran was being compiled in book form and Zaid ibn Thabit was in charge of this effort.
- Statistically it is impossible for the Quran to have any other order. There were thousands of Sahabah who memorized the Quran. There are 114 Surahs so there are 114 factorial possibilities of the order of the Surahs. The fact that we don't have any viable evidence of an alternative sequence is evidence. Even if there are a couple of Sahabahs that disagree about the order of a couple Surahs, it doesn't take away from the overwhelming majority that agree on the order.
- The Sahabah are the most sensitive about keeping Islam pure. If they have ijtihad over an issue they will have exhaustive discussion first. However, regarding the Quran there is no discussion about the order just like there is no discussion about the number of Salahs.

2. TEXTUAL EVIDENCE

- The Quran itself tells you it is in perfect order in Surahs Al-Qiyamah and Al-Buruj.

Surah Al-Qiyamah:

إِنَّ عَلَيْنَا جَمْعَهُ وَقُرْآنَهُ ﴿١٧﴾

No doubt Gathering it and getting it recited is only our responsibility.

- Allah is taking exclusive responsibility for having it gathered and having it recited.

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Surah Al-Buruj:

بَلْ هُوَ قُرْآنٌ مَّجِيدٌ ﴿٢١﴾ فِي لَوْحٍ مَّحْفُوظٍ ﴿٢٢﴾

Rather it is an honored Quran in a guarded tablet.

- The Quran is called Quran but it is also called Al-Kitab in the Quran. When Allah talks about the Quran he uses 'this'. When he talks about the Book he says 'that' ذلك.

وَأُوحِيَ إِلَيَّ **هَـٰذَا الْقُرْآنُ**
إِنَّ **هَـٰذَا الْقُرْآنَ** يَهْدِي لِلَّتِي هِيَ أَقْوَمُ
ذَٰلِكَ الْكِتَابُ لَا رَيْبَ ۛ فِيهِ ۛ هُدًى لِّلْمُتَّقِينَ ﴿٢﴾

- The word 'this' is for when you are close. 'That' is for when you are far.
- The word Quran comes from قَرَأَ which means 'to recite'. The Quran is something that is recited. Kitab comes from كَتَبَ which means 'to write' so Kitab is something that is written. When he talks about it being recited he uses 'this' and when he talks about it being written he uses 'that'.
- The Quran is written far away in اللَوْحُ الْمَحْفُوْظُ, it is not written here. But the recitation of the Quran is happening here.
- Allah is describing the Quran in the written medium through the word Kitab and the recited medium through the word Quran.
- But in the Surah Al-Buruj it says that it is the Quran in the guarded tablet. But the guarded tablet does not have recitation, it has writing. So it is expected that the word Kitab be used. Allah is showing that what you are reciting here is identical to what is in the guarded tablet. The spoken is identical to the written.
- Also it is not written on a paper, it is written on a tablet. Tablets are solid. You don't write on it, you engrave it. If you make a mistake you can't fix it because it is set in stone. The textual evidence is that the spoken Quran is exactly the same as the one that is written in stone so it must be in divine order.

3. OBSERVED EVIDENCE

- When you look at the stars, the clouds, the perfection of the human body, you can tell it is the work of Allah by how perfectly ordered everything is.
- You should be able to observe the beauty of the work of Allah because of its order. Therefore, Dr. Farahi sought out the order of the Quran. He researched nine Surahs before he passed away.

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PERFECT SEQUENCING OF SURAH AL-ISRAA (#17) AND SURAH AL-KAHF (#18)

SURAH AL-ISRAA	SURAH AL-KAHF
111 Ayaat	110 Ayaat
All Ayaat end with Alif except for the first one ends with Ra (إِنَّهُ هُوَ السَّمِيعُ الْبَصِيرُ)	All Ayaat end with Alif
Begins with سُبْحَانَ and ends with الحَمْدُ	Surah Kahf begins with الحَمْدُ لِلَّهِ
The Prophet (SAW) would say: سُبْحَانَ اللَّهِ نِصْفُ المِيْزَانِ وَ الحَمْدُ لِلَّهِ تَمْلَأُهُ *Saying Subhanallah fills half the balance and saying Alhamdulillah completes it.*	
Surah Al-Israa begins with: سُبْحَانَ الَّذِي أَسْرَىٰ بِعَبْدِهِ لَيْلًا مِّنَ الْمَسْجِدِ الْحَرَامِ إِلَى الْمَسْجِدِ الْأَقْصَى الَّذِي بَارَكْنَا حَوْلَهُ لِنُرِيَهُ مِنْ آيَاتِنَا ۚ إِنَّهُ هُوَ السَّمِيعُ الْبَصِيرُ ﴿١﴾ • He took the slave away at night meaning the Messenger travelled to get the message.	Surah Al-Kahf begins with: الْحَمْدُ لِلَّهِ الَّذِي أَنزَلَ عَلَىٰ عَبْدِهِ الْكِتَابَ وَلَمْ يَجْعَل لَّهُ عِوَجًا ۜ ﴿١﴾ • The message travelled to the messenger. In Surah Al-Israa the message is going up and in Surah Al-Kahf the message is coming down. In both he is called the slave of Allah.
Surah Al-Israa talks about Jews. • Historically the problem with the Jewish community was having knowledge without action. • The leadership of the Jewish community who knew the prophet but rejected him anyways, Allah described them as arrogant.	Surah Al-Kahf talks about the Christians. وَيُنذِرَ الَّذِينَ قَالُوا اتَّخَذَ اللَّهُ وَلَدًا ﴿٤﴾ • The problem with the Christian community is having action without knowledge. • The Christians are described as humble (they are opposite of the Jews).
The last Ayah of Surah Al-Israa: وَقُلِ الْحَمْدُ لِلَّهِ الَّذِي لَمْ يَتَّخِذْ وَلَدًا وَلَمْ يَكُن لَّهُ شَرِيكٌ فِي الْمُلْكِ وَلَمْ يَكُن لَّهُ وَلِيٌّ مِّنَ الذُّلِّ ۖ وَكَبِّرْهُ تَكْبِيرًا ﴿١١١﴾ • The last words are to say Takbeer.	The last Ayah of Surah Al-Kahf: قُلْ إِنَّمَا أَنَا بَشَرٌ مِّثْلُكُمْ يُوحَىٰ إِلَيَّ أَنَّمَا إِلَٰهُكُمْ إِلَٰهٌ وَاحِدٌ ۖ فَمَن كَانَ يَرْجُو لِقَاءَ رَبِّهِ فَلْيَعْمَلْ عَمَلًا صَالِحًا وَلَا يُشْرِكْ بِعِبَادَةِ رَبِّهِ أَحَدًا ﴿١١٠﴾ • The last words are to not do shirk with means to say لَا إِلَهَ إِلَّا اللَّهُ.
Look at the beginning of Surah Israa then the beginning of Surah Kahf then end of Surah Kahf and then the end of Surah Israa: Subhanallah, Alhamdulillah, La Ilaaha Illa Allahu Allahu Akbar.	
In the Middle of both Surahs Allah talks about Adam (AS) and the beginning of the Ayaat are identical: وَإِذْ قُلْنَا لِلْمَلَائِكَةِ اسْجُدُوا لِآدَمَ فَسَجَدُوا إِلَّا إِبْلِيسَ	

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Surah Al-Israa ends with: قَالَ أَأَسْجُدُ لِمَنْ خَلَقْتَ طِينًا ﴿٦١﴾ *Should I make sajdah to someone you made out of clay?* • Iblees became arrogant. • Surah Al-Israa is about Jews so halfway through it talks about Iblees and his arrogance.	Surah Al-Kahf ends with: كَانَ مِنَ الْجِنِّ فَفَسَقَ عَنْ أَمْرِ رَبِّهِ ۗ أَفَتَتَّخِذُونَهُ وَذُرِّيَّتَهُ أَوْلِيَاءَ مِن دُونِي وَهُمْ لَكُمْ عَدُوٌّ ۚ بِئْسَ لِلظَّالِمِينَ بَدَلًا ﴿٥٠﴾ *He used to be a Jinn and he violated Allah's commandment.* • Surah Al-Kahf is about Christians and their problem was a lack of knowledge. They didn't know Iblees was not an angel so Allah is telling them that he was a jinn.
The Christians believe that Jesus sacrificed himself and allowed his blood to be spilled because that will cleanse all of our sins. Before this sacrifice they had to cleanse themselves by obeying Gods law, the law of Moses. But now they don't have to obey the law anymore because they are forgiven. They are no longer interested in the command of Allah because they already have the forgiveness of Allah.	
There are three ways you can get to know Allah: By his names, by his creations and by his revelations. The second to last Ayaat of each Surah Allah shows these three ways.	
Surah Al-Israa: قُلِ ادْعُوا اللَّهَ أَوِ ادْعُوا الرَّحْمَـٰنَ ۖ أَيًّا مَّا تَدْعُوا فَلَهُ الْأَسْمَاءُ الْحُسْنَىٰ ۚ وَلَا تَجْهَرْ بِصَلَاتِكَ وَلَا تُخَافِتْ بِهَا وَابْتَغِ بَيْنَ ذَٰلِكَ سَبِيلًا ﴿١١٠﴾ *Call him Allah, call him Ar-Rahman, wherever you are know that the most beautiful names belong to Him.*	Surah Al-Kahf: قُل لَّوْ كَانَ الْبَحْرُ مِدَادًا لِّكَلِمَاتِ رَبِّي لَنَفِدَ الْبَحْرُ قَبْلَ أَن تَنفَدَ كَلِمَاتُ رَبِّي وَلَوْ جِئْنَا بِمِثْلِهِ مَدَدًا ﴿١٠٩﴾ *Tell them if the oceans were to turn into ink to write the words of my master the oceans would run dry and the words of my master would not cease.* • The word of Allah are of two kinds: The ayaat and the word كُنْ and Kun becomes his creation. The word of Allah are his revelation and his creation.
Musa's (AS) public life is in Surah Al-Israa.	Musa's (AS) private life is in Surah Al-Kahf.
If you get to know Allah then you shouldn't do shirk. There are two kinds of shirk: either you take Allah and you bring him down or you take creation and bring him up.	
The Shirk the Bani Israel did was say inappropriate things about Allah so they brought Him down.	The Shirk the Christians did was to take a creation, Isa (AS), and put him up.

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ayaat and the word
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on and his creation.

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End of Surah Israa:

وَقُلِ الْحَمْدُ لِلَّهِ الَّذِي لَمْ يَتَّخِذْ وَلَدًا وَلَمْ يَكُن لَّهُ شَرِيكٌ فِي الْمُلْكِ وَلَمْ يَكُن لَّهُ وَلِيٌّ مِّنَ الذُّلِّ ﷺ وَكَبِّرْهُ تَكْبِيرًا ﴿١١١﴾

Say Alhamdulillah, the one who didn't take a son, and the one who doesn't share his kingdom with anybody and He has no protective friend that shares His glory, and keep maintaining his greatness above all greatness.

- Don't reduce the status of Allah.

End of Surah Kahf:

قُلْ إِنَّمَا أَنَا بَشَرٌ مِّثْلُكُمْ يُوحَىٰ إِلَيَّ أَنَّمَا إِلَٰهُكُمْ إِلَٰهٌ وَاحِدٌ فَمَن كَانَ يَرْجُو لِقَاءَ رَبِّهِ فَلْيَعْمَلْ عَمَلًا صَالِحًا وَلَا يُشْرِكْ بِعِبَادَةِ رَبِّهِ أَحَدًا ﴿١١٠﴾ ﷺ

Tell them I am just a human being just like you.

- This negates the other kind of shirk. If he is a human being then you shouldn't elevate him.

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Sunday Session 3

Perfect Order of the Last Ten Surahs of the Quran

SURAH AL-FIL

- Surah Al-Fil is about the Ka'bah in the city of Mecca being attacked by an army of elephants. Allah (SWT) protected the city under all circumstances, even though an army of elephants is an impossible army to fight against.
- Surah Al-Fil is about the physical security of Mecca and the next Surah, Surah Al-Quraish, is about the economic security.

SURAH AL-QURAISH

- Allah (SWT) talks about how he protected the economic prosperity of Mecca. رِحْلَةَ الشِّتَاءِ وَ الصَّيْفِ *They can travel in the winter and summer freely.* Since they are able to travel year round they can trade with people.
- Recall the Dua of Ibrahim: Make this a peaceful city and provide its children from all kinds of fruit.
    - Peaceful city part is about protection, law and order and security
    - Fruit part is about economic prosperity.
- Surah Al-Fil and Quraish together are the fulfillment of the dua of Ibrahim (AS).
- How is being able to travel in summer and winter an advantage?
    1. The Quraish were the center of Arabian society. The Arabs were really big on robbing each other to death except they left the Quraish alone. They could travel whenever they wanted. Others would only travel during the difficult hot seasons or intense cold seasons because there was less risk of being robbed.
    2. Every tribe had their idols stored in Mecca so if you messed with the Quraish then your idols would be threatened.
    3. After the army of elephants was destroyed the Mushrikoon used to believe that the Quraish are all powerful and untouchable.
- What are the benefits of travelling year round? When they travel out of season they can bring back all kinds of fruits that are otherwise not available to them.

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- Allah (SWT) is providing all these things that Ibrahim (AS) asked for so you should at least be true to the legacy of your father. He built the house not so you can worship false gods, rather, so you can worship Allah (SWT): فَلْيَعْبُدُوا رَبَّ هَـٰذَا الْبَيْتِ ﴿٣﴾ The house is mentioned here because it was built by Ibrahim (AS) and their prosperity is directly linked to Ibrahim (AS).

SURAH AL-MA'OON

- You people are supposed to fulfill the legacy of Ibrahim, which is that you worship Allah sincerely and as a result you do good to people. Ibrahim (AS) was very generous and was the best to people. For example, when guests would come he serves them the best meat. Ibrahim (AS) also makes dua for humanity and cares about them. He has two qualities: he worships Allah (SWT) and cares for people. But the Quraish are not fulfilling the legacy of Ibrahim (AS).

أَرَأَيْتَ الَّذِي يُكَذِّبُ بِالدِّينِ ﴿١﴾ فَذَٰلِكَ الَّذِي يَدُعُّ الْيَتِيمَ ﴿٢﴾ وَلَا يَحُضُّ عَلَىٰ طَعَامِ الْمِسْكِينِ ﴿٣﴾ فَوَيْلٌ لِّلْمُصَلِّينَ ﴿٤﴾ الَّذِينَ هُمْ عَن صَلَاتِهِمْ سَاهُونَ ﴿٥﴾ الَّذِينَ هُمْ يُرَاءُونَ ﴿٦﴾ وَيَمْنَعُونَ الْمَاعُونَ ﴿٧﴾

Have you seen the one who lies against the deen all together. He pushes the orphan around and he doesn't encourage the feeding of the poor. Then the worse kind of destruction should fall upon the people who pray only to show off. When they pray they are lazy and lackadaisical. And they are so cheap and miserly they don't even give them ma'oon (little things like salt).

- Perhaps others will fulfill the legacy of Ibrahim (AS). This transitions into the next surah.

SURAH AL-KAWTHAR

- The Quraish are unworthy of living up to the name of Ibrahim (AS). But this surah is proof that the Prophet (SAW) is worthy of his legacy.
- The Prophet (SAW) was told to do two things:
    1. فَصَلِّ لِرَبِّكَ وَانْحَرْ ﴿٢﴾ pray and sacrifice. This is exactly Ibrahim's (AS) legacy.
    2. إِنَّ شَانِئَكَ هُوَ الْأَبْتَرُ ﴿٣﴾ Your enemy will be discontinued.
- However, The Quraish say even if the Prophet (SAW) is qualified he is still Quraish, he is still one of us. Actually, they are not the same family. The Prophet (SAW) should not say قُلْ يَا قَوْمِيْ or قُلْ يَا قَبِيْلَتِيْ or قُلْ يَا قُرَيْشُ. He should say قُلْ يَا أَيُّهَا الكَافِرُوْنَ.

SURAH AL-KAFIROON

- The Prophet (SAW) has nothing to do with the Quraish anymore because they abandoned the legacy of Ibrahim

قُلْ يَا أَيُّهَا الْكَافِرُونَ ﴿١﴾ لَا أَعْبُدُ مَا تَعْبُدُونَ ﴿٢﴾ وَلَا أَنتُمْ عَابِدُونَ مَا أَعْبُدُ ﴿٣﴾ وَلَا أَنَا عَابِدٌ مَّا عَبَدتُّمْ ﴿٤﴾ وَلَا أَنتُمْ عَابِدُونَ مَا أَعْبُدُ ﴿٥﴾ لَكُمْ دِينُكُمْ وَلِيَ دِينِ ﴿٦﴾

Disbelievers! I don't worship what you worship and you don't worship what I worship. I am not a worshipper of what you worship and you are not worshippers of what I worship. You go your way and I go my way.

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- In a tribal society when you tell them I have nothing to do with you it is considered treason. That tribe becomes your enemy. This surah is a declaration of war. From here on out there is a physical conflict between the Prophet (SAW) and the Quraish who are no longer his people. Someone will win and someone will lose. In the next surah Allah tells us who will win and who will lose.

SURAH AN-NASR

- The victor has been declared but the promise of victory does not mean that the victory happens right away. For instance when you see the rain clouds you know rain is coming even before it comes. You can also feel it in the wind.
- The Prophet (SAW) has been told victory is coming. People are going to enter Islam in lots of numbers. He was told this very early on but there were no indications that Islam is going to win because there were so few Sahabah and the Quraish were so powerful.
- It was a very big deal when Zakariyya is told that he is going to have a son. He says, "Oh Allah I believe you but can I have a sign?" Allah tells him you won't speak to people for three days. Allah told the Prophet (SAW) the deen of Allah will be victorious. But Allah does not wait for him to ask for a sign. He gives it to him anyways. Who is the worst enemy of Islam? Abu Lahab. Allah makes an example out of Abu Lahab so he knows victory is coming.

SURAH LAHAB

- Not all of the enemies of Islam are destroyed but the worst enemy is. Now the path to victory is clear.
- However, when you go for a war for a long time it is possible you forget what you were fighting in the first place. For instance, there are people who are in dawah work, organizations who have been doing their work for a long time and sometimes they forget why they started in the first place.
- Keep in mind that this struggle was about the legacy of Ibrahim (AS) which is tawheed, father of monotheism. The next surah is a reminder of the constitution of this faith.

SURAH AL-IKHLAS

- Tawheed is established. Every prophet preached the same message of one God. Every prophet experienced that after a few generations of him being gone things started to go bad again. That same nation ended up falling in the clutches of shirk again. Now that you have gained victory it is possible the future generations will fall at the attempts of Shaitan. It is possible they will lose their tawheed. You need to be protected from the attacks that come from outside and inside.
- The next surah tells you how you can protect yourself from the outside attacks.

SURAH AL-FALAQ

قُلْ أَعُوذُ بِرَبِّ الْفَلَقِ ﴿١﴾ مِن شَرِّ مَا خَلَقَ ﴿٢﴾ وَمِن شَرِّ غَاسِقٍ إِذَا وَقَبَ ﴿٣﴾
وَمِن شَرِّ النَّفَّاثَاتِ فِي الْعُقَدِ ﴿٤﴾ وَمِن شَرِّ حَاسِدٍ إِذَا حَسَدَ ﴿٥﴾

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SURAH AN-NAAS

- This surah tells you how you can protect yourself from the inside attacks.

قُلْ أَعُوذُ بِرَبِّ النَّاسِ ﴿١﴾ مَلِكِ النَّاسِ ﴿٢﴾ إِلَـٰهِ النَّاسِ ﴿٣﴾ مِن شَرِّ الْوَسْوَاسِ الْخَنَّاسِ ﴿٤﴾
الَّذِي يُوَسْوِسُ فِي صُدُورِ النَّاسِ ﴿٥﴾ مِنَ الْجِنَّةِ وَالنَّاسِ ﴿٦﴾

Protect us from the whispers of the devils in our chests

- The word hearts was not used because the heart is a thing and the chest is a place. The heart is inside the chest. The Shaitan don't have access to the hearts unless we give it to them.

Literary Features of Surah Yusuf

SYMMETRY OF SURAH YUSUF

A	Yusuf's dream *Ayahs 4-6*	**K**	Yusuf's dream interpreted *Ayah 100*
B	The brother's plot against Yusuf *Ayahs 8-18*	**J**	Brothers learn their lesson *Ayah 58*
C	Minister's wife's attempt to seduce Yusuf *Ayahs 23-29*	**I**	Confession of the ladies followed by minister's wife *Ayah 51*
D	A similar attempt by Egyptian ladies *Ayahs 30-31*		
E	Yusuf's imprisonment *Ayah 35*	**H**	Yusuf's release from prison *Ayah 50*
F	The king's dream *Ayahs 43-44*	**G**	The kings' dream interpreted *Ayahs 45-49*

- Every problem discussed in the first half of Surah Yusuf is solved in reverse order in the second half of the surah. The surah is completely symmetrical.

COMPARISON OF RAHMAN TO WAQIAH

- Surah Rahman has 5 sections and Surah Waqiah has 5 as well.
- The first section of Rahman is the about the greatness of the Quran. The last section of Qaqiah is about the greatness of the Quran.
- Section 2 of Rahman is about creations of Allah and section 4 of Waqiah is the creations of Allah.
- Section 3 of Rahman is about Judgment Day and Hellfire. Section 3 of Waqiah is the same
- Section 4 of Rahman is about the first two levels of Jannah. Section 2 of Waqiah is about people of the right hand who go to Jannah.

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- Section 5 of Rahman is about the extra special place in Jannah for the elite. Section 1 of Waqiah is about السابقون السابقون أولائك المقربون the first and the foremost those are the ones who are brought close to Allah.

This completely changes the way you look at the Quran as a book. It is connected, flows from one thing to the next. Some scholars argue that Quran comes from قَرَنَ which means 'to flow'.

BALANCE OF THE CHARACTERS IN SURAH YUSUF

- Humility vs. confidence of Yusuf (AS)
  When kids are nervous they repeat themselves a lot. Yusuf (AS) is a child and he is telling his dad about the dream he saw:

إِذْ قَالَ يُوسُفُ لِأَبِيهِ يَا أَبَتِ إِنِّي رَأَيْتُ أَحَدَ عَشَرَ كَوْكَبًا وَالشَّمْسَ وَالْقَمَرَ رَأَيْتُهُمْ لِي سَاجِدِينَ ﴿٤﴾

When Yusuf said to his father, "My dear Daddy, I, I definitely saw eleven stars and the sun and the moon, I saw them prostrating to ME!

- Observations
  - He is so humbled by the fact that they are prostrating to him that he is afraid to say it so he repeats himself.
  - Yusuf (AS) uses the living pronoun, هُمْ, to refer to the stars, sun and the moon. This suggests that he already interpreted them dream.
  - Ya'qub (AS) was so impressed that at such a young age he already figured out the interpretation of the dream so in the next ayah he compliments him.
  - Ya'qub (AS) is such an attentive parent that he is actually listening to his son telling him about his dream. The ayah teaches parents to be attentive listeners to their children.
  - Yusuf (AS) only lived his early childhood with his father but the rest of his life he grew up as a servant in another house without any father figure. Most people who grow up in single family homes without a father resort to crime when they are older. But even fatherly council at a very young age can be so powerful that it can help you survive teen years as is the case with Yusuf (AS). He is able to survive many trials. He backed away when a woman approached him. He talks about his dad in prison saying that he follow the religion of his dad. Early education is powerful.
  - Islam praises humility. Islam doesn't endorse arrogance. The problem is when people confuse arrogance with confidence. Islam is not against confidence.
  - There are situations where Allah expects you to rise to the occasion and step up. For example, if you are the only hafidh in your university of 2 other Muslims then you should lead the Jumuah prayer.
  - Yusuf (AS) interprets the kings' dream and tells him that the country will suffer 7 years of drought and they need to save up their food otherwise the country will suffer an economic crisis. He looks at all the ministers and tells the king to make him in charge of the treasury because he is trustworthy even though he doesn't have any education in the matter. He spent his life as a servant and prisoner but he's confident enough to appoint himself as treasury secretary. He knows you need two qualities for the job: حَفِيْظ and أَمِيْن someone who will take his job seriously and someone who is honest.
  - Yusuf (AS) is confident, not arrogant. Arrogance is when you are impressed with yourself and you think you are better than others

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- How can we protect ourselves from arrogance? We should be around people who are not impressed with us.

Relationship Between Beginnings and Endings of Surahs

SYMMETRY OF SURAH AL-HIJR

- The way the surah begins is correlated with the way it ends.

BEGINNING	END
الر ۚ تِلْكَ آيَاتُ الْكِتَابِ وَقُرْآنٍ مُّبِينٍ ﴿١﴾ *Alif Laam Ra. Those are the miraculous signs and ayaat of the book and a clear and clarifying Quran.* • The Quran is clear but it is not simple. What is the difference? Let's look at an example: 2+2 = 4. This is clear and simple. However, if a PhD solves a complex calculus problem writing every step down and it takes 4 pages, the solution is clear but it is not simple. Clarity is whether or not your answer makes sense for someone who thinks about it. The Quran solves complex problems. The solutions are clear but not simple. • Allah does say that he made the Quran easy. But why is it still not easy? He made it easy for remembrance. It is easy to memorize but he didn't say it is easy to understand.	الَّذِينَ جَعَلُوا الْقُرْآنَ عِضِينَ ﴿٩١﴾ *The people who took the Quran and tore it to pieces.* • An attack against the clarity of the Quran is that you take some ayaat and come to a conclusion and ignore other ayaat. This removes its clarity.
رُّبَمَا يَوَدُّ الَّذِينَ كَفَرُوا لَوْ كَانُوا مُسْلِمِينَ ﴿٢﴾ *Perhaps the disbelievers would wish that they were Muslims. This will happen on judgment day.*	فَوَرَبِّكَ لَنَسْأَلَنَّهُمْ أَجْمَعِينَ ﴿٩٢﴾ *Then we swear to your master we will interrogate all of them.* • When the interrogation begins on Judgment day they will wish they were Muslims

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ذَرْهُمْ يَأْكُلُوا وَيَتَمَتَّعُوا وَيُلْهِهِمُ الْأَمَلُ ﷺ
فَسَوْفَ يَعْلَمُونَ ﴿٣﴾

Leave them alone. Let them eat and enjoy and let their false hopes mislead them. Then they will soon find out the things they used to do.

- The Prophet (SAW) used to be made fun of, he used to be called crazy.

وَقَالُوا يَا أَيُّهَا الَّذِي نُزِّلَ عَلَيْهِ الذِّكْرُ إِنَّكَ لَمَجْنُونٌ ﴿٦﴾

Hey you, the one who the reminder comes to, you are crazy.

- Allah tells the Prophet (SAW):

إِنَّا كَفَيْنَاكَ الْمُسْتَهْزِئِينَ ﴿٩٥﴾

We are enough for you against all those who make fun of you.

وَلَقَدْ نَعْلَمُ أَنَّكَ يَضِيقُ صَدْرُكَ بِمَا يَقُولُونَ ﴿٩٧﴾

We already know that your chest hurts because of what they say.

- This is a good tip for teachers: start a lesson and at the end of the day review the lesson and tie it up at the end.

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10

Sunday Session 4

Quranic Oaths

OATHS IN GENERAL: When does someone say 'I swear…'?

1. When you're angry
2. When you're not being believed
3. When you're in court

OATHS IN OLD ARABIC

4. The purpose is to get your attention

OATHS IN THE QURAN

- There are lots of places in the Quran where Allah (SWT) takes an oath.
- In addition to the above 4 reasons, oaths are taken when the object of the oath is used as evidence
- There are 2 parts of an oath: Object of the oath and subject of the oath
    - Object of the oath is the thing you swear by. The subject is what comes next, it is what you actually wanted to talk about.
    - For example: In Surah Asr the object is time and the subject is that human beings are in loss
- In old times and even now, swearing by Allah (SWT) is not a big deal
- The object of the oath serves as evidence for the subject of the oath. In other words, the object prepares you for the subject of the oath. Allah (SWT) uses a particular object to get you ready for what he's going to say.
- For instance in Surah Asr, the fact that time is running out is the ultimate evidence that human beings are in loss. Time serves are proof for the subject.

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EXAMPLES OF OATHS

SURAH AL-INSHIQAQ (84:16-19)

فَلَا أُقْسِمُ بِالشَّفَقِ ﴿١٦﴾ وَاللَّيْلِ وَمَا وَسَقَ ﴿١٧﴾ وَالْقَمَرِ إِذَا اتَّسَقَ ﴿١٨﴾
لَتَرْكَبُنَّ طَبَقًا عَن طَبَقٍ ﴿١٩﴾

No, no! I swear by the orange sky and I swear by the night as it gets super dark and I swear by the moon as it slowly becomes full. For sure, you people are going to ride one stage after the next after the next.

- When the sky is turning orange it means the sun is setting. You know that Maghrib is coming, nightfall is coming. The night gradually becomes bluer and bluer until it becomes black. The night didn't go from orange to black suddenly. It went from orange to red to purple to blue to dark blue to black. There was a progression.
- When the sky is super black Allah talks about the moon. The moon gradually gets fatter and fatter until it is full. One thing leads to another.
- Just like that you will go from one stage to the next to the next. First you began in the womb of your mother then you had to leave that home. You were a baby in diapers then you got older and became a toddler in pull ups then a child then going to school and high school then college and getting married and getting a job and having kids and watching them grow up then you grow old and die and go into the earth then come out of the earth and stand before Allah (SWT). There is no way out of this cycle. If you ever forget that then just look at the orange sky and it will remind you.
- Another meaning of the ayah: The Prophet (SAW) is making da'wah in Mecca. He is not making much progress but Allah (SWT) is telling him this is part of how progression happens. In the beginning your efforts are thin like the thin moon but over time it will become full like the full moon. Eventually all of victory will come. When the moon is full it deteriorates again. When the night is dark it will become light again. Even when you get to a point of victory that will not last forever.
- Islam does not ask you to be perfect or attain a perfect society. Islam is asking you to make efforts to become better and better.

SURAH AL-'AADIYAAT (100:1-6)

وَالْعَادِيَاتِ ضَبْحًا ﴿١﴾ فَالْمُورِيَاتِ قَدْحًا ﴿٢﴾ فَالْمُغِيرَاتِ صُبْحًا ﴿٣﴾ فَأَثَرْنَ بِهِ نَقْعًا ﴿٤﴾
فَوَسَطْنَ بِهِ جَمْعًا ﴿٥﴾ إِنَّ الْإِنسَانَ لِرَبِّهِ لَكَنُودٌ ﴿٦﴾

I swear by horses that are going into battle. I swear by them striking the rocks and sparks fly. Then I swear by them attacking in the morning time. Then they caused clouds of dust to rise. Then they penetrate the lines of the forces right into the middle. No doubt about it the human being is not loyal to his master.

- The word عَادِيَاتٌ means female horses and is considered the lesser plural. Female horses are used for battle because they are lighter, can run faster and are aggressive. Picture this: Less than ten female horses are riding super fast and panting. As they run their hooves hit rocks and sparks fly.
- صُبْحًا means morning time. This is a problem because there is moisture in the air so the rocks have water on them. It is even more amazing that sparks are flying. That is how intensely fast they are running. Also, the best time to raid a caravan is not in the morning, rather, at night time. But they are so confident that

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they want the enemy to see them coming even though they are small in number. The horses are running so fast they are bringing up dust. The clouds of dust can be seen from far away even when the horses cannot be seen. It causes chaos because no one can see anything with all the dust. The horses approach all of a sudden and penetrate the enemy right through the middle. The enemy is all around them.

- This scenery is very appealing to the Mushrikoon of Mecca because it's like watching a movie. Their attention is completely fixed on what will happen next.
- Allah (SWT) stops the movie and says: No doubt the human being is not loyal to his master.
- Most animal's instinct is survival. But this horse, it sees the enemy's spear and as fast as it can it runs to its death. The Arab is listening to how loyal the horse is that it is willing to sacrifice itself for the sake of the master. Allah (SWT) is telling the Arab you also have a master but you are not as loyal as the horse.
- Allah (SWT) didn't always talk about Iman and taqwa. He talked about things that made sense to the Arabs so they can make sense of this deen.
- This is how we spark interest in the deen. Not just for non-Muslims but also for Muslims. We need to know what people are interested in and use it to bring people to the deen.
- Quran is not just about knowledge, it is a way of thinking.

Quranic Examples

- A teacher gives an example to make the subject easier to understand for a student. A good teacher will give easy examples when a subject is difficult.
- Conditions for a good example: easy to follow, relatable, leads you to the point (lesson).
- Sometimes people give difficult examples and they end up making the subject harder.
- Sometimes the example is so long and elaborate that they forget why they are giving the example.
- A German orientalist non-Muslim scholar of Islam and critic of Islam, Noeldeke, extensively wrote a criticism about the Quran in which he says that the Quran gives senseless irrational examples. His paper was based on 22:31

SURAH AL-HAJJ (22:31)

حُنَفَاءَ لِلَّهِ غَيْرَ مُشْرِكِينَ بِهِ ۚ وَمَن يُشْرِكْ بِاللَّهِ فَكَأَنَّمَا خَرَّ مِنَ السَّمَاءِ فَتَخْطَفُهُ الطَّيْرُ أَوْ تَهْوِي بِهِ الرِّيحُ فِي مَكَانٍ سَحِيقٍ ﴿٣١﴾

People that are solely dedicated to Allah without doing shirk with him and whoever would commit the crime of shirk with Allah then it is as though he fell from the sky. Then birds are chewing on him while falling from the sky. Or finally the wind blows him away to an uncharted location.

- Noeldeke says this example is absurd because nobody falls from the sky. And birds chewing on person while falling from the sky is even more absurd.
- People don't understand these examples because there is a lack of appreciation for verbal idioms in literature.

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- This ayah is about people who do shirk. People who do shirk have no concept of afterlife. For them this is the only life. If this is your only life then what is left of you after you're gone? Your children, your name, your legacy. If you don't believe in an afterlife human beings have a desire to live on and become immortal. They decide to do something that will force people to remember their name.
- Some people hoard their money their entire life then when they are about to die they donate all of it so a statue can be built in their name.
- The Mushrik lived on forever by the legend of his fight skills.
- Picture this: There are two tribes going into battle. One tribe is on top of the mountain, the other is at the bottom. Those on top have the advantage. However, the ones at the bottom have climbed to the top, defeated those on top and threw their dead bodies over the cliff as an added humiliation. Some people on top were so scared of dying they were thinking should I die at the hands of these people or should I die by jumping off the cliff. When the Arab died a death when he was no good at fighting or because he was a coward then they used to say 'he fell from the sky'. The worst most humiliating thing is to be related to someone who 'fell from the sky'. It is a humiliating thing to do shirk but the Mushrikoon don't understand what kind of humiliation this is. Now when it is compared to a person who fell from the sky they will understand. Then when someone falls from the sky their dead body is mangled. Then vultures come and start pecking and eating their body. These warriors are such an embarrassment that nobody came to bury them. Their funeral service was offered by vultures chewing on their corpse. Eventually the vulture leaves some remnants behind. Even their bodies become too disgusting for birds to eat. Then winds come and whatever scum is left is blown off to uncharted locations. The Arab who doesn't believe in the afterlife thinks at least people will respect me after I'm gone, the worst thing he can imagine is being described.

SURAH AL-BAQARAH (2:74)

ثُمَّ قَسَتْ قُلُوبُكُم مِّن بَعْدِ ذَٰلِكَ فَهِيَ كَالْحِجَارَةِ أَوْ أَشَدُّ قَسْوَةً ۚ وَإِنَّ مِنَ الْحِجَارَةِ لَمَا يَتَفَجَّرُ مِنْهُ الْأَنْهَارُ ۚ وَإِنَّ مِنْهَا لَمَا يَشَّقَّقُ فَيَخْرُجُ مِنْهُ الْمَاءُ ۚ وَإِنَّ مِنْهَا لَمَا يَهْبِطُ مِنْ خَشْيَةِ اللَّهِ ۗ وَمَا اللَّهُ بِغَافِلٍ عَمَّا تَعْمَلُونَ ﴿٧٤﴾

Then your hearts became hard even after that had happened. Then your hearts became like stone or even harder than stone. Even out of stone there are some stones that rivers explode out of them with water. Even out of stones there are some that just crack open then some water comes out. Even out of stones there are those that fall from the fear of Allah. Allah is not at all unaware of what you are up to.

- The ayah is about three kinds of hearts.
- Imagine you have two friends. One of them is very quiet, loves to read, philosophical, always thinking to himself, introverted. Another friend is never quiet, never sits in one place, constantly talking, always busy and moving. The three of you go on a road trip together. You are going to attend an Islamic conference. Some speakers like Imam Siraj are very motivational and loud. Others are very knowledge but are very quiet and sober. One friend wants to listen to one speaker and the other wants to attend the other lecture.
- There are different kinds of people with different personalities. There are different sahabahs. Abu Bakr was very quiet and philosophical. Omar was riding a horse and fighting. He was like a gangster before Islam. Abu Bakr accepted Islam immediately. Omar accepted 6 years later because he was busy doing stuff. You also have friends that are busy doing stuff.
- These ayaat are an indication that there are different kinds of people. Some rocks explode on their own and for some it takes a while before they crack. Water is a symbol of purity and purity is a sign of Iman. Abu

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Bakr's heart had rivers of faith gushing out of it. Omar had potential Iman inside of him the whole time but it didn't come out easy. Eventually it cracked and you will find water in it. Some people the only way their heart opens up is that they need to be shaken up.

- The first heart is Ihsan, the second heart is Iman and the third heart is Islam. No water is mentioned for the third heart but there is still a semblance of faith. In Surah Hujurat وَلَمَّا يَدْخُلِ الْإِيمَانُ فِي قُلُوبِكُمْ *Iman has not entered your hearts ye*t. You are Muslim but your rock has no water yet but it stills falls from the fear of Allah.
- This parable is given using rocks. Why rocks? This ayah is in Baqarah where in the beginning Allah is talking to Bani Israel. They are familiar with water coming out of rocks when the twelve springs gushed open. Allah chose an example that is easy for them to visualize.

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11

Sunday Session 5

The Royal 'We'

WHY DOES ALLAH (SWT) USE 'WE' IN THE QURAN TO REFER TO HIMSELF?

- The pronouns used for Allah (SWT) are 'I', 'We', 'You' and 'He'. Below are some examples:

He • Third person • Singular	قُلْ هُوَ اللَّهُ أَحَدٌ *Say, He is Allah, One*
You – used when making dua to Allah (SWT) • Second person • Singular	أَنْتَ مَوْلَانَا
I • First person • Singular	أَنَا التَّوَّابُ الرَّحِيْمُ *I am the one who accepts tawbah*
We • First person • Plural	إِنَّا نَحْنُ نَزَّلْنَا الذِّكْرَ *We are the ones who sent down the remembrance*

- The use of 'we' is not consistent and therefore, it is not literal.
    - The plural is only found in the first person. Therefore, if the plural was literally plural it would be found in the second and third person as well. You would find 'you all' and 'they' as well.
- We can take 'you' out of the picture because it is only used in dua, when we are speaking to Allah (SWT). When Allah is talking about himself he uses only 'I' and 'We' and 'He'.
- What is the difference between first person and third person? First person is when you speak on your own behalf and third person is when you speak about someone else. In the literal sense, I and we is close and he is far away (someone who is away from you).

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- Allah sometimes uses the word 'he' for himself even though he is the one who is speaking. This is the difference between a speaker and a teacher. The Quran is not an autobiography of God. He is not speaking for his own sake, He is speaking for our sake. He has given us a curriculum.
- Practical benefits of using 'he' instead of 'I': He doesn't say 'I am forgiving' he says 'Allah is forgiving'
    - Your friend is losing hope and you want to remind them that Allah is forgiving by saying what Allah said himself 'اللَّهُ غَفُوْرٌ رَحِيْمٌ'. It would be awkward if you said, 'Don't worry, I am forgiving and merciful.' Allah revealed the Quran in a way that makes it easy to remind myself and remind others. This is another meaning of وَ لَقَدْ يَسَّرْنَا الْقُرْآنَ لِلذِّكْرِ *We definitely made the Quran easy for remembrance.*
    - The word 'he' is formal. It can even be distant. Sometimes Allah is talking to someone directly and he is upset with them then he says 'he'. It is called التَّبْعِيْدُ distancing himself from them.
- I is used in intense contexts, extreme love or extreme anger. It is not a normal context. Kings speak about themselves using 'we', but when the king gets very angry he uses 'I' and 'me' or if he loves someone a lot he says 'I love you'.
    - Extreme repentance: Forgiveness is awesome but even greater than forgiveness is the act of tawbah from Allah (SWT). There are two kinds of tawbah: Tawbah of the human being and tawbah of Allah (SWT). Tawbah of the human being is when the human being turned back to Allah (SWT). Tawbah of Allah (SWT) is when Allah (SWT) turns back to the human being. التَّوَّابُ is the name of Allah (SWT) and it is also used for human beings إِنَّ اللَّهَ يُحِبُّ التَّوَّابِيْنَ. Imagine a human being that has done a lot of bad things. Eventually they decide they are going to do tawbah and start fresh. But he has a mountain size of evil deeds. Allah (SWT) makes an offer فَأُولَـٰئِكَ يُبَدِّلُ اللَّهُ سَيِّئَاتِهِمْ حَسَنَاتٍ *For those who do tawbah Allah (SWT) will convert the evil deeds to good deeds. This is different from forgiveness which is erasing bad deeds.* Tawbah is far greater than the act of forgiveness. Imagine you are in debt $20,000. But instead of -20,000, now you see +20,000. In this extreme situation of love you will find أَنَا التَّوَّابُ الرَّحِيْمُ *I am extremely forgiving accepting of repentance.*
    - Example of extreme anger: Jesus is the last messenger sent to Israelites. They have a long history of many prophets who were given many miracles, such as Musa (AS), Sueleiman (AS), Dawud (AS). Each was given miracle after miracle. The final prophet is Isa (AS) and he has a few followers called Hawariyyoon. They ask him to make dua to Allah to send a meal from the sky (the last supper). Isa (AS) asks them what is wrong with you? They say if we see the miracle it will confirm our faith and ease our hearts. Allah (SWT) responds by giving it to them but warns them that if any one of them disbelieves after this فَإِنِّي أُعَذِّبُهُ عَذَابًا لَّا أُعَذِّبُهُ أَحَدًا مِّنَ الْعَالَمِينَ *No doubt about it, I, I am going to torcher him a torture that I have never tortured a nation ever.*
- When is 'we' used? Whenever Allah (SWT) is describing something that is associated with his kingdom. That's why you'll find when 'water' is mentioned and things associated with water 'we' is used. Also, Allah's (SWT) throne is on water. Water is pure in both a physical and spiritual sense. It is pure and it is a purifier. In Allah's (SWT) kingdom there is more than water. There are gifts and life. 'We' is also used when Allah gives unusual gifts and grand accomplishments.

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- Every single time Allah (SWT) uses 'we' it is immediately followed by the singular use for Allah (SWT) just so no one is confused that Allah (SWT) is still one and we is just for grandeur.
    - For example:

إِنَّا أَعْطَيْنَاكَ الْكَوْثَرَ ﴿١﴾ فَصَلِّ لِرَبِّكَ وَانْحَرْ ﴿٢﴾

We gave Al-Kawthar then pray to your master and sacrifice.

He didn't say 'pray to us'.

    - For example:

إِنَّا أَنزَلْنَاهُ فِي لَيْلَةِ الْقَدْرِ ﴿١﴾ وَمَا أَدْرَاكَ مَا لَيْلَةُ الْقَدْرِ ﴿٢﴾ لَيْلَةُ الْقَدْرِ خَيْرٌ مِّنْ أَلْفِ شَهْرٍ ﴿٣﴾ تَنَزَّلُ الْمَلَائِكَةُ وَالرُّوحُ فِيهَا بِإِذْنِ رَبِّهِم مِّن كُلِّ أَمْرٍ ﴿٤﴾

Indeed we sent it down on the night of power.

Then he talks about Laylatul Qadr and immediately the singular رَبّ comes.

- God also uses 'we' for himself in the Torah but it is the majestic 'we' used for grandeur.

Quranic Examples *(Continued)*

SURAH HAJJ (22:73)

يَا أَيُّهَا النَّاسُ ضُرِبَ مَثَلٌ فَاسْتَمِعُوا لَهُ ۚ إِنَّ الَّذِينَ تَدْعُونَ مِن دُونِ اللَّهِ لَن يَخْلُقُوا ذُبَابًا وَلَوِ اجْتَمَعُوا لَهُ ۖ

People! An example is given please listen to it carefully! No doubt about, those who you call other than Allah will not be able to create a single fly even if they all got together for that purpose.

- There are two kinds of things that people call other than Allah:
    1. False gods, mythical things and
    2. Kings, like Firawn.

وَإِن يَسْلُبْهُمُ الذُّبَابُ شَيْئًا لَّا يَسْتَنقِذُوهُ مِنْهُ ۚ

And even if the fly was to steal something away from them they would not be able to recover it, or try to retrieve it. They wouldn't even be able to get a piece of it back.

- Allah (SWT) is describing the idol and Firawn. If a fly they cannot create, forget creating, if a fly robs them they wouldn't be able to get their stuff back.

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- Why is an example being given of a fly?
    - In many religions that have idol worship, they put food as offerings for them. When you leave food open flies show up. The giant false god is not capable of defending itself from the fly taking its food. The foundations of the faith is destroyed before their eyes by a small fly.
- What about Firawn?
    - If a fly takes a piece of food from him it's impossible for him to get it back. Allah (SWT) demonstrates the powerlessness of false gods.

ضَعُفَ الطَّالِبُ وَالْمَطْلُوبُ ﴿٧٣﴾

The seeker and the sought are both inherently weak.

- This is the lesson. The mushrik is weak and his idol is weak. Firawn and his army are weak and the people who worship Firawn are weak. The Quran even hints that Firawn may have been physically weak.
    - The verb ضَعُفَ means weakness is naturally a part of you; it is inherent. For example, if you're a college student you are seeking a degree. If something happens and you're not able to finish then you become extremely depressed because you were trying to obtain the degree and you couldn't get it. Your weakness is shown through depression. If a young man is trying to get married and really likes a girl but she doesn't like him or her dad said no then he gets into depression. You are weak and whatever you are seeking is weak. For some people their looks are everything. When that is gone they are gone. For others it is money, clothes or anything else.
    - Right after this ayah Allah says:

مَا قَدَرُوا اللَّهَ حَقَّ قَدْرِهِ ۖ إِنَّ اللَّهَ لَقَوِيٌّ عَزِيزٌ ﴿٧٤﴾

They did not appreciate Allah like he deserved to be appreciated. Allah is certainly mighty, strong.

Allah (SWT) is showing how strong he is. If you learn to seek Allah (SWT) you will become strong because everything other than Allah (SWT) is weak. If you want to be strong seek Allah (SWT).

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SURAH HADID (57:20)

اعْلَمُوا أَنَّمَا الْحَيَاةُ الدُّنْيَا لَعِبٌ وَلَهْوٌ وَزِينَةٌ وَتَفَاخُرٌ بَيْنَكُمْ وَتَكَاثُرٌ فِي الْأَمْوَالِ وَالْأَوْلَادِ

You had better know that worldly life is nothing more than play and beautification and showing off from each other and having a lot of money and children.

- After a child is born the first and most interesting thing to them is playing. As he gets older he enters the teenage years where he really wants to look good and he is constantly looking at himself in the mirror. Then he enters the next stage in life where he wants to show off to others. He wants to show off which school he goes to. He wants to show off his awesome new job. He frames and hangs all his diplomas. He shows off his new car. Then he enters the next stage where he is just worried about getting enough money and having enough for his kids and saving up. Financial concerns become important.

كَمَثَلِ غَيْثٍ أَعْجَبَ الْكُفَّارَ نَبَاتُهُ ثُمَّ يَهِيجُ فَتَرَاهُ مُصْفَرًّا ثُمَّ يَكُونُ حُطَامًا ﷺ

This is like perfect rain from the sky, the rain is so good that the farmer is so happy at the first sight of green on the farm. Then the crop matures then you watch it turn yellow then it turns into crust.

- The first green on the farm doesn't make money. It will take a long time but just the thought of him acquiring it makes him happy.
- When the crop turns yellow it means it has gone bad. It went bad because the farmer lost interest in it.
- We get obsessed with something and as soon as we have it we lost interest in it i.e. it turns yellow
- This happens to a marriage also. Initially it is so exciting, you're obsessed with each other. Then later on you stop caring so much for each other.
- Everything you have will eventually turn yellow.
- حُطَام is something you trample on under your feet and you don't even realize it. An age will come in your life where the things that mean the most to you will mean nothing to you. Old Millionaires and billionaires don't care about swimming pools because they will drown in it. 4 floor mansion doesn't mean anything because they can't climb the stairs anymore.
- You lost interest in everything you buy: clothes, shoes, tv, etc.

وَفِي الْآخِرَةِ عَذَابٌ شَدِيدٌ وَمَغْفِرَةٌ مِّنَ اللَّهِ وَرِضْوَانٌ ۚ وَمَا الْحَيَاةُ الدُّنْيَا إِلَّا مَتَاعُ الْغُرُورِ ﴿٢٠﴾

And in the end is either intense punishment or forgiveness from Allah and contentment.

- The reason this is mentioned at the end is because everything else is temporary and in the end you get what is permanent. Either you will get punishment which you will never get used to or you will get forgiveness where you will be pleased and content and the happiness will never go away. Allah describes in Jannah that every time you look at your wife she will not make eye contact because she is so shy i.e. every day in Jannah will be like the first day. وَلَكُمْ فِيهَا مَا تَشْتَهِي أَنفُسُكُمْ وَلَكُمْ فِيهَا مَا تَدَّعُونَ ﴿٣١﴾ in Jannah you get whatever you want.

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12

Sunday Session 6

Dialogue in the Quran

SURAH SHUA'RAA (26:9-50)

- This dialogue is between Musa (AS) and Firawn.

وَإِنَّ رَبَّكَ لَهُوَ الْعَزِيزُ الرَّحِيمُ ﴿٩﴾

No doubt about it your master, He is the ultimate authority and truly He is always loving and caring.

- Allah's authority will manifest against Firawn and Allah's love and care will be on the side of Musa (AS).

وَإِذْ نَادَىٰ رَبُّكَ مُوسَىٰ أَنِ ائْتِ الْقَوْمَ الظَّالِمِينَ ﴿١٠﴾

When your master made a call to Musa, "Go to the wrongdoing nation."

- We are beginning the story where Musa (AS) is standing at the top of a mountain speaking to Allah (SWT). Allah (SWT) is not telling Musa (AS) to go to one person, rather an entire nation, his nation.

قَوْمَ فِرْعَوْنَ ۚ أَلَا يَتَّقُونَ ﴿١١﴾

"The nation of Firawn, don't they have any taqwa?"

- The problem is that Musa (AS) is a fugitive wanted for murder running away from Firawn and now he needs to go back to them. This is ironic because as he left many years ago he made sure not a single person saw him. Now as he goes back he needs to make sure every single person sees him because he needs to address the entire nation.

قَالَ رَبِّ إِنِّي أَخَافُ أَن يُكَذِّبُونِ ﴿١٢﴾

He said, "Master, I'm really afraid that they will call me a liar."

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- This is his first fear.

وَيَضِيقُ صَدْرِي وَلَا يَنطَلِقُ لِسَانِي فَأَرْسِلْ إِلَىٰ هَارُونَ ﴿١٣﴾

"My chest becomes tight and my tongue stops moving. Then send the mission to Haroon also."

- Musa has a hot temper and when they will call him a liar he will become angry. This is his second fear.
- When he is angry his chest will become tight. In other words, he will get frustrated. When a person gets frustrated they have trouble speaking.
- The other problem is that he has a stutter and when someone has a stutter and they get frustrated they can't speak. This is his third fear.
- The fourth problem is that he wants Haroon (AS) to come with him in case he won't be able to do the job.

وَلَهُمْ عَلَيَّ ذَنبٌ فَأَخَافُ أَن يَقْتُلُونِ ﴿١٤﴾

"They have a crime registered against me therefore I am afraid that they will kill me."

- Remember that he's wanted for accidental murder.
- The cops are not looking for him to arrest him; they are looking to kill him. This is another reason why he asks to send Haroon (AS). If he gets killed then Haroon (AS) can carry the mission.
- Notice that of all his concerns, his concern of getting killed is last. For any other person this would be the primary concern.
- He already realizes that his life is worth nothing compared to the mission Allah (SWT) has given him.

قَالَ كَلَّا ۖ فَاذْهَبَا بِآيَاتِنَا ۖ إِنَّا مَعَكُم مُّسْتَمِعُونَ ﴿١٥﴾

He (Allah) says, "No problem. Then both of you go with our miraculous signs. No doubt about it We are going to listen carefully alongside all of you."

- كَلَّا means 'no problem'. Musa (AS) has a list of fears but Allah (SWT) responds to him with just one word. It is as though Allah is telling him not worry about any of his fears.
- By saying, 'Both of you go with our signs' Allah (SWT) took care of all of Musa's (AS) concerns, then He gave him Haroon then He gave him what he didn't even ask for – miracles.
- Why did Allah (SWT) say 'We are with all of you?' One possibility is that it is as though Allah is saying that He'll send a legion of angels with him. A second possibility is that it is as though Allah is saying that He won't just listen to Musa (AS) but also Firawn, the magicians, the ministers and everyone.
- مُسْتَمِعُوْنَ means to listen carefully and constantly. If Allah has listened into the conversation carefully then we better listen carefully as well.

فَأْتِيَا فِرْعَوْنَ فَقُولَا إِنَّا رَسُولُ رَبِّ الْعَالَمِينَ ﴿١٦﴾

"Then both of you go to Firawn then both of you say, 'We are the messenger of the master of all nations.'"

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- Allah wants them to go first to Firawn. Don't start with the lay people and work your way up. Go straight to the root of the problem.
- Notice they said they are one messenger. This is because Musa (AS) and Haroon (AS) are supposed to be inseparable and they are bringing one message.

أَنْ أَرْسِلْ مَعَنَا بَنِي إِسْرَائِيلَ ﴿١٧﴾

"You better let the sons of Israel come along with us."

- The Story now pans to Musa (AS) speaking to Firawn. The Quran skips the journey and gets straight to the point because Allah said كَلَّا, none of that matters.

قَالَ أَلَمْ نُرَبِّكَ فِينَا وَلِيدًا وَلَبِثْتَ فِينَا مِنْ عُمُرِكَ سِنِينَ ﴿١٨﴾

Firawn responded, "Didn't I raise you among us as a newborn and didn't you live with us for many years of your life?"

- When you go to meet the king you are supposed to come in with humility and praise him and make him feel good about himself. Musa (AS) is supposed to walk in and apologize to Firawn because this used to be his house and he killed someone and ran away. But he walks in saying, "We are the messenger of the true master of all people." All the ministers call Firawn the master but these two walk in claiming that their master is the true master, not just of any nation but of all nations, including yours. Not only that but he tells Firawn, "By the way, if you know what is good for you, you better let the children of Israel come along with us."
- Musa came with two points, both of which are insulting to Firawn. Firawn turns back to Musa and says, "Didn't we raise you here as a baby! You talk to me like that?! And didn't you live many years of your life here?!"

فَعَلْتَ فَعْلَتَكَ الَّتِي فَعَلْتَ وَأَنتَ مِنَ الْكَافِرِينَ ﴿١٩﴾

"And you did that thing of yours that you did and you were in denial!"

- He didn't directly say that you killed a man. Musa knows what he did.
- Firawn is calling Musa a Kaafir. Here Kaafir means in denial.
- Musa (AS) came with two points and Firawn didn't even address one of them. He completely changed the subject.
- First he calls him a baby then he questions his loyalty, telling him he should have more respect for his own house. Then he calls him out on his crime and questions Musa (AS) if he's denying it.
- Musa (AS) didn't come here to answer Firawn's questions. He came to talk about two things: that he is a messenger and that Firawn needs to let Bani Israel go. But of the controversies that Firawn brings up, the murder is the most important thing so he only addresses this one.

قَالَ فَعَلْتُهَا إِذًا وَأَنَا مِنَ الضَّالِّينَ ﴿٢٠﴾

He says, "Yes, I did do that at the time and I was lost at the time."

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- Since Firawn didn't mention the crime neither does Musa (AS).

فَفَرَرْتُ مِنكُمْ لَمَّا خِفْتُكُمْ فَوَهَبَ لِي رَبِّي حُكْمًا وَجَعَلَنِي مِنَ الْمُرْسَلِينَ ﴿٢١﴾

"And as a result of that I ran away from all of you when I used to be afraid of you. Then my master gave me firmness and wisdom and solid decision-making and made me from those who are sent."

- Initially Musa (AS) was talking to Firawn only but now he's addressing everyone in the court.
- He thought that after Firawn accuses him of the crime he would get angry and not be able to speak. However, Allah gave took care of him and he's not afraid anymore.
- Musa (AS) is telling them, yes I did commit murder but as a result of me running away from here Allah made me a messenger. Musa (AS) is bringing everyone back on topic. Recall that this is point number one. This is Allah helping Musa (AS) from his tongue tie.

وَتِلْكَ نِعْمَةٌ تَمُنُّهَا عَلَيَّ أَنْ عَبَّدتَّ بَنِي إِسْرَائِيلَ ﴿٢٢﴾

"And thanks for that favor you gave me. Did you provide me that housing so you could justify enslaving all of the Israelites?"

- This is point number two.
- At this point everyone who is working for Firawn is happy that he's getting owned. No one insults Firawn and survives a conversation with him for this long.
- Now Firawn knows he has to engage Musa's (AS) subject. So he decides to make fun of it.

قَالَ فِرْعَوْنُ وَمَا رَبُّ الْعَالَمِينَ ﴿٢٣﴾

Firawn says, "What master of all the worlds? What are you talking about?"

- Notice he doesn't say, "Who is the master of all nations."

قَالَ رَبُّ السَّمَاوَاتِ وَالْأَرْضِ وَمَا بَيْنَهُمَا ۖ إِن كُنتُم مُّوقِنِينَ ﴿٢٤﴾

Musa (AS) says, "The master of the skies and the earth and whatever is between them if all of you are looking to be convinced."

- Again he directs the conversation to include everyone else. This is an insult to the king as well.
- The pharaohs believed in the sun god. The god of the sky is the sun and the children of the sun are the pharaohs who are the gods of the earth.
- Firawn realizes that at this point he has talked about another god besides himself three times. He expects that the people who work under him worship him as god. These people should be offended at this point. But no one feels insulted and no one defends Firawn and some people are now even curious. Firawn is furious at all his people.

قَالَ لِمَنْ حَوْلَهُ أَلَا تَسْتَمِعُونَ ﴿٢٥﴾

He says to those around him, "Are you people not listening to what he's saying?"

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- Why aren't any of you offended? Musa (AS) acts like he doesn't hear that and keeps talking.

قَالَ رَبُّكُمْ وَرَبُّ آبَائِكُمُ الْأَوَّلِينَ ﴿٢٦﴾

Musa (AS) says, "He is the master of all of you and the master of your ancestors, the earliest ones."

- These people believed that their ancestry was sacred. Musa (AS) is saying my master owns all of your ancestry.
- The balance of power is quickly shifting from Firawn to Musa (AS).

قَالَ إِنَّ رَسُولَكُمُ الَّذِي أُرْسِلَ إِلَيْكُمْ لَمَجْنُونٌ ﴿٢٧﴾

Firawn says, "No doubt your messenger, the one who has been sent to all of you, is crazy!"

- It looks like the people of the room are so impressed with Musa that they've already accepted him as a messenger. This is why Firawn calls Musa (AS) 'your messenger'.

قَالَ رَبُّ الْمَشْرِقِ وَالْمَغْرِبِ وَمَا بَيْنَهُمَا ۖ إِن كُنتُمْ تَعْقِلُونَ ﴿٢٨﴾

Musa (AS) remains calm and says, *"He is also the master of the east and west and whatever is between them if you people can understand."*

- Musa (AS) has gone way too far at this point. The east and the west is where the sun rises and sets. The Egyptians used to believe that is the expanse of the Egyptian empire. Musa (AS) is saying that my master is the true master of the Egyptian land. He's asking the people instead of worshipping Firawn, worship the true master of this land. In short, he is asking for a military coup. Firawn realizes the conversation is becoming dangerous for his kingdom.

قَالَ لَئِنِ اتَّخَذْتَ إِلَٰهًا غَيْرِي لَأَجْعَلَنَّكَ مِنَ الْمَسْجُونِينَ ﴿٢٩﴾

He says, "If you take any other god besides me I will make sure you are among the people who are in prison, I swear to it."

- He didn't just say I'll throw you in prison. It is important to mention 'among others' because he wants to instill fear in the other people of the room.

قَالَ أَوَلَوْ جِئْتُكَ بِشَيْءٍ مُّبِينٍ ﴿٣٠﴾

Musa says, "Even if I brought you something very clear?"

- Musa (AS) realizes the time to talk is over. If he speaks any more he will get arrested.

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- When you have a debate with someone and the opponent instead of responding with an argument he responds with the threat of force he has accepted defeat and admits that he is wrong. Now everyone in the room knows that Firawn has been crushed.

قَالَ فَأْتِ بِهِ إِن كُنتَ مِنَ الصَّادِقِينَ ﴿٣١﴾

- Firawn sees that Musa didn't really bring anything with him so what could he possibly show? He sarcastically says, *"Sure, why don't you show me something if you're telling the truth."*

فَأَلْقَىٰ عَصَاهُ فَإِذَا هِيَ ثُعْبَانٌ مُّبِينٌ ﴿٣٢﴾

So he threw his staff then all of a sudden it turned into a massive python.

- Different words for snake:
  - ثُعْبَانٌ describes a python which is large enough to swallow a goat.
  - حَيَّةٌ describes a snake which has its fangs sticking out ready to bite and it runs around quickly.
  - جَانٌّ describes a snake that is so terrifying that a person who sees it thinks it's a jinn.
- So this snake shows up in the middle of the courtroom. It is massive enough to eat a whole goat and its mouth is always open with its fangs sticking out and it is so terrifying that when you look at it you think it might be a jinn and it is running around quickly.
- Typically if there is a small snake in the room everyone will freak out. Imagine a large snake!
- Up until this time Musa (AS) has owned the room with his words and now he owns it with the miracle Allah has given him. He owns peoples ears and his eyes.

وَنَزَعَ يَدَهُ فَإِذَا هِيَ بَيْضَاءُ لِلنَّاظِرِينَ ﴿٣٣﴾

And he took his hand out and it turned white for everyone who is watching.

- Now all the attention is on Musa (AS) and none is on Firawn. Firawn is not worried if his workers are impressed. He's worried if the generals are impressed because they can overthrow him at any time.

قَالَ لِلْمَلَإِ حَوْلَهُ إِنَّ هَـٰذَا لَسَاحِرٌ عَلِيمٌ ﴿٣٤﴾

He spoke exclusively to the chiefs around him, "This no doubt is a knowledgeable magician."

But this is not enough to convince the chiefs. So Firawn says,

يُرِيدُ أَن يُخْرِجَكُم مِّنْ أَرْضِكُم بِسِحْرِهِ فَمَاذَا تَأْمُرُونَ ﴿٣٥﴾

"He wants to get you all kicked out of your land by doing his magic. So why don't you tell me what to do."

- This is the first time Firawn calls the land 'your land'. Prior to this he called it 'my land'.

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- And now Firawn is consulting other people to tell him what to do?!! This is an indication that Firawn has become weak. If the generals don't feel loyalty towards him now they might revolt against him so he needs to make them feel special. For the first time in their lives the generals are being asked for their opinion.

قَالُوا أَرْجِهْ وَأَخَاهُ وَابْعَثْ فِي الْمَدَائِنِ حَاشِرِينَ ﴿٣٦﴾

They say, "Let him go and let his brother go. And appoint recruiters in all the cities. If he's a magician get the best magicians from all the cities."

يَأْتُوكَ بِكُلِّ سَحَّارٍ عَلِيمٍ ﴿٣٧﴾

The magicians started gathering from all the cities.

- This is happening over weeks. In the meantime Musa (AS) is going with his message all over Egypt. Meanwhile Firawn's workers aren't keeping quiet. They go home and tell their families. By the next day all of Egypt knew. Firawn is humiliated among all the people and Musa's (AS) reputation is growing. The fear of Firawn is dying down and people don't think of him as invincible anymore.

فَجُمِعَ السَّحَرَةُ لِمِيقَاتِ يَوْمٍ مَّعْلُومٍ ﴿٣٨﴾

The magicians have gathered for a meeting of a known day (festival day).

وَقِيلَ لِلنَّاسِ هَلْ أَنتُم مُّجْتَمِعُونَ ﴿٣٩﴾

- Firawn wanted to make sure that this final battle should happen in public with all of the country and everyone should look like the love their nation and they want Musa (AS) to lose. Firawn sends the military to knock on every ones door and 'invite' them to this gathering.
- *It was said to the people, "Are you gathering or what?"*
- People act like they're cheering for the king but they don't care about him. Firawn gathered the magicians and make them look like the nations heroes who are crushing the threat of Musa (AS). They looked so good that they started looking better than Firawn.

لَعَلَّنَا نَتَّبِعُ السَّحَرَةَ إِن كَانُوا هُمُ الْغَالِبِينَ ﴿٤٠﴾

The people started saying, "Maybe we'll end up following the magicians if they win."

- Firawn is worried about the magicians now. If the people like the magicians more this will create an even bigger problem than he started with.
- The magicians also heard that they are becoming popular and that they are the heroes of the nation.

فَلَمَّا جَاءَ السَّحَرَةُ قَالُوا لِفِرْعَوْنَ أَئِنَّ لَنَا لَأَجْرًا إِن كُنَّا نَحْنُ الْغَالِبِينَ ﴿٤١﴾

- The magicians are talking to each other and asking each other how much each is getting paid. They think of squeezing a lot of money out Firawn and this would be the opportune moment.
- *So when the magicians came they said to Firawn, "We're going to get paid if we win, right?"*

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- We need some motivation. Things happen and things may not work out. So are going to get paid?

قَالَ نَعَمْ وَإِنَّكُمْ إِذًا لَّمِنَ الْمُقَرَّبِينَ ﴿٤٢﴾

Firawn says, "yes yes and I will make sure you are among those who are brought close to me."

- He is offering them cabinet positions and political power. Firawn is smart. Before the magicians develop political aspirations of their own and become part of the opposition party he's offering them the vice presidency.

قَالَ لَهُم مُّوسَىٰ أَلْقُوا مَا أَنتُم مُّلْقُونَ ﴿٤٣﴾

Musa (AS) said to them, "Throw whatever it is you're going to throw."

- He didn't even wait for them to go. He just spoke out.

فَأَلْقَوْا حِبَالَهُمْ وَعِصِيَّهُمْ وَقَالُوا بِعِزَّةِ فِرْعَوْنَ إِنَّا لَنَحْنُ الْغَالِبُونَ ﴿٤٤﴾

So they threw their ropes and their rods and they said, "By the glory and authority of Firawn, we are going to be the ones that win!"

- They're trying to make Firawn look good also. Firawn told them to do this because he's been looking pretty bad. Plus he paid them.

فَأَلْقَىٰ مُوسَىٰ عَصَاهُ فَإِذَا هِيَ تَلْقَفُ مَا يَأْفِكُونَ ﴿٤٥﴾

Musa threw his staff. Then all of a sudden it swallowed everything they had made up in a split second.

- Before people even got to cheering the show was over. The magicians are so confused at what just happened they drop into sajdah. They had iman inside and they just needed a kind of experience that would bring it out. These people know magic so they can recognize what is above and beyond magic.

فَأُلْقِيَ السَّحَرَةُ سَاجِدِينَ ﴿٤٦﴾

Then the magicians were thrown into sajdah.

قَالُوا آمَنَّا بِرَبِّ الْعَالَمِينَ ﴿٤٧﴾

They said, "We believe in the master of all nations and all people."

- Firawn thinks they are referring to him.

رَبِّ مُوسَىٰ وَهَارُونَ ﴿٤٨﴾

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- In order to clarify they say, *"We believe in the master of Musa (AS) and Harun (AS)."*
- Firawn gathered the entire nation to come out and watch. He poured millions of dollars into the campaign to force people to pay attention to the magicians and the magicians came out and said, let's believe in Musa!
- Now the only one left to defend his campaign is himself.

قَالَ آمَنتُمْ لَهُ قَبْلَ أَنْ آذَنَ لَكُمْ ۖ إِنَّهُ لَكَبِيرُكُمُ الَّذِي عَلَّمَكُمُ السِّحْرَ فَلَسَوْفَ تَعْلَمُونَ ۖ لَأُقَطِّعَنَّ أَيْدِيَكُمْ وَأَرْجُلَكُم مِّنْ خِلَافٍ وَلَأُصَلِّبَنَّكُمْ أَجْمَعِينَ ﴿٤٩﴾

Firawn says, "You believed in him before I gave you permission? He is your big chief! He's the one who taught you magic! You people will find out soon enough. First I will cut your right arms and left legs or left arms and right legs, cut you off from opposite sides then I will hang you and crucify you all together.

- Firawn knows Musa (AS) didn't teach them magic. He's just saying this because the public may not know.
- He threatened the magicians but he's not worried about them. They're going to die anyways. He's worried about leaving an example for the public so that no one else gets any ideas.
- But once the Iman comes out of the magicians it turns them rock solid and confident.

قَالُوا لَا ضَيْرَ ۖ إِنَّا إِلَىٰ رَبِّنَا مُنقَلِبُونَ ﴿٥٠﴾

They said, "No problem, we're going to return to our master anyway."

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Lesson 01:
Introduction & Historical Arguments

Lesson 01: Introduction & Historical Arguments

Books are traditionally organized chronologically with plots building one on top of another. However, the Quran is unlike any other book. Its sequence is not determined by length, subject or order of revelation, it is determined by divine design.

There are **four major arguments** for the divine ordering of the Quran (in order of increasing strength):

1) Historical
2) Textual (Ayat talking about the subject of the ordering of the Quran)
3) Spiritual
4) Case Studies (Studies of how the Quran is organized show that the ordering is too sophisticated, evolved and precise to be an accident or the work of a humanly.)

Example in literature:
"Structure and Quranic Interpretation of the Quran," a book by Raymond Farrin.
Farrin is specialized in the study of classical Arabic poetry and the analysis of how orally complied poetry was organized.

Historical Arguments

Argument #1:

Different companions (only a few due to the fact that only a minority were capable of writing) had their own personal written copies of the Quran with surahs appearing in different orders.

- The mushaf of Ubay Ibn Ka'ab was ordered with surah numbers 1,2,3,4,6,…
- Ibn Masood's mushaf was ordered with surah numbers 2,4,3 – Al-Fatihah, Al-Falaq, and An-Nas were not included
- The mushaf of Ali ibn Abi Talib was ordered according to the chronology of revelation starting with surah numbers 96, 74,50, 11, 81, etc..

Opinions:

As a consequence of this, some argue that the Quran is ordered according to the consensus reached by the companions.

- Counter argument: The sayings of the Prophet Muhammad (PBUH) himself as well as the allusion to the idea of heavenly sequence.

Argument #2:

Another argument is that only some surahs are in divine order but not all due to certain hadiths in which Prophet Muhammad (PBUH) specifically talked about their order.

Examples of ordering of some surahs:

- The 7 first long surahs (2, 3, 4, 5, 6, 7, and 8) were recited by the Prophet Muhammad (PBUH) in this order
- Prophet Muhammad (PBUH) recited the protective surahs 17, 18, 19, 20, and 21 in this order, just as they are ordered in the Quran
- Prophet Muhammad (PBUH) recited the last 3 surahs of the Quran before going to sleep in their preserved order

Argument #3:

The third historical argument says that Caliph Uthman ibn Affan (RA), in his copy of the Quran, put Surah At-Tawba and Surah Al-Anfal together as one Surah.

- Ibn Azhar reports that Abu Muhammad said that Uthman (RA) commanded them that they should follow the 7 long surahs (السَّبع الطِّوال).
- The long surahs are Surah Al-Baqara, Ali ‘Imran, An-Nisa, Al-Ma’ida, Al-An’am, Al-A’raf, and Al-Anfal. (Surah Al-Fatiha is not included)
- But Uthman (RA) said to include Surah At-Tawba as the seventh long surah, basically joining Surah Anfal and Tawba together as one Surah.
- He said that because there’s no gap between the surahs, there’s no “Bismillah” between the two Surahs.
- Ibn Abbas went and asked Uthman (RA) why he combined Surah Al-Anfal, which is from the first group of seven (مَثَّانِي), with Surah At-Tawba which is from the group of مِئِين (surahs that have over a hundred ayahs)
- Uthman (RA) said that Surah Al-Anfal was one of the earliest surahs to be revealed in Madinah as it deals with the Battle of Badr. And Surah Tawba was one of the last surahs to be revealed in the Quran and it deals with engaging in war.
- So seeing how similar the two surahs were he thought they were one surah, but because the Prophet Muhammad (PBUH) was no longer alive, he couldn’t ask him.
- “The surahs used to be revealed to the Prophet Muhammad (PBUH) at the same time.” There were multiple incomplete projects in the heart of the Prophet (PBUH). This was all an editorial process by a man who couldn’t read or write.
- Prophet Muhammad (PBUH) never told them if they were two separate surahs or one surah, they just know there’s no “bismillah”.
- So after coming to this conclusion he decided to put Surah Al-Anfal and Surah At-Tawba as one surah all together.

Some people use this scenario as a counter argument against heavenly order in the Quran, but it's not a counter argument at all because there's nothing about order in the first place. The order would still be 8th and 9th (Surah Al-Anfal and Surah At-Tawba). The only discussion happening is whether they are one surah or not, the discussion wasn't even about heavenly order. The sequence (whether you put "bismillah" or not) would be the same anyway.

Historical Arguments in Favor of Heavenly Order

Description: In this section Ustadh Nouman goes over arguments in favor of the Quran being in heavenly order.

Sentiments:

- Angel Jibreel said: "This (The order which he recited to the Prophet Muhammad (PBUH) is the order in which the Quran is in the heavens and, whoever tries to put a later surah earlier or an earlier surah later and say that that's how it is and it doesn't make a difference, has corrupted the organization of the Quran."
- Rabi'a (RA) was asked "How come Al-Baqara was placed before Ali 'Imran when some 80 surahs were already revealed in Mecca. Why is Al-Baqara at the beginning? I get why Al-Fatihah is at the beginning but why Al-Baqara?" Basically asking why the surahs weren't in chronological order.
- Rabi'a (RA) replied: "They were placed earlier and the Quran was authored in this way in accordance with the knowledge of its author. And this is something that is not up for discussion."
- Imam Hamiduddin Farahi said: "As far as the Quran being exactly as it was meant to be from the time of the Prophet (PBUH), this is an issue no one can doubt except someone who is ignorant of history. All of the surahs in this order used to be recited in the prayer, at the time of the Prophet Muhammad (PBUH) and that is coming to us from both of the chain of narrations. And whenever someone has an issue with the order it's always an issue with the order of the surahs, not the order of the ayat. Was that from the time of Prophet Muhammad (PBUH) or was it something that later on compilers put together? And the correct view? The established view that the organization of the surahs in the Quran is also from Allah himself. This is what Jibreel brought and this is what he taught Prophet Muhammad (PBUH) and he taught the companions the way he learned it himself"

Argument #1:

- If you believe the order of the Quran, according to Allah, is a different one then look at the sahaba
- These are people who don't do a single thing that they're not sure about, if it has to do with Islam they want to make sure that it's actually from Allah and from Prophet Muhammad (PBUH) and not someone else

- Abu Bakr (RA) would not even write the Quran in a book because the book form was not at the time of the Prophet (PBUH).
- And even though the حُفَّاظ were being killed at that time and there was a necessity to preserve the Quran, he was still not willing to do it because they were too careful with anything to do with the Quran. They didn't want to accidentally make anything up. It wasn't on paper when the Prophet (PBUH) was alive so how could they put it on paper? That was the level of sensitivity the companions had.
- He argues that the fact that no one raised an issue when the Quran was organized in the way it is now, shows that they all knew that it was divine.
- The people whose copies had different sequences burnt their copies because they knew it was divine and in heavenly order.
- There should have been hundreds of variations of the sequence of the Quran, but the fact that you don't find that in history, the fact that the sahaba aren't debating this shows that it was clear as day since the time of the Prophet Muhammad (PBUH).
- The fact that you don't find the sahaba debating this in of itself shows that it's heavenly order. They could have only agreed because it's heavenly order. The fact that debates don't exist in history is proof enough.

Argument #2

- Hadith of the Prophet Muhammad (PBUH): Abu Dawud Ath-Thaqifi said: "I was among the delegation that became Muslim that came from the tribe of Banu Thaqif." And when he came to meet Prophet Muhammad (PBUH), the Prophet wouldn't come out of his tent to meet them. When he came out he said "a حِزب of the Quran dawned on me (overwhelmed me) and so I didn't want to come out until I finished reciting the entire portion."
- Notice he didn't say "Surah of the Quran" he said "حِزب".
- So because the delegation of Banu Thaqif were new Muslims they didn't understand what the Prophet meant by حِزب. So they went to the companions and asked them "How do you portion the Quran?"
- They (multiple companions) responded: "We portion the Quran into 7 portions: 1st portion is 3 surahs, 2nd portion is 5 surahs, 3rd is 7 surahs, 4th is 9 surahs, 5th is 11 surahs, 6th is 13 surahs, and 7th is 65 surahs." Add Surah Al-Fatiha and you get 114 surahs in all.
- This is how the sahaba used to finish reading the Quran in one week.

The weakest arguments to use to convince someone of the Quran being in heavenly order are the historical arguments.

Argument #3:

- If the Quran was in the order of the mind of the companions, they would have taken all the Alif Laam Meems and put them together. They would have put all the surahs that have similar looking beginnings and endings together.

- The fact that you don’t find apparently logical order itself means that human logic wasn’t involved.

Lesson 02:
Introduction & Textual Arguments

Lesson 02: Introduction & Textual Arguments

The etymological implications of the words "kitab" and "Quran" suggest that the organization of this Book is divine.

Argument #1:

- There are two main names for the Quran in the Quran: Quran and kitab كِتَاب.
- Quran comes from the word قر أ which means to recite out loud/verbally. When you recite the Quran it's an aural experience. The audible experience of the Quran would be called "Quran". The tongue and the ear are doing all the work
- When people are reading the Book, when their eyes are doing the work, the word كِتَاب is used.
- When the Quran uses the word كِتَاب it is referring to the written document and when it uses the word "Quran" it's referring to the audible experience.
- (56:77-79) "It is a noble recital, found in a hidden away book, only the most purified can touch" - إِنَّهُ لَقُرْآنٌ كَرِيمٌ ﴿٧٧﴾ فِي كِتَابٍ مَّكْنُونٍ ﴿٧٨﴾ لَّا يَمَسُّهُ إِلَّا الْمُطَهَّرُونَ ﴿٧٩﴾
- Instead of saying that this book is found in a larger book, Allah is saying this recital is part of a larger book.
- كِتَاب back in the day wasn't like a book nowadays, it was something carved into wood or stitched together.
- Something that is carved in or stitched in order can no longer be changed.
- If you were reciting something you might change stuff, but something that's written cannot be changed.
- Allah is saying that this recital is the same as the one carved in, and the one that's carved in definitely has a set sequence.

Argument #2:

- كِتَاب is a definite name of the Quran, by calling it that name it means it has a set sequence.
- When you call something a book you're saying it has a set order. If you take any book and change its chapters around you've messed with the intention of the author. You've now corrupted the teaching process of that book.
- A book by definition is set in its sequence. Just like writing itself at the core is set in its sequence.
- Using the word كِتَاب for the Quran itself is proof that textually it is in fact a book.

- "Its gathering is our responsibility"- جَمْعُهُ عَلَيْنَا
  "Certainly its gathering is our responsibility"- إِنَّ جَمْعَهُ عَلَيْنَا
  "It is only our responsibility to gather it"- إِنَّ عَلَيْنَا جَمْعَهُ
- Allah is saying that he takes exclusive responsibility for gathering the Quran. And He said جَمْعَهُ which means the whole thing. He takes exclusive responsibility for the gathering and reciting of the whole Quran.
- If you took responsibility to compile something and then you recited it, you would make sure it would be in a set order.

There is one historical argument left that ties into the textual argument.

- In the last year of Prophet Muhammad's (PBUH) life, he recited the entire Quran to the Angel Jibreel twice.
- Zayb ibn Thabit was in his company when he recited the entire Quran twice.
- Zayd (RA) was in charge of the compilation of the Quran at the time of Uthman ibn Affan (RA). He was in charge because he was present while the Prophet (PBUH) recited the whole Quran to Angel Jibreel.
- It is inconceivable that he would agree to any sequence other than the one he heard himself from the Prophet (PBUH).

Argument #3:

- "A book whose ayat are already stitched together" - كِتَابٌ أُحْكِمَتْ آيَاتُهُ
- When you stitch and weave each stitch is in a certain order. Ayat have been stitched together, held together tightly exactly where they're supposed to be. If even one thread is out of place then the whole thing falls apart. This is the imagery being used.

Textual Evidence for Heavenly Order

Description: Ustadh Nouman presents another argument for the divine order of the Quran based on one of its names, adh-Dhikr (the Reminder, or that which is Memorized). He also shows how some ayat in the Quran must necessarily be looked at together with their neighboring ayah/ayat, otherwise the meaning would be incomplete or the interpretation may be misleading.

(15:9) إِنَّا نَحْنُ نَزَّلْنَا الذِّكْرَ وَإِنَّا لَهُ لَحَافِظُونَ ﴿٩﴾

- *Indeed, it is We who sent down the Quran and indeed, only We will be its guardian.*

One of the names of the Quran is adh-Dhikr الذِّكْر (The Reminder).

- The Quran is not Allah speaking as a speaker, but as a teacher. A teacher has goals for the students – he/she wants to get something across *to them*.
- If Allah is speaking only from the first person's point of view (like a speaker does), we will not see:

    - ﴿١﴾ قُلْ أَعُوذُ بِرَبِّ الْفَلَقِ (113:1) – *Say, "I seek refuge in the Lord of daybreak",* rather we would see قُلْ أَعُوذُ بِي – *Say, "I seek refuge in Me";*
    - بِسْمِ اللهِ – *In the name of Allah*, rather we would see بِسْمِي – *In My name;*
    - الحَمْدُلِلَّهِ – *All Praise and Thanks belong to Allah*, rather we would see الحَمْدُ لِي – *All Praise and Thanks belong to Me*, etc.
- Why does the Quran speak of Allah in the third person? Part of it is because the Quran is الذِّكْر. If one were to recite it, both the listener and the reciter would be reminded and gain benefit. This is also part of the wisdom why the Quran repeats itself, because reminder necessitates repetition.

الذِّكْر also means that the Quran is something to be memorized, to be remembered (the masdar can be understood as a maf'ul).

- The essence of the Quran is not on paper, but in the chests of those given knowledge: ﴿٤٩﴾ بَلْ هُوَ آيَاتٌ بَيِّنَاتٌ فِي صُدُورِ الَّذِينَ أُوتُوا الْعِلْمَ ۚ وَمَا يَجْحَدُ بِآيَاتِنَا إِلَّا الظَّالِمُونَ (29:49) – *Rather, the Quran is clear miraculous signs [preserved] within the chests of those who have been given knowledge. And none reject Our verses except the wrongdoers.*
- The guardianship referenced at the beginning (ayah 15:9) includes the way we can remind each other, the way we can remember Allah, and the way it will be memorized.
- Rationally, the more huffaz (memorizers) there is, the longer time has passed, the more human error should come into play. But unlike anything else, the memorization of the Quran is divinely protected.

Western academic criticism:

- There is a worldview that the most protected kind of documents are written documents.
- Oral traditions are unreliable and prone to error – words of mouth can change slightly every time either with or without intention.
- But even written records are not fully protected! They may be altered, smudged etc. Western academics still consider this a safer road (skepticism).
- When it comes to the Quran, a different formula applies. No other document can be reproduced like this. The memorization of the Quran is so protected that even if a 'new Quran' is created and distributed to millions, it would be caught right away.
- When Islam first spread a long time ago, the possibility of an oral variation is endless, especially with limited communication between distant areas (there were no emails, phone calls, etc!)

Lesson 03:
Introduction & Spiritual Arguments

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From the positions of celestial bodies to atomic particles, the world around us is in perfect harmony. If the Creator of the universe can arrange them in order, would He not order His own speech? Dr. Hamiduddin Farahi's theory shows how reflecting on our surroundings will bring us to the conclusion that the Quran is heavenly ordered, and how the lack of reflection can lead to a spiritual crisis.

- Hamiduddin Farahi, a great scholar of the 20th century, wrote a book about coherence in the Quran: دلائل النظام « *Evidence of Coherence* ».
- He wrote a commentary on the Quran based on his theory of how the Quran is organized, but he only completed nine surahs before he passed away.
- He predominantly wrote in Arabic and 45 of his manuscripts that have been found.
- Ustadh Nouman met a Sudanese brother in Malaysia who was working on a PhD thesis on Farahi, in Jordan. He went to India and collected as many manuscripts as he could. He found some written in Persian and in Hebrew as well as one or two papers in English.
- Ustadh Nouman met Dr. Akram Nadwi in Oxford, who gave him a book by Farahi about the identity of the son who was meant to be slaughtered by Prophet Ibrahim (PBUH). Was it Ismail or Ishaq?
- Muslims believe it is Ismail, but the majority of Jews and Christians believe it is Ishaq.
- The Christian and the Jewish conviction that it was Ishaq affirms their belief that because he was the son chosen for sacrifice, then his lineage was blessed, while the other son and his lineage were cursed. This is how they built the myth that Prophet Muhammad (PBUH) is a descendent of the cursed lineage, so this religion (Islam) is from the devil.

- Dr. Hamiduddin Farahi wrote this book in three parts:

  Part 1: The story of the sacrifice in the Hebrew bible, with the Hebrew citation and linguistic analysis proving that it took place in Mecca and that it was Ismail (PBUH). He proves that many details were purposely changed such as the claim that the sacrifice happened near the temple of Solomon, who in fact came many generations later. He also points out that in the Hebrew bible, the incident took place in a city is called Sakka, “full of black rocks in a desert with a spring of water. This cannot possibly be Jerusalem which was lush and where the Temple of Solomon was built much later.

Part 2: Farahi collected papers from scholars of the Jewish tradition and the Muslim tradition, proving that many of them actually believed that Ismail (PBUH) was the son intended for sacrifice.

Part 3: The evidence in the Quran
This includes Farahi's analysis of the story of Ibrahim (PBUH) and the sacrifice of his son Ismail (PBUH) in the Quran itself.

Farahi wrote a book about the coherence of the Quran, دلائل النظامwhose introduction Ustadh Nouman often cites at the beginning of his Friday sermons in Arabic. In this introduction, he praises Allah in a way that is related to the subject he is dealing with, in this case, focusing on evidence of absolute order in the universe:

"Praise and Gratitude belongs to Allah the one who crafts creation in the most perfect order and the most beautiful upright form. The One who places things in the most appropriate way in the most appropriate of all places. And I send salutations upon the one (PBUH) who was aided with the most eloquent of all speech. The speech and the Prophet (PBUH) that was so distinct like the full moon that appears in the middle of the night for the Guidance of all of creation. And I send prayers and salutations on his family and his noble companions, for as long as there are days and nights. And this is a book that we dedicated to sequence on the Quran."

- Farahi's spiritual argument is captured in the way he praised Allah.

"The beginnings of guidance have to do with how advanced human beings are and the special qualities human beings have. Allah guides human beings differently than He guides cows and birds, and bees and trees. The most predominant features of how we receive guidance is the ability to clearly communicate: البَيان"

- All of Allah's Guidance comes through communication.

"The human being's ability to receive guidance spiritually, emotionally, intellectually, could never have happened if he wasn't capable of clear speech."

الرَّحْمَـٰنُ ﴿١﴾ عَلَّمَ الْقُرْآنَ ﴿٢﴾ خَلَقَ الْإِنسَانَ ﴿٣﴾ عَلَّمَهُ الْبَيَانَ4 - *The Most Merciful taught the Quran, created mankind, taught him clarity of speech* (55:1-3)

- Allah created Adam (PBUH): « He taught Adam (PBUH) the names of all things ». That was the beginning of our story, the beginning of guidance. And what was the final guidance? Quran itself, which is البَيان.

Argument #1:

What began with Adam (PBUH) reached its climax with the coming of the Quran. It's as though Allah gave us the gift of speech so that one day we could be worthy of the Quran.

- About language itself, he says:

  " *Speech can never be understood unless you recognize that its components have been organized. How parts of it correspond to other parts of it. It's impossible to understand somebody if one thing they say is disconnected from the next thing. If you take only one part of the speech, you can't get the point, you are going to be missing the meaning.*"

  Argument #2:

- If that becomes your view of the Quran, taking three ayat without considering the hundreds of other ayat in the same surah, your understanding will be incomplete.
- In our speech, if we take things out of context, we won't be able to understand it since it is part of a whole speech.
- The word "Quran" has two origins. One is "that which is read" قَرأَ, while the other is قَرَنَ, which means « to flow »
- So the Quran has a flow, and you can't have a flow by dropping one line only, it has to have one line after another, after another to create the flow.

Farahi's Response to his Critics

In the late 1800's, Dr. Hamiduddin Farahi advised his students to ponder over the Quran, to look at the surah holistically. His fellow scholars who taught fiqh, aqeedah, hadith and other religious sciences were annoyed with him and his students. They would ask: "Why *are you wasting so much time contemplating the order of the ayat?*"

Ustadh Nouman translates Farahi's response to his critics:

"*The most harmful thing is that people are just completely oblivious of this knowledge (coherence, structure, holistic view of the Quran). It's because it's so hard and so not obvious, and there are so many possible ways for you to slip up and figure out what is going on in a surah, this can't possibly be one of the fundamental things to do in the religion. It can only be an extracurricular activity, looking for the coherence of the speech and analyzing the beauty and eloquence and rhetoric, it is just a waste of time. And who would dare consider that as a fundamental exercise of the religion, and on top of that encourage students to be involved in this kind of inquiry. This kind of person is preventing them from doing the mandatory things in Islam. This is a deviation, he is changing the religion, and he is corrupting the education system. And I have heard this kind of criticism even from those who acknowledge finding the Quran's coherence, finding that the ayat are connected. They say to me « Quran came so you can act on it. It came so you can get guidance from its light, not try to find these subtleties, these connections and to look at words, why are you busying yourself with that?».*

The subtleties of the Quran and observing its coherence are not the goal at all, you won't achieve success with it. Those observations are a by-product of something far more important.

The ultimate goal is contemplating the words of Allah, which have deliberately been placed in a context.

That contemplation and looking at the Book as a whole is the only way by which we can properly reflect upon the Quran. Do you really think you don't need to contemplate Allah's words? And you don't have any need for what Allah revealed to you?

This entire endeavour is a spiritual exercise, it is تَدَبُّر over the Quran.
Do you think that the books of fiqh have already extracted everything in Allah's Book, so there is no reason for us to contemplate Quran anymore? It is only used to look for دليل for the فَتْوى?

The Quran would then only be read to look for proof (دليل) and to gain reward (أجر): If we only focus on halal and haram, then we only read it for ajr."

- Then he continues:

"*Isn't it true that the outward good we do (haj, zakat, eating halal…) is directly tied to beliefs and intentions? To something inwardly? Both of those things are directly tied to our mannerism, to our character. Isn't it true that when a person is reformed, that is the only way of society to be reformed? Don't you realize that a person can never be reformed until they go to the very essence of wisdom? Nobody can become a better person by learning what is halal or haram. Nobody can deeply be connected to Allah by knowing which group was deviant in which way. How are you connected to the inner wisdom of your faith?*

The inner change can only come from the words of Allah, from the Quran.
If we were naturally spiritually sound people, then we wouldn't need to go back to the original source. But when corruption and mischief dominate society, and then beliefs are all over the place, and the hearts are sleeping, and the harmony and order of religion has been depleted and the sharia has lost its uprightness, and the cultural, economical and political authorities are making up new things about the religion, while we are following them, our need for divine wisdom becomes more and more intense (…). We have to find a way out of the trial and tribulation of the religion being torn apart (…).

Who's holding onto Quran? Who is bringing people together? When the roads become confusing, and everyone who has their own opinion is really impressed by it, and ignorance has already caused great famine in society and seeking guidance from the Quran is refused.
The same Quran that Allah Himself describes as light and healing, do you feel that your are not in need of Allah's wisdom? Do you think it can come without reflection? (…). If it wasn't the case that we had to stop, reflect and dive into the Book, how could Allah commanded us to do تدبر of the Quran and think deeply about His ayat? And if there weren't any things to discover, if everything was just on the surface, why do we have to contemplate?"

- تَدَبُّر comes from the word دَبْر: which means « the back ». How do you find what is behind these words? This is the surface of the word and behind them there is a wisdom, a meaning, a guidance that applies to people and opens up hearts and minds.
- The form of the word used for taddabur is تَفَعُّل, which implies making a huge effort. So putting the word دَبْر in the تَفَعُّل form in order to get the word تَدَبُّر indicates that you are striving to understand what is behind these words, to dive into each word.

- Farahi's spiritual argument is:

"*Why don't you take a good look at everything above you, around you, under you, all of the things that Allah has created. Forget about pondering Quran, ponder everything else. You will find two things: everything is organized, compiled one on top of the other so that you can benefit from it and enjoy its beauty. Look at a single leaf and find the symmetrical veins on it, zoom in and look at a single ice crystal, look at the pattern inside a flower, look at what honey bees do, just look at all of creation. Observe the beauty of the design of the heart, the way which a baby is formed, you will find remarkable method, symmetry, system and order. Everything is in order. Order has everything to do with the way it produces benefit and the way it makes it beautiful"*

- Quran has two things that soften the heart: its benefit مَنَافِع and its beauty مَحَاسِن. When you see something beautiful your heart softens (a beautiful baby, a beautiful mountain…). These two elements are the keys to تَدَبُّر:

"*You can even see that order, sequence, is the essence of the existence of all things around us.*"

- There is an arrangement that Allah puts even inside of our bodies our fingers, the position of our eyes etc.

  "*Get rid of the order, and there is nothing left. That is why craftiness, artistry, beauty and its perfection can never exist without the existence of order. A maker, designer, a manufacture will only be praised in accordance to the perfection that they brought to their sequence, how they ordered things. Or it could be they are criticized for the weakness of order and harmony in their work.*"

  "Everything you do is either a success or failure depending on how organized it was." If you want results order will always be a prerequisite, whether it's sports, business, studies. For example, if you want to get more fit you will have to discipline your diet.

"*This is a deep truth that anyone who possesses a thinking mind can never deny. If all of this make sense to you, why don't you turn your intentions to the subject of order and harmony when it comes to speech itself. Speech is essentially something that is composed of one part put on top of another, put on top of another... in a certain order. It can't have a meaning without an order. If you mess up the order, it doesn't have a meaning anymore*."

- The gift of language depends on its order. The word used in the Quran to refer to the ordered used of language is بَيان
- بَيان comes from بانَ - يَبينُ which means to « separate things ».
- Organization is necessary for communication. The more organized a speech is, the more you understand it, if a speech is all over the place, you can't understand it.
- The more unorganized a person's thoughts are, the more unintelligent he is assumed to be.
- Part of the beauty and power of speech is how a point is made, how it is organized. Order is everything. That is how a single word would make sense, and words put together in a certain order only then can make a sentence and if you change it, the meaning would be different.

Farahi concludes:

"*If order is so important in human communication, then how dare you say the speech of Allah is not heavenly ordered?*"

- The One who put order to all things, will not put order in His Book while he even put order in your fingertips?
- How can we deny heavenly order? It's Allah's word! Everything He does is in balance and harmony.

Lesson 04:
Seemingly Unrelated Ayat: ‘Abasa and At-Talaq

Lesson 04: Seemingly Unrelated Ayat: ‘Abasa and At-Talaq

At first glance, the arrangement of the Quran may seem haphazard, but closer analysis shows that all this is part of Allah's wisdom. We may think it is disconnected, but Allah teaches us the connections within it.

كَمَا أَرْسَلْنَا فِيكُمْ رَسُولًا مِّنكُمْ يَتْلُو عَلَيْكُمْ آيَاتِنَا وَيُزَكِّيكُمْ وَيُعَلِّمُكُمُ الْكِتَابَ وَالْحِكْمَةَ وَيُعَلِّمُكُم مَّا لَمْ تَكُونُوا تَعْلَمُون

— *Just as We have sent among you a messenger from yourselves reciting to you Our verses and purifying you and teaching you the Book and wisdom and teaching you that which you did not know.* Part of this includes – what you think is unconnected, only Allah can teach its connection. (Al-Baqarah: 151)

Evidence of Connection Between Ayat

- In Al-Fatihah, ayat 2-4 are three ayat, but grammatically they are one sentence. الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ ﴿٢﴾ الرَّحْمَـٰنِ الرَّحِيمِ ﴿٣﴾ مَالِكِ يَوْمِ الدِّينِ ﴿٤﴾ (1:2-4) – *[All] praise and thanks is [due] to Allah, Master of the worlds - **(2)** The Abundantly Merciful, the Ever-Merciful, **(3)** The Owner of the Day of Recompense.*

- Ar-Rahman, ayah 1-2. Two ayat, but grammatically one sentence. الرَّحْمَـٰنُ ﴿١﴾ عَلَّمَ الْقُرْآنَ ﴿٢﴾ (55:1-2) – *The Most Merciful **(1)** Taught the Quran.*

- Al-Ma’un, ayat 4-6. Imagine if ayah 4 is read by itself… فَوَيْلٌ لِّلْمُصَلِّينَ ﴿٤﴾ الَّذِينَ هُمْ عَن صَلَاتِهِمْ سَاهُونَ ﴿٥﴾ الَّذِينَ هُمْ يُرَاءُونَ ﴿٦﴾ (107:4-6) – *So the worst destruction shall fall on those who pray **(4)** [But] who are heedless of their prayer - **(5)** Those who make show [of their deeds] **(6)***

These examples show that an ayah cannot be taken in isolation. There is interconnectivity between ayat. However, while the flow may sometimes be obvious, at other times it requires contemplation.

There is also an opinion (Mustansir Mir) quoting the Quran as evidence for the interconnectivity between ayat:

كَمَا أَنزَلْنَا عَلَى الْمُقْتَسِمِينَ ﴿٩٠﴾(15:90) – *Just as We had revealed [scriptures] to the separators*

The argument stems from scholars' interpretation as to who الْمُقْتَسِمِينَ may be referring to.

- From the same root word, we get قَسَم – an oath. Some say that these are the people who took an oath to never accept Islam, or an oath to hold on to their false religion and never let go.
- قِسم – portion. Others say that these are the people who took portions of the Quran to apply (they accept only parts of the message and disregard others). This seems consistent with the next ayah: الَّذِينَ جَعَلُوا الْقُرْآنَ عِضِينَ ﴿٩١﴾ (15:91) – *Those who made the Quran into portions.*
- Mustansir Mir took this ayah as referring to those who broke the Quran up. Ustadh Nouman is not fully comfortable with this stance because of the context of what the ayah was originally referring to.

Seemingly Unrelated Ayat: Surah 'Abasa

Description: Surah 'Abasa begins with a description of the blind man and the leader of Quraysh, followed by a description of food and provision, then a scene from the Day of Judgment. Some argue the middle portion is disconnected from the rest of the passage, but this apparent disconnection actually brings a profound lesson to those who reflect.

2.1. Case Study #1: Abasa (24-32)

بِسْمِ اللَّهِ الرَّحْمَـٰنِ الرَّحِيمِ
عَبَسَ وَتَوَلَّىٰ ﴿١﴾ أَن جَاءَهُ الْأَعْمَىٰ ﴿٢﴾ وَمَا يُدْرِيكَ لَعَلَّهُ يَزَّكَّىٰ ﴿٣﴾ أَوْ يَذَّكَّرُ فَتَنفَعَهُ الذِّكْرَىٰ ﴿٤﴾ أَمَّا مَنِ اسْتَغْنَىٰ ﴿٥﴾
فَأَنتَ لَهُ تَصَدَّىٰ ﴿٦﴾ وَمَا عَلَيْكَ أَلَّا يَزَّكَّىٰ ﴿٧﴾ وَأَمَّا مَن جَاءَكَ يَسْعَىٰ ﴿٨﴾ وَهُوَ يَخْشَىٰ ﴿٩﴾ فَأَنتَ عَنْهُ تَلَهَّىٰ ﴿١٠﴾ كَلَّا إِنَّهَا
تَذْكِرَةٌ ﴿١١﴾ فَمَن شَاءَ ذَكَرَهُ ﴿١٢﴾ فِي صُحُفٍ مُّكَرَّمَةٍ ﴿١٣﴾ مَّرْفُوعَةٍ مُّطَهَّرَةٍ ﴿١٤﴾ بِأَيْدِي سَفَرَةٍ ﴿١٥﴾ كِرَامٍ بَرَرَةٍ ﴿١٦﴾
قُتِلَ الْإِنسَانُ مَا أَكْفَرَهُ ﴿١٧﴾ مِنْ أَيِّ شَيْءٍ خَلَقَهُ ﴿١٨﴾ مِن نُّطْفَةٍ خَلَقَهُ فَقَدَّرَهُ ﴿١٩﴾ ثُمَّ السَّبِيلَ يَسَّرَهُ ﴿٢٠﴾ ثُمَّ أَمَاتَهُ
فَأَقْبَرَهُ ﴿٢١﴾ ثُمَّ إِذَا شَاءَ أَنشَرَهُ ﴿٢٢﴾ كَلَّا لَمَّا يَقْضِ مَا أَمَرَهُ ﴿٢٣﴾ فَلْيَنظُرِ الْإِنسَانُ إِلَىٰ طَعَامِهِ ﴿٢٤﴾ أَنَّا صَبَبْنَا الْمَاءَ صَبًّا
﴿٢٥﴾ ثُمَّ شَقَقْنَا الْأَرْضَ شَقًّا ﴿٢٦﴾ فَأَنبَتْنَا فِيهَا حَبًّا ﴿٢٧﴾ وَعِنَبًا وَقَضْبًا ﴿٢٨﴾ وَزَيْتُونًا وَنَخْلًا ﴿٢٩﴾ وَحَدَائِقَ غُلْبًا ﴿٣٠﴾
وَفَاكِهَةً وَأَبًّا ﴿٣١﴾ مَّتَاعًا لَّكُمْ وَلِأَنْعَامِكُمْ ﴿٣٢﴾ فَإِذَا جَاءَتِ الصَّاخَّةُ ﴿٣٣﴾ يَوْمَ يَفِرُّ الْمَرْءُ مِنْ أَخِيهِ ﴿٣٤﴾ وَأُمِّهِ وَأَبِيهِ ﴿٣٥﴾
وَصَاحِبَتِهِ وَبَنِيهِ ﴿٣٦﴾ لِكُلِّ امْرِئٍ مِّنْهُمْ يَوْمَئِذٍ شَأْنٌ يُغْنِيهِ ﴿٣٧﴾ وُجُوهٌ يَوْمَئِذٍ مُّسْفِرَةٌ ﴿٣٨﴾ ضَاحِكَةٌ مُّسْتَبْشِرَةٌ ﴿٣٩﴾
وُجُوهٌ يَوْمَئِذٍ عَلَيْهَا غَبَرَةٌ ﴿٤٠﴾ تَرْهَقُهَا قَتَرَةٌ ﴿٤١﴾ أُولَـٰئِكَ هُمُ الْكَفَرَةُ الْفَجَرَةُ ﴿٤٢﴾

Translation

1. He frowned and turned away
2. That the blind man came to him, [interrupting].
3. But what would make you perceive, [O Muhammad], that perhaps he might be purified
4. Or be reminded, thus the remembrance would benefit him?
5. As for he who thinks himself is free of need,
6. Towards him you are inclined.
7. And it is not your responsibility if he does not become purified.

8. But as for he who came to you running
9. While he fears [Allah],
10. From him you are distracted.
11. No! Indeed, these verses are a reminder;
12. So whoever wills may remember it
13. [A reminder whose origin is] in dignified scriptures,
14. Exalted and purified,
15. [Carried] by the hands of noble angels,
16. Dignified and righteous.
17. May the man be killed! How ungrateful is he.
18. From what did He create him?
19. From a dirty fluid [i.e. a sperm-drop] He created him and put him into stages;
20. Then He eased the way for him;
21. Then He [for sure will] give him death and [will] put him in his grave.
22. Then when He wills, He will resurrect him.
23. No! [The man] has not yet fulfilled what He commanded him.
24. Then let mankind look at his food –
25. How We poured down water profusely,
26. Then We broke open the earth, splitting [it with sprouts],
27. And caused to grow within it grain
28. And grapes and herbage
29. And olive and palm trees
30. And gardens of dense shrubbery
31. And fruit and grass –
32. [As] enjoyment for you and your grazing livestock.
33. But when the Great Cry comes
34. On the Day a man will flee from his brother
35. And his mother and his father
36. And his wife and his children,
37. For every man, that Day, will be a matter adequate for him [i.e. he will feel free of need from all matters].
38. [Some] faces, that Day, will be bright –
39. Laughing, rejoicing at good news.
40. And [other] faces, that Day, will have upon them dust.
41. Blackness will cover them.
42. Those are the disbelievers, the wicked ones.

Connection

- This surah can be divided into 3 parts:
    - *Ayat 1-23***:** Allah addresses Prophet Muhammad's (PBUH) facial change when a blind man (Abdullah ibn Umm Maktum) interrupted his meeting with the leaders of Quraysh. The passage continues with a criticism of the elite who Allah

humbled by saying, “How ungrateful is he!” (ayah 17), then He reminded him of his origin.
    - *Ayat 24-32:* There is an apparent switch on the subject, talking about food and provision.
    - *Ayat 33-42:* A continuation of what is talked about in ayat 1-23.

Argument:

Surah ‘Abasa seems to flow smoothly without the middle part.

- So what is the food discussion doing there? It is not obvious. Some orientalists (e.g. Montgomery Watt) even argue that this disconnect is a mistake in the surah. *Is it?*

- In ayah 17, Allah highlights the elite’s ingratitude. From here stem two arguments: his origin and his food.
    - When you are told to contemplate on your food, you are told to be grateful.
    - If you cannot contemplate on your own origin, then contemplate on the origin of your food.

- The following connection can be drawn between man and food:
    - Just as food is created from drops of water that enliven the earth (ayah 25), man is also created from a drop of fluid (ayah 19).
    - Just as food comes from the belly of the earth, man also comes from the belly of a mother.
    - Just as Allah opens up the earth for plants to sprout out (ayah 26), He also opens up the way for a baby to come out (ayah 20).
    - Just as Allah causes plants to mature into stages (ayah 27), He also put man into stages (ayah 19).
    - Just as the food we consume will go back to earth, man will also be put into his grave (ayah 21).
    - Just as the food will one day sprout again, man will also one day be resurrected (ayah 22).

- Appropriately, the subsequent passage (ayat 33-42) then describes a scene on the Day of Judgement.

Concluding remarks: We may not have looked at food and thought of resurrection before, but now we do! This is an example of Allah teaching us what we are incapable of ourselves.

“وَيُعَلِّمُكُم مَّا لَمْ تَكُونُوا تَعْلَمُونَ (2:151)” – *And He teaches you that which you used to not know.*

Seemingly Unrelated Ayat: Surah At-Talaq

Description: The beginning half of Surah At-Talaq talks about divorce, then the subject matter jumps to that of nations being destroyed. Ustadh Nouman shows that these subjects are, after all, related.

Surah At-Talaq (7-12)

بِسْمِ اللَّهِ الرَّحْمَـٰنِ الرَّحِيمِ
يَا أَيُّهَا النَّبِيُّ إِذَا طَلَّقْتُمُ النِّسَاءَ فَطَلِّقُوهُنَّ لِعِدَّتِهِنَّ وَأَحْصُوا الْعِدَّةَ ۖ وَاتَّقُوا اللَّهَ رَبَّكُمْ ۖ لَا تُخْرِجُوهُنَّ مِن بُيُوتِهِنَّ وَلَا يَخْرُجْنَ إِلَّا أَن يَأْتِينَ بِفَاحِشَةٍ مُّبَيِّنَةٍ ۚ وَتِلْكَ حُدُودُ اللَّهِ ۚ وَمَن يَتَعَدَّ حُدُودَ اللَّهِ فَقَدْ ظَلَمَ نَفْسَهُ ۚ لَا تَدْرِي لَعَلَّ اللَّهَ يُحْدِثُ بَعْدَ ذَٰلِكَ أَمْرًا ﴿١﴾ فَإِذَا بَلَغْنَ أَجَلَهُنَّ فَأَمْسِكُوهُنَّ بِمَعْرُوفٍ أَوْ فَارِقُوهُنَّ بِمَعْرُوفٍ وَأَشْهِدُوا ذَوَيْ عَدْلٍ مِّنكُمْ وَأَقِيمُوا الشَّهَادَةَ لِلَّهِ ۚ ذَٰلِكُمْ يُوعَظُ بِهِ مَن كَانَ يُؤْمِنُ بِاللَّهِ وَالْيَوْمِ الْآخِرِ ۚ وَمَن يَتَّقِ اللَّهَ يَجْعَل لَّهُ مَخْرَجًا ﴿٢﴾ وَيَرْزُقْهُ مِنْ حَيْثُ لَا يَحْتَسِبُ ۚ وَمَن يَتَوَكَّلْ عَلَى اللَّهِ فَهُوَ حَسْبُهُ ۚ إِنَّ اللَّهَ بَالِغُ أَمْرِهِ ۚ قَدْ جَعَلَ اللَّهُ لِكُلِّ شَيْءٍ قَدْرًا ﴿٣﴾ وَاللَّائِي يَئِسْنَ مِنَ الْمَحِيضِ مِن نِّسَائِكُمْ إِنِ ارْتَبْتُمْ فَعِدَّتُهُنَّ ثَلَاثَةُ أَشْهُرٍ وَاللَّائِي لَمْ يَحِضْنَ ۚ وَأُولَاتُ الْأَحْمَالِ أَجَلُهُنَّ أَن يَضَعْنَ حَمْلَهُنَّ ۚ وَمَن يَتَّقِ اللَّهَ يَجْعَل لَّهُ مِنْ أَمْرِهِ يُسْرًا ﴿٤﴾ ذَٰلِكَ أَمْرُ اللَّهِ أَنزَلَهُ إِلَيْكُمْ ۚ وَمَن يَتَّقِ اللَّهَ يُكَفِّرْ عَنْهُ سَيِّئَاتِهِ وَيُعْظِمْ لَهُ أَجْرًا ﴿٥﴾ أَسْكِنُوهُنَّ مِنْ حَيْثُ سَكَنتُم مِّن وُجْدِكُمْ وَلَا تُضَارُّوهُنَّ لِتُضَيِّقُوا عَلَيْهِنَّ ۚ وَإِن كُنَّ أُولَاتِ حَمْلٍ فَأَنفِقُوا عَلَيْهِنَّ حَتَّىٰ يَضَعْنَ حَمْلَهُنَّ ۚ فَإِنْ أَرْضَعْنَ لَكُمْ فَآتُوهُنَّ أُجُورَهُنَّ ۖ وَأْتَمِرُوا بَيْنَكُم بِمَعْرُوفٍ ۖ وَإِن تَعَاسَرْتُمْ فَسَتُرْضِعُ لَهُ أُخْرَىٰ ﴿٦﴾ لِيُنفِقْ ذُو سَعَةٍ مِّن سَعَتِهِ ۖ وَمَن قُدِرَ عَلَيْهِ رِزْقُهُ فَلْيُنفِقْ مِمَّا آتَاهُ اللَّهُ ۚ لَا يُكَلِّفُ اللَّهُ نَفْسًا إِلَّا مَا آتَاهَا ۚ سَيَجْعَلُ اللَّهُ بَعْدَ عُسْرٍ يُسْرًا ﴿٧﴾ وَكَأَيِّن مِّن قَرْيَةٍ عَتَتْ عَنْ أَمْرِ رَبِّهَا وَرُسُلِهِ فَحَاسَبْنَاهَا حِسَابًا شَدِيدًا وَعَذَّبْنَاهَا عَذَابًا نُّكْرًا ﴿٨﴾ فَذَاقَتْ وَبَالَ أَمْرِهَا وَكَانَ عَاقِبَةُ أَمْرِهَا خُسْرًا ﴿٩﴾ أَعَدَّ اللَّهُ لَهُمْ عَذَابًا شَدِيدًا ۖ فَاتَّقُوا اللَّهَ يَا أُولِي الْأَلْبَابِ الَّذِينَ آمَنُوا ۚ قَدْ أَنزَلَ اللَّهُ إِلَيْكُمْ ذِكْرًا ﴿١٠﴾ رَّسُولًا يَتْلُو عَلَيْكُمْ آيَاتِ اللَّهِ مُبَيِّنَاتٍ لِّيُخْرِجَ الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ مِنَ الظُّلُمَاتِ إِلَى النُّورِ ۚ وَمَن يُؤْمِن بِاللَّهِ وَيَعْمَلْ صَالِحًا يُدْخِلْهُ جَنَّاتٍ تَجْرِي مِن تَحْتِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا أَبَدًا ۖ قَدْ أَحْسَنَ اللَّهُ لَهُ رِزْقًا ﴿١١﴾ اللَّهُ الَّذِي خَلَقَ سَبْعَ سَمَاوَاتٍ وَمِنَ الْأَرْضِ مِثْلَهُنَّ يَتَنَزَّلُ الْأَمْرُ بَيْنَهُنَّ لِتَعْلَمُوا أَنَّ اللَّهَ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ وَأَنَّ اللَّهَ قَدْ أَحَاطَ بِكُلِّ شَيْءٍ عِلْمًا ﴿١٢﴾

Translation

1. Prophet, when you [Muslims] divorce women, divorce them for [the commencement of] their waiting period and keep count of the waiting period, and fear Allah, your Master. Do not expel them out of their [husbands'] houses, nor should they [themselves] leave [during that period] unless they are committing a clear immorality. And those are the limits [set by] Allah. And whoever transgresses the limits of Allah has certainly wronged himself. You do not know; perhaps Allah will bring about after that a [different] matter.
2. And when they have [nearly] fulfilled their term, either retain them according to acceptable terms or part with them according to acceptable terms. And bring to witness two just men from among you and establish the testimony for [the acceptance of] Allah. That is instructed to whoever should believe in Allah and the Last day. And whoever is conscious of Allah - He will make for him a way out.
3. And will provide for him from where he does not expect. And whoever relies upon Allah - then He is sufficient for him. Indeed, Allah will accomplish His purpose. Allah has already set for everything a [decreed] extent.

4. And those who no longer expect menstruation among your women - if you doubt, then their period is three months, and [also for] those who have not menstruated. And for those who are pregnant, their term is until they give birth. And whoever fears Allah - He will make for him of his matter ease.
5. That is the command of Allah, which He has sent down to you; and whoever fears Allah - He will remove for him his misdeeds and make great for him his reward.
6. Lodge them [in a section] of where you dwell out of your means and do not harm them in order to oppress them. And if they should be pregnant, then spend on them until they give birth. And if they breastfeed for you, then give them their payment and confer among yourselves in the acceptable way; but if you are in discord, then there may breastfeed for the father another woman.
7. Let a man of wealth spend from his wealth, and he whose provision is restricted - let him spend from what Allah has given him. Allah does not charge a soul except [according to] what He has given it. Allah will bring about, after hardship, ease.
8. And how many towns has there been that violated the commands of their Master and His messengers, so We took them into severe account and We punished them with a terrible punishment.
9. So they tasted the bad consequence of their affair, and the outcome of their affair was loss.
10. Allah has prepared for them an intense punishment; so have consciousness of Allah, O you with sound minds who believed. Allah has sent down a reminder especially to you.
11. [That came by way of] a Messenger [Muhammad] who recites to you the verses of Allah, clarifying [them] that He may bring out those who believe and do righteous deeds from darkness into light. And whoever believes in Allah and does righteousness - He will admit him into gardens beneath which rivers flow to abide in it forever. Allah will have perfected for him a provision.
12. It is Allah who has created seven skies and of the earth, the like of them. [His] command descends among them so that you may know Allah is in complete control [and capable] over all things and that Allah has encircled all things in knowledge.

Connection

- The only discussion in ayat 1-7 is about divorce, including the divorce of women who are no longer expecting their cycles and the divorce of pregnant women.
- From ayah 8 onwards, the discussion shifts to the destruction of towns, a topic that seems completely unrelated to divorce.
- So what is the connection?
    - The most sacred of relationships is the first relationship Allah created i.e. marriage. This is the fundamental relationship on the basis of which Allah created humanity. It is also the foundation of societies and civilizations.
    - Allah is teaching that when the most personal of relationships is not being regarded as sacred (in the way we come to it and get out of it), then these nations are on the path of destruction. This is how seriously matters of divorce should be taken.

- In other parts of the Quran, we typically see kufr, shirk, and disregarding the prophets as the cause to a nation's destruction, but here, Allah is drawing a connection between such acts to the personal acts of not giving mahr, being unjust to pregnant women and the children affected etc. (i.e. the wrongdoings of divorcing).
- In ayah 11, قَدْ أَحْسَنَ اللَّهُ لَهُ رِزْقًا Allah gives hope to the people who think they are losing rizq, because He will provide other rizq – which may refer not only to monetary provisions, but also relationships and support. This mention of rizq is significant because people who are dividing their rizq.
- By the end of Surah At-Talaq, the seven skies and the earth are mentioned. This may be a reassurance for the divorcees that the decision of them coming together and parting ways is part of the decree from the seventh heaven – so that they will know that Allah puts a limit on all things (qadr – لِتَعْلَمُوا أَنَّ اللَّهَ عَلَىٰ كُلِّ شَيْءٍ قَدِير), and that nothing lasts forever.

Concluding Remarks

- This set of ayat (ayah 8 onwards) can stand by its own but would not give the same impact if put in another surah.
- In making this connection between the beginning half and latter half of the surah, these ayat give a new shade of meaning to bringing people out of darkness into light, and a new meaning to "Allah has given rizq to everyone."
- We are reminded of Dr. Hamiduddin Al-Farahi's concept of mahaasin and manaafi' – beauty and benefits. There is a particular benefit when someone experiencing divorce would read this surah (Allah puts a warning, then hope by the end). People going through crisis do not just need to know what is halal and haram, but also need hope and reassurance to get through their difficulty.

Lesson 05:
Seemingly Unrelated Ayat: Al-Qiyamah and Al-‘Ankabut

Lesson 05: Seemingly Unrelated Ayat: Al-Qiyamah and Al-‘Ankabut

Passages in the Quran sometimes seem to jump from one topic to another. In Surah Al-Qiyamah, Allah goes from addressing man's skepticism of Judgment Day, to telling His Prophet (PBUH) not to hasten his recitation. In Surah Al-'Ankabut, Allah describes the trials of previous prophets as Muslims were being tortured. While these topics may seem unrelated, they display a subtle, yet profound, wisdom.

Two Dimensions of تَدَبَّر

أَفَلَا يَتَدَبَّرُونَ الْقُرْآنَ أَمْ عَلَىٰ قُلُوبٍ أَقْفَالُهَا﴿٢٤﴾ “Don’t they seek behind the wording of the Quran?”- (47:24)

- Allah is saying that not reflecting on the Quran is an indication of locks on the heart (spiritual problem).
- تَدَبَّر is directly related to the health of one’s heart because conviction will be reinforced by way of contemplation. Along with this, تَدَبَّر gets rid of contradictions (intellectual problem). Faith is both in our hearts and in our minds and تَدَبَّر fortifies faith both spiritually and intellectually.
- Reflection is about the heart. Contemplating on the Quran will keep our emotions in check; creating an emotional bound on sadness, jealousy, greed, etc.
- Quran does both spiritual and emotional healing.
- تَدَبَّر can’t properly be accomplished if one looks at the Quran merely to quote a preconceived notion at someone.

Seemingly Unrelated Ayat: Surah Al-Qiyamah

The surah begins discussing people who are skeptical about Judgment Day and how they will be shocked on that Day. Then the topic shifts and Allah tells the Prophet (PBUH) not to move his tongue quickly to hasten the recitation of the Quran. Everything had to do with the afterlife except the part about not hastening the recitation. The Prophet (PBUH) was rushing to recite in order to change their hearts with perhaps the next ayah or the next. He was desperate to get them to change course because he knew the end is near. Allah, in this ayah, tells the Prophet

(PBUH) that reciting more won't make it clear to them. Allah is contrasting the Prophet's sense of urgency to recite and his concern for them if they continue in their defiance.

Seemingly Unrelated Ayat: Surah Al-'Ankabut

Background on the surah:

- People are being tortured because they're Muslim. In response to that, this surah was revealed.
- In the surah, Prophet Nuh (PBUH) is mentioned, then Prophet Ibrahim (PBUH) and then Prophet Lut (PBUH). Prophet Prophet Nuh escaped punishment by water, Prophet Ibrahim escaped punishment by fire, and Prophet Lut voiced his intention to migrate. All of them did hijrah and left their respective homelands.
- Here Allah was subtly telling the sahaba that the time to migrate has come, and that He will get them out. In fact, this surah was revealed right before the Prophet Muhammad (PBUH) and his companions' hijrah to Medina.

Lesson 06:
Seemingly Unrelated Ayat: Surah Al-Ma'idah

Lesson 06: Seemingly Unrelated Ayat: Surah Al-Ma'idah

Surah Al-Ma'idah is interpreted as the final address to the believers in times of ease, yet ayah 11 of this surah seems to address the believer in times of oppression. While some Orientalists argue that this ayah is unnecessary, the ayah itself makes us aware of its importance.

Surah Al-Ma'idah was one of the last surahs to be revealed. It is a Madani surah that was revealed after the conquest of Mecca.

Surah Al-Ma'idah (1-11)

يَا أَيُّهَا الَّذِينَ آمَنُوا أَوْفُوا بِالْعُقُودِ ۚ أُحِلَّتْ لَكُم بَهِيمَةُ الْأَنْعَامِ إِلَّا مَا يُتْلَىٰ عَلَيْكُمْ غَيْرَ مُحِلِّي الصَّيْدِ وَأَنتُمْ حُرُمٌ ۗ إِنَّ اللَّهَ يَحْكُمُ مَا يُرِيدُ ﴿١﴾ يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تُحِلُّوا شَعَائِرَ اللَّهِ وَلَا الشَّهْرَ الْحَرَامَ وَلَا الْهَدْيَ وَلَا الْقَلَائِدَ وَلَا آمِّينَ الْبَيْتَ الْحَرَامَ يَبْتَغُونَ فَضْلًا مِّن رَّبِّهِمْ وَرِضْوَانًا ۚ وَإِذَا حَلَلْتُمْ فَاصْطَادُوا ۚ وَلَا يَجْرِمَنَّكُمْ شَنَآنُ قَوْمٍ أَن صَدُّوكُمْ عَنِ الْمَسْجِدِ الْحَرَامِ أَن تَعْتَدُوا ۘ وَتَعَاوَنُوا عَلَى الْبِرِّ وَالتَّقْوَىٰ ۖ وَلَا تَعَاوَنُوا عَلَى الْإِثْمِ وَالْعُدْوَانِ ۚ وَاتَّقُوا اللَّهَ ۖ إِنَّ اللَّهَ شَدِيدُ الْعِقَابِ ﴿٢﴾ حُرِّمَتْ عَلَيْكُمُ الْمَيْتَةُ وَالدَّمُ وَلَحْمُ الْخِنزِيرِ وَمَا أُهِلَّ لِغَيْرِ اللَّهِ بِهِ وَالْمُنْخَنِقَةُ وَالْمَوْقُوذَةُ وَالْمُتَرَدِّيَةُ وَالنَّطِيحَةُ وَمَا أَكَلَ السَّبُعُ إِلَّا مَا ذَكَّيْتُمْ وَمَا ذُبِحَ عَلَى النُّصُبِ وَأَن تَسْتَقْسِمُوا بِالْأَزْلَامِ ۚ ذَٰلِكُمْ فِسْقٌ ۗ الْيَوْمَ يَئِسَ الَّذِينَ كَفَرُوا مِن دِينِكُمْ فَلَا تَخْشَوْهُمْ وَاخْشَوْنِ ۚ الْيَوْمَ أَكْمَلْتُ لَكُمْ دِينَكُمْ وَأَتْمَمْتُ عَلَيْكُمْ نِعْمَتِي وَرَضِيتُ لَكُمُ الْإِسْلَامَ دِينًا ۚ فَمَنِ اضْطُرَّ فِي مَخْمَصَةٍ غَيْرَ مُتَجَانِفٍ لِّإِثْمٍ ۙ فَإِنَّ اللَّهَ غَفُورٌ رَّحِيمٌ ﴿٣﴾ يَسْأَلُونَكَ مَاذَا أُحِلَّ لَهُمْ ۖ قُلْ أُحِلَّ لَكُمُ الطَّيِّبَاتُ ۙ وَمَا عَلَّمْتُم مِّنَ الْجَوَارِحِ مُكَلِّبِينَ تُعَلِّمُونَهُنَّ مِمَّا عَلَّمَكُمُ اللَّهُ ۖ فَكُلُوا مِمَّا أَمْسَكْنَ عَلَيْكُمْ وَاذْكُرُوا اسْمَ اللَّهِ عَلَيْهِ ۖ وَاتَّقُوا اللَّهَ ۚ إِنَّ اللَّهَ سَرِيعُ الْحِسَابِ ﴿٤﴾ الْيَوْمَ أُحِلَّ لَكُمُ الطَّيِّبَاتُ ۖ وَطَعَامُ الَّذِينَ أُوتُوا الْكِتَابَ حِلٌّ لَّكُمْ وَطَعَامُكُمْ حِلٌّ لَّهُمْ ۖ وَالْمُحْصَنَاتُ مِنَ الْمُؤْمِنَاتِ وَالْمُحْصَنَاتُ مِنَ الَّذِينَ أُوتُوا الْكِتَابَ مِن قَبْلِكُمْ إِذَا آتَيْتُمُوهُنَّ أُجُورَهُنَّ مُحْصِنِينَ غَيْرَ مُسَافِحِينَ وَلَا مُتَّخِذِي أَخْدَانٍ ۗ وَمَن يَكْفُرْ بِالْإِيمَانِ فَقَدْ حَبِطَ عَمَلُهُ وَهُوَ فِي الْآخِرَةِ مِنَ الْخَاسِرِينَ ﴿٥﴾ يَا أَيُّهَا الَّذِينَ آمَنُوا إِذَا قُمْتُمْ إِلَى الصَّلَاةِ فَاغْسِلُوا وُجُوهَكُمْ وَأَيْدِيَكُمْ إِلَى الْمَرَافِقِ وَامْسَحُوا بِرُءُوسِكُمْ وَأَرْجُلَكُمْ إِلَى الْكَعْبَيْنِ ۚ وَإِن كُنتُمْ جُنُبًا فَاطَّهَّرُوا ۚ وَإِن كُنتُم مَّرْضَىٰ أَوْ عَلَىٰ سَفَرٍ أَوْ جَاءَ أَحَدٌ مِّنكُم مِّنَ الْغَائِطِ أَوْ لَامَسْتُمُ النِّسَاءَ فَلَمْ تَجِدُوا مَاءً فَتَيَمَّمُوا صَعِيدًا طَيِّبًا فَامْسَحُوا بِوُجُوهِكُمْ وَأَيْدِيكُم مِّنْهُ ۚ مَا يُرِيدُ اللَّهُ لِيَجْعَلَ عَلَيْكُم مِّنْ حَرَجٍ وَلَٰكِن يُرِيدُ لِيُطَهِّرَكُمْ وَلِيُتِمَّ نِعْمَتَهُ عَلَيْكُمْ لَعَلَّكُمْ تَشْكُرُونَ ﴿٦﴾ وَاذْكُرُوا نِعْمَةَ اللَّهِ عَلَيْكُمْ وَمِيثَاقَهُ الَّذِي وَاثَقَكُم بِهِ إِذْ قُلْتُمْ سَمِعْنَا وَأَطَعْنَا ۖ وَاتَّقُوا اللَّهَ ۚ إِنَّ اللَّهَ عَلِيمٌ بِذَاتِ الصُّدُورِ ﴿٧﴾ يَا أَيُّهَا الَّذِينَ آمَنُوا كُونُوا قَوَّامِينَ لِلَّهِ شُهَدَاءَ بِالْقِسْطِ ۖ وَلَا يَجْرِمَنَّكُمْ شَنَآنُ قَوْمٍ عَلَىٰ أَلَّا تَعْدِلُوا ۚ اعْدِلُوا هُوَ أَقْرَبُ لِلتَّقْوَىٰ ۖ وَاتَّقُوا اللَّهَ ۚ إِنَّ اللَّهَ خَبِيرٌ بِمَا تَعْمَلُونَ ﴿٨﴾ وَعَدَ اللَّهُ الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ ۙ لَهُم مَّغْفِرَةٌ وَأَجْرٌ عَظِيمٌ ﴿٩﴾ وَالَّذِينَ كَفَرُوا وَكَذَّبُوا بِآيَاتِنَا أُولَٰئِكَ أَصْحَابُ الْجَحِيمِ ﴿١٠﴾ يَا أَيُّهَا الَّذِينَ آمَنُوا اذْكُرُوا نِعْمَتَ اللَّهِ عَلَيْكُمْ إِذْ هَمَّ قَوْمٌ أَن يَبْسُطُوا إِلَيْكُمْ أَيْدِيَهُمْ فَكَفَّ أَيْدِيَهُمْ عَنكُمْ ۖ وَاتَّقُوا اللَّهَ ۚ وَعَلَى اللَّهِ فَلْيَتَوَكَّلِ الْمُؤْمِنُونَ ﴿١١﴾

Translation

1. Believers, fulfill promises that four-legged animals have been made permissible for you to eat except for the ones that have been read onto you outside of you making things halal by hunting while you're in a state of Ihram. Certainly Allah passes verdicts as he intends.
2. Don't make permissible for yourselves violating the sanctity of the sacred symbols of Allah nor violate the sanctity of the sacred month, nor the animal that have been sacrificed nor the animals that have been marked for sacrifice, nor those that came peacefully to the sacred house that came pursuing a favor from their master and when you become halal then you can hunt and don't let the animosity you developed towards a group of people that kept you from coming to the sacred house remain, cooperate in good things and matters of piety and consciousness of Allah and don't cooperate with each other in sin and animosity, be mindful of Allah certainly Allah is intense in taking punishment.
3. Prohibited to you are dead animals, blood, the flesh of swine, and that which has been dedicated to other than Allah, and those animals killed by strangling or by a violent blow or by a head-long fall or by the goring of horns, and those from which a wild animal has eaten, except what you are able to slaughter before its death, and those which are sacrificed on stone altars, and prohibited is that you seek decision through casting lots. That is grave disobedience. This day those who disbelieve have despaired of defeating your religion; so fear them not, but fear Me. This day I have perfected for you your religion and completed My favor upon you and have approved for you Islam as religion. But whoever is forced by severe hunger with no inclination to sin - then indeed, Allah is Forgiving and Merciful.
4. They ask you what has been made lawful for them. Say, "Lawful for you are all good foods and game caught by what you have trained of hunting animals which you train as Allah has taught you. So eat of what they catch for you, and mention the name of Allah upon it, and fear Allah." Indeed, Allah is swift in account.
5. This day all good foods have been made lawful, and the food of those who were given the Scripture is lawful for you and your food is lawful for them. And lawful in marriage are chaste women from among the believers and chaste women from among those who were given the Scripture before you, when you have given them their due compensation, desiring chastity, not unlawful sexual intercourse or taking secret lovers. And whoever denies the faith - his work has become worthless, and he, in the Hereafter, will be among the losers.
6. O you who have believed, when you rise to perform prayer, wash your faces and your forearms to the elbows and wipe over your heads and wash your feet to the ankles. And if you are in a state of janabah, then purify yourselves. But if you are ill or on a journey or one of you comes from the place of relieving himself or you were intimate with women and do not find water, then seek clean earth and wipe over your faces and hands with it. Allah does not intend to make difficulty for you, but He intends to purify you and complete His favor upon you that you may be grateful.

7. And remember the favor of Allah upon you and His contract with which He bound you when you said, "We hear and we obey"; and fear Allah. Indeed, Allah is Knowing of that within the breasts.
8. O you who have believed, be persistently standing firm for Allah, witnesses in justice, and do not let the hatred of a people prevent you from being just. Be just; that is nearer to righteousness. And fear Allah; indeed, Allah is Acquainted with what you do.
9. Allah has promised those who believe and do righteous deeds that for them there is forgiveness and great reward.
10. But those who disbelieve and deny Our signs - those are the companions of Hellfire.
11. O you who have believed, remember the favor of Allah upon you when a people determined to extend their hands in aggression against you, but He withheld their hands from you; and fear Allah. And upon Allah let the believers rely.

Connection

-In Ayah 2, Allah is saying that just because the power has been flipped from your enemies to you, don't have animosity towards them like they had towards you. Don't abuse the power Allah gave you.

-In Ayah 4, Allah says that training dogs and using them as hunting dogs is allowed as long as you go by what He taught.

-In Ayah 5, Allah says if a non-Muslim invites you to eat with them you should go and eat with them and also invite them to your house to eat.

- The beginning of this surah is basically the finishing touches of Shariah. It's the final embellishments of Islamic Law. It is also like the farewell address of the Quran to the Ummah as it is one of the last surahs to be sent to humanity.
- Now that their biggest concerns (enemies, war, etc) are out of the way, they can focus on the details of Islam.
- The beginning of this Surah implies that Muslims are now in convenient times so they can focus more on their religion.
- The first 10 ayat give the finishing touches of Islam, then the surah takes a step back and says that this is part of the larger promise Allah has taken from you and the principle that drives all of this is justice. Don't let your position of power as Muslims now allow you to do injustice; be mindful of Allah, Allah is the final authority over you.
- Orientalists say that if Ayah 11 was missing it wouldn't have mattered.
- If you take out Ayah 11, the ayat before and after will still flow well together and make sense.
- Ayah 11 seems to be talking about a time when the Muslims weren't in power, so the question arises of what is the function of this ayah in this context.
- The notion that the absence of the ayah would not have been noticed, does not mean that its presence is any less profound.

- The Orientalists would say that its absence makes it unnecessary, but actually it is the opposite: the absence of something makes you unaware of its importance, it does not make it unnecessary.

- Ayah 11 has two anchors, two phrases that allude to other parts of the Quran.
    1. يَا أَيُّهَا الَّذِينَ آمَنُوا اذْكُرُوا نِعْمَتَ اللَّهِ عَلَيْكُمْ reminds us of Ayah 9 in Surah Al-Ahzab.
    2. فَكَفَّ أَيْدِيَهُمْ عَنكُمْ reminds us of Ayah 24 of Surah Al-Fath.

- The incidents of the Battle of the Trench and the Treaty of Hudaibiyah (which are are the context for the revelation of Surah Al-Ahzab and Surah Al-Fath) are referred to in Ayah 11.
- Allah is telling Muslims not to forget what it took to get to where they are now. They can't be grateful if they forget all their struggles.
- Allah is reminding them that now that they are talking about their lives as Muslims in ordinary times, they must not forget the sacrifices and the hardship that let to this.
- Islam, in the minds and consciousness of the Muslims, is not simply about observing the laws of Islam. It is about observed the laws of Islam while making the realization that it is the final gift that was paid for by the sacrifices of the early Muslims and the great favors that Allah bestowed.
- An essential part of our identity as Muslims stems from this deep connection to the struggle of Prophet Muhammad (PBUH), which can only be reached through a deep connection with the Quran itself, which is a kind of sirah of the Prophet (PBUH) from a divine perspective.
- The profound wisdom being told in this ayah is that we need to realize that the favor of Allah that has been completed (Islam being victorious and safe) should not be our only focus first; we must be conscious and grateful for how we got there.

Lesson 07:
Linear Coherence of a Passage: Al-Baqarah, Ali ‘Imran, An-Naba, and An-Nahl

Lesson 07: Linear Coherence of a Passage: Al-Baqarah, Ali ‘Imran, An-Naba, and An-Nahl

The coherence between passages of the Quran can be seen through a steady progression of thoughts and imagery in Al-Baqarah (91-93), Ali ‘Imran (64-67), An-Naba (6-16) and An-Nahl (64-69/78-81). Allah encourages us to reflect on the entire creation so we can be grateful and mindful of His countless blessings.

- The Quran doesn't have paragraphs, all the ayat are bunched together, the only units are suwar and ayat.
- Sometimes there are a group of ayat that talked about a subject, and then the next group of ayat is about another subject, for examples, a group of ayat can talk about the Pharaoh and the following group would describe the Creation of Allah.
- In the Quran we have: 100:1 - فَالْمُورِيَاتِ قَدْحًا - 100:2 وَالْعَادِيَاتِ ضَبْحًا those are one distinct subject, that is what Ustadh Nouman calls a passage.
- Orientalists and other western academics use the word « section » (Ustadh Nouman used that in the past also), but for the purpose of our study we will use the word « passage » for a distinct set of ayat, which are more than an ayah and less than a surah.

There are two ways of studying a passage:

=> Progression:
How is an argument progressing from the first, to the second to the third…until the last ayah, leading to a conclusion (are they escalating, building up on an idea previously cited?)
Progression is more about developing an argument.

=>Structural view of passages:
It is more complicated and highly challenging since it is the process of taking a step back and looking at the structural view of certain passages.

Case Study #1: Al-Baqarah (91-93)

Theses ayat are part of the discourse on the Israelites where Allah is criticizing them.

وَإِذَا قِيلَ لَهُمْ آمِنُوا بِمَا أَنزَلَ اللَّهُ قَالُوا نُؤْمِنُ بِمَا أُنزِلَ عَلَيْنَا وَيَكْفُرُونَ بِمَا وَرَاءَهُ وَهُوَ الْحَقُّ مُصَدِّقًا لِّمَا مَعَهُمْ ۗ قُلْ فَلِمَ تَقْتُلُونَ أَنبِيَاءَ اللَّهِ مِن قَبْلُ إِن كُنتُم مُّؤْمِنِينَ ﴿٩١﴾ وَلَقَدْ جَاءَكُم مُّوسَىٰ بِالْبَيِّنَاتِ ثُمَّ اتَّخَذْتُمُ الْعِجْلَ مِن بَعْدِهِ وَأَنتُمْ ظَالِمُونَ ﴿٩٢﴾

وَإِذْ أَخَذْنَا مِيثَاقَكُمْ وَرَفَعْنَا فَوْقَكُمُ الطُّورَ خُذُوا مَا آتَيْنَاكُم بِقُوَّةٍ وَاسْمَعُوا ۖ قَالُوا سَمِعْنَا وَعَصَيْنَا وَأُشْرِبُوا فِي قُلُوبِهِمُ الْعِجْلَ بِكُفْرِهِمْ ۚ قُلْ بِئْسَمَا يَأْمُرُكُم بِهِ إِيمَانُكُمْ إِن كُنتُم مُّؤْمِنِينَ ﴿٩٣﴾

And when it is said to them, "Believe in what Allah has sent down" they say, "We already believe in what was send to us." And they disbelieve in what came after it, while it is the truth confirming that which is with them. Say, "Then why did you engage in killing the prophets of Allah from so long ago, if in fact you are all believers?" (91) And Moses certainly came to you with the clear evidences. You held on to the calf [to worship] even after him, while you were doing wrong (92) When We took the covenant from you and raised the mount above you, [saying], « Hold on to what we have given you with great might and listen ». They said, "We hear and disobey." And thus, the love of the calf was instilled in their hearts because of their disbelief. Tell them, « How terrible this faith of yours tells you to do, if in fact you are believers." (93)

Connection

- The first issue brought was: when they are told accept the Quran, they say no, instead of having reverence to the Quran, they said they already have the Torah, so they won't believe in the Quran.
- And Allah says «No you don't, if you did, you would see that the Quran is confirming what truth you have left in the Torah ».
- And if you are were following the Torah, how can you kill the Prophets who taught the Torah. Allah proves that their killing of the Prophets means they don't believe in it as they claim, they actually justify the killing of the Prophets who came to reinforce the Torah.
- The Prophets of Bani Israel did not come with new revelations, rather they came to restore the Torah given to Musa (PBUH).
- So the argument progresses, and Allah says, «fine, you don't respect the Prophets, but at least respect the one who saved you from Pharaoh, you didn't even spare Musa (PBUH), you started worshipping the calf even in his presence.
- وَلَقَدْ جَاءَكُم مُّوسَىٰ بِالْبَيِّنَاتِ ثُمَّ اتَّخَذْتُمُ الْعِجْلَ مِن بَعْدِهِ, «And Musa came to you with the clear proofs, yet you still worship the calf».
- So now we have seen that they have no regard for the Torah, no regard for the teachers of the Torah, no regard for their political hero, their Prophet, the one they identified themselves with.
- But the argument is not done. Let's talk about how much regard you have for Allah Himself. So Allah says: إِذْ أَخَذْنَا مِيثَاقَكُمْ, «We ourselves took the covenant from you», وَرَفَعْنَا فَوْقَكُمُ الطُّورَ, «We raised the mountain above you», you even turn to God and say سَمِعْنَا وَعَصَيْنَا « We hear and we disobey ».
- The conversation started by نُؤْمِنُ بِمَا أُنزِلَ عَلَيْنَا, «we believe on what was given on to us», by the end Allah says « what a terrible thing that faith of yours tells you to do: killing Prophets, disregarding Musa (PBUH), worshipping the calf, defying Allah directly»

- So we see how their smart answers have been crushed, one after the other, with a progression that gets worse and worse.

Case Study #2: Ali 'Imran (64-67)

يَا أَهْلَ الْكِتَابِ تَعَالَوْا إِلَىٰ كَلِمَةٍ سَوَاءٍ بَيْنَنَا وَبَيْنَكُمْ أَلَّا نَعْبُدَ إِلَّا اللَّهَ وَلَا نُشْرِكَ بِهِ شَيْئًا وَلَا يَتَّخِذَ بَعْضُنَا بَعْضًا أَرْبَابًا مِّن دُونِ اللَّهِ ۚ فَإِن تَوَلَّوْا فَقُولُوا اشْهَدُوا بِأَنَّا مُسْلِمُونَ ﴿٦٤﴾ يَا أَهْلَ الْكِتَابِ لِمَ تُحَاجُّونَ فِي إِبْرَاهِيمَ وَمَا أُنزِلَتِ التَّوْرَاةُ وَالْإِنجِيلُ إِلَّا مِن بَعْدِهِ ۚ أَفَلَا تَعْقِلُونَ ﴿٦٥﴾ هَا أَنتُمْ هَـٰؤُلَاءِ حَاجَجْتُمْ فِيمَا لَكُم بِهِ عِلْمٌ فَلِمَ تُحَاجُّونَ فِيمَا لَيْسَ لَكُم بِهِ عِلْمٌ ۚ وَاللَّهُ يَعْلَمُ وَأَنتُمْ لَا تَعْلَمُونَ ﴿٦٦﴾ مَا كَانَ إِبْرَاهِيمُ يَهُودِيًّا وَلَا نَصْرَانِيًّا وَلَـٰكِن كَانَ حَنِيفًا مُّسْلِمًا وَمَا كَانَ مِنَ الْمُشْرِكِينَ ﴿٦٧﴾

Translation:

Say, "People of the Book, come towards a word that is in common between you and ourselves, that we will not worship anyone except Allah and will not make any partners with Him and we will not take some of us as opposed to others as God besides Allah" And if they still turn away, then as they turn away say to them, «At least testify that we are Muslims" (64) O People of the Book, why are you even arguing about Ibrahim while the Torah and the Gospel were only revealed after him? Then will you not reason? (65) Here you are, debating about that of which you have [some] knowledge, but why do you argue about that of which you have no knowledge? And Allah knows, while you know not. (66) Abraham was neither a Jew nor a Christian, however he was one inclining toward truth, a Muslim [submitting to Allah]. And he was not of the polytheists. (67)

Connection

- In ayah 64, Muslims are told to give this invitation to Jewish and Christians تَعَالَوْا إِلَىٰ كَلِمَةٍ سَوَاءٍ بَيْنَنَا وَبَيْنَكُمْ « come towards a word that is in common between you and ourselves».
- Some Christians' theological argument is that the salvation is only through the blood of Jesus, and the way to save yourself is to accept Jesus as your Lord and Savior. Then what about those that came before him, like Ibrahim (PBUH) and Musa (PBUH)? Will they enter Paradise without Jesus?
- Some people came up with this new theory: those Prophets and people that came before are stuck in an elevator called «purgatory», between Hell and Heaven. On Judgment Day, they will declare Jesus as their Lord and Savior and enter Paradise.
- They used to declare themselves being part of Ibrahim's (PBUH) legacy, but in ayah 66, Allah Himself refutes it. They also used to separate themselves from the Muslims saying « you are Muslim, we are not », so Allah says, « Ibrahim was neither Jew, nor Christian». That is to say, by calling us Muslim, you are counting us among those who are following the legacy of Ibrahim (PBUH). So you have given us the license to carry it. You don't get to say you are an Abrahamic faith now.
- That is how the argument has progressed, from Islam to Ibrahim (PBUH), thus, completely setting apart Jews and Christians from Ibrahim's legacy.

Case Study #3: An-Naba' (6-16)

أَلَمْ نَجْعَلِ الْأَرْضَ مِهَادًا ﴿٦﴾ وَالْجِبَالَ أَوْتَادًا ﴿٧﴾ وَخَلَقْنَاكُمْ أَزْوَاجًا ﴿٨﴾ وَجَعَلْنَا نَوْمَكُمْ سُبَاتًا ﴿٩﴾ وَجَعَلْنَا اللَّيْلَ لِبَاسًا ﴿١٠﴾ وَجَعَلْنَا النَّهَارَ مَعَاشًا ﴿١١﴾ وَبَنَيْنَا فَوْقَكُمْ سَبْعًا شِدَادًا ﴿١٢﴾ وَجَعَلْنَا سِرَاجًا وَهَّاجًا ﴿١٣﴾ وَأَنزَلْنَا مِنَ الْمُعْصِرَاتِ مَاءً ثَجَّاجًا ﴿١٤﴾ لِّنُخْرِجَ بِهِ حَبًّا وَنَبَاتًا ﴿١٥﴾ وَجَنَّاتٍ أَلْفَافًا ﴿١٦﴾

Translation:

Have We not made the earth a resting place? (6) And the mountains as stakes? (7) And We created you in pairs (8) And made your sleep [a means for] rest (9) And made the night as clothing (10) And made the day for livelihood (11) And constructed above you seven strong [heavens] (12) And made [therein] a burning lamp (13) And sent down, from the rain clouds, pouring water (14) That We may bring forth thereby grain and vegetation (15) And gardens of entwined growth. (16)

Connection

- Notice the imagery in these ayat. That surah deals mainly with the fact that there is a life after death, Judgment Day is coming.
- And everything Allah made is in pairs: Life/Death, Paradise/Hell, Earth (Flat land)/Mountain.
- Again, a lot of imagery: مِهَاد is a bed and it is also the womb of a mother, the earth is being described as having the same quality of a mother (the earth produces life, so is the mother), the mountain is the symbol of strength, stability, it is supposed to be the man's role (strong, stable). So the female and the male are compared to the earth and the mountain (described as أَوْتَاد). Men are called رِجال, it comes from رِجل, which means a foot (men have their feet stable on the ground).
- Neal Robinson beautifully said in his work on this Surah:

*Think about all this imagery as somebody on a journey, traveling in the desert. The bed is the earth. He set up his tent as night comes. So the entire earth is a bed, and what is the tent? The mountain. Since everything is in pairs, the night comes and he is going to sleep next to his wife. The night is falling, and is described as a garment (*لباس*)*

- The only other time in the Quran that spouses and لِباس (garment, clothing) come together is concerning the ayah of Ramadan. هُنَّ لَباسُ لَكم و أَنْتُمْ لِباسُ لِهُنّ, «they are a clothing for you and you are a clothing for them» (2:187). The night has been made into a garment just like your spouse is your garment

He continues:

Then it's time to make a living, the intense burning sun rises, it can also be a kind of death, but Allah brings relief, water comes down from the sky, and then gardens are mentioned, life is sustained.

- Allah is saying that your life in this world is like one traveler in the desert. He goes, sleeps at night, puts his tent down, then he gets up and rolls up his tent; the destination would be a garden.
- So that is the progression of imagery in Surah An-Naba

Case Study #4: An-Nahl (64-69)

وَمَا أَنزَلْنَا عَلَيْكَ الْكِتَابَ إِلَّا لِتُبَيِّنَ لَهُمُ الَّذِي اخْتَلَفُوا فِيهِ ۙ وَهُدًى وَرَحْمَةً لِّقَوْمٍ يُؤْمِنُونَ ﴿٦٤﴾ وَاللَّهُ أَنزَلَ مِنَ السَّمَاءِ مَاءً فَأَحْيَا بِهِ الْأَرْضَ بَعْدَ مَوْتِهَا ۗ إِنَّ فِي ذَٰلِكَ لَآيَةً لِّقَوْمٍ يَسْمَعُونَ ﴿٦٥﴾ وَإِنَّ لَكُمْ فِي الْأَنْعَامِ لَعِبْرَةً ۖ نُّسْقِيكُم مِّمَّا فِي بُطُونِهِ مِن بَيْنِ فَرْثٍ وَدَمٍ لَّبَنًا خَالِصًا سَائِغًا لِّلشَّارِبِينَ ﴿٦٦﴾ وَمِن ثَمَرَاتِ النَّخِيلِ وَالْأَعْنَابِ تَتَّخِذُونَ مِنْهُ سَكَرًا وَرِزْقًا حَسَنًا ۗ إِنَّ فِي ذَٰلِكَ لَآيَةً لِّقَوْمٍ يَعْقِلُونَ ﴿٦٧﴾ وَأَوْحَىٰ رَبُّكَ إِلَى النَّحْلِ أَنِ اتَّخِذِي مِنَ الْجِبَالِ بُيُوتًا وَمِنَ الشَّجَرِ وَمِمَّا يَعْرِشُونَ ﴿٦٨﴾ ثُمَّ كُلِي مِن كُلِّ الثَّمَرَاتِ فَاسْلُكِي سُبُلَ رَبِّكِ ذُلُلًا ۚ يَخْرُجُ مِن بُطُونِهَا شَرَابٌ مُّخْتَلِفٌ أَلْوَانُهُ فِيهِ شِفَاءٌ لِّلنَّاسِ ۗ إِنَّ فِي ذَٰلِكَ لَآيَةً لِّقَوْمٍ يَتَفَكَّرُونَ ﴿٦٩﴾

And We have not revealed to you the Book, [O Muhammad], except for you to make clear to them that wherein they have differed and as guidance and mercy for a people who believe. **(64)** And Allah has sent down rain from the sky and given life thereby to the earth after its lifelessness. Indeed in that is a sign for a people who listen. **(65)** And indeed, for you in grazing livestock is a lesson. We give you drink from what is in their bellies - between excretion and blood - pure milk, palatable to drinkers. **(66)** And from the fruits of the palm trees and grapevines you take intoxicant and good provision. Indeed in that is a sign for a people who reason. **(67)** And your Lord inspired to the bee, "Take for yourself among the mountains, houses, and among the trees and [in] that which they construct. **(68)** Then eat from all the fruits and follow the ways of your Lord laid down [for you]." There emerges from their bellies a drink, varying in colors, in which there is healing for people. Indeed in that is a sign for a people who give thought. **(69)**

Connection

- What connects these ayat is drinks: water from the sky, wine, juice, honey, it is a progressive passage.
- Ustadh Nouman deliberately places ayah 64 as the beginning of this passage. It is not about drinks at all, rather, it deals with revelation coming down so that we can benefit from it, and it is also a guidance and a mercy for people who seek to believe.
- Everything else following this is imagery that will further our understanding of revelation itself.
- So Allah said He sent water from the sky and gave life to the earth اللَّهُ أَنزَلَ مِنَ السَّمَاءِ مَاءً فَأَحْيَا بِهِ الْأَرْضَ بَعْدَ مَوْتِهَا, just like revelation comes from the sky, and gives life to the heart.
- The water coming from the sky, is that a sign for the ears or for the eyes? It is for the eyes, however, if we look at the end of the ayah, it says: «In it there is a sign for people that listen», so we understand here that it is talking about revelation (water, we see it, and revelation we hear it). Here water is a metaphor.

- The earth can be brought to life, something good or not can come from it. So let's keep that in mind.
- The sahabah were in a terrible environment, surrounded by impurities. What is implied here is that purity can come out from a very impure environment.
- Another image here, even in the worst environment, revelation can come and reform it
- The next step: Allah wants us to ponder over the fruits that come from palm trees, grapes, and He says وَمِن ثَمَرَاتِ النَّخِيلِ وَالْأَعْنَابِ تَتَّخِذُونَ مِنْهُ سَكَرًا وَرِزْقًا حَسَنًا, « good things come from it and bad things come from it».
- The people that were given revelation before us, the Israelites, received a lot of good: lots of Prophets, the Torah and they used that goodness incorrectly.
- It is not an accident that at the very end, Surah An-Nahl will criticize the Israelites.
- Allah revealed to the bee to take the pathway that Allah has commanded them to, just like the Angels who deliver revelation. The benefit of it contains different textures (ayat about wisdom, forgiveness, counsel, knowledge).
- In honey there is a healing for people. The only other time shifa is used in the Quran is when it refers to it. So Quran is shifa and honey is shifa too.
- The way honey is extracted is unique and it is only possible for bees to do it.
- We can go to the same flower that the bees went to but we can't produce the same things.
- The physical imagery in the Quran and how it progresses is a very profound spiritual experience.

Case Study #5: An-Nahl (78-81)

وَاللَّهُ أَخْرَجَكُم مِّن بُطُونِ أُمَّهَاتِكُمْ لَا تَعْلَمُونَ شَيْئًا وَجَعَلَ لَكُمُ السَّمْعَ وَالْأَبْصَارَ وَالْأَفْئِدَةَ ۙ لَعَلَّكُمْ تَشْكُرُونَ ﴿٧٨﴾ أَلَمْ يَرَوْا إِلَى الطَّيْرِ مُسَخَّرَاتٍ فِي جَوِّ السَّمَاءِ مَا يُمْسِكُهُنَّ إِلَّا اللَّهُ ۚ إِنَّ فِي ذَٰلِكَ لَآيَاتٍ لِّقَوْمٍ يُؤْمِنُونَ ﴿٧٩﴾ وَاللَّهُ جَعَلَ لَكُم مِّن بُيُوتِكُمْ سَكَنًا وَجَعَلَ لَكُم مِّن جُلُودِ الْأَنْعَامِ بُيُوتًا تَسْتَخِفُّونَهَا يَوْمَ ظَعْنِكُمْ وَيَوْمَ إِقَامَتِكُمْ ۙ وَمِنْ أَصْوَافِهَا وَأَوْبَارِهَا وَأَشْعَارِهَا أَثَاثًا وَمَتَاعًا إِلَىٰ حِينٍ ﴿٨٠﴾ وَاللَّهُ جَعَلَ لَكُم مِّمَّا خَلَقَ ظِلَالًا وَجَعَلَ لَكُم مِّنَ الْجِبَالِ أَكْنَانًا وَجَعَلَ لَكُمْ سَرَابِيلَ تَقِيكُمُ الْحَرَّ وَسَرَابِيلَ تَقِيكُم بَأْسَكُمْ ۚ كَذَٰلِكَ يُتِمُّ نِعْمَتَهُ عَلَيْكُمْ لَعَلَّكُمْ تُسْلِمُونَ ﴿٨١﴾

Translation:

And Allah has extracted you from the wombs of your mothers not knowing a thing, and He made for you hearing and vision and intellect that perhaps you would be grateful. (78) Do they not see the birds controlled in the atmosphere of the sky? None holds them up except Allah. Indeed in that are signs for a people who believe. (79) And Allah has made for you from your homes a place of rest and made for you from the hides of the animals tents which you find light on your day of travel and your day of encampment; and from their wool, fur and hair is furnishing and enjoyment for a time. (80) And Allah has made for you, from that which He has created, shadows and has made for you from the mountains, shelters and has made for you garments which protect you from the heat and garments which protect you from your [enemy in] battle. Thus does He complete His favor upon you that you might submit [to Him]. (81)

Connection

- It starts with اللَّهُ أَخْرَجَكُم مِّن بُطُونِ أُمَّهَاتِكُمْ, « you came out of the bellies of your mothers» whatever comes after the first part of the ayah, we should be grateful for (hearing, vision, intellect).
- What we hear from Allah should affect how we see things, and that should affect our hearts. It is a progressive relationship between hearing, seeing and our heart. How does it affect our heart? It makes us grateful.
- In the belly of our mother, we were surrounded by comfort, now that Allah has taken us out, we should observe how a bird is kept in the belly of the sky أَلَمْ يَرَوْا إِلَى الطَّيْرِ مُسَخَّرَاتٍ فِي جَوِّ السَّمَاءِ. Nobody is holding them in place except Allah, just like a baby inside its mother's belly (seeing a bird should make us think about that).
- Even if we came out of the covering inside our mother's belly, Allah gave us a new covering: the comfort of our home where we should have sakan سَكَنَ (peace).
- The mountains contains cave for us to take refuge if needed.
- We also have the cover of our clothes, even during war.
- We are still inside some level of Rahma of Allah.
- However on Judgment Day, Allah says: «you have left behind whatever cover you had ».
- The theme of this passage is Allah keeping us covered in any type of situation.

Lesson 08:
Linear Coherence of a Passage: Surah Al -Baqarah

Lesson 08: Linear Coherence of a Passage: Surah Al -Baqarah

The theme of life manifests itself in refined ways through the examples of an anchor, Prophet Ibrahim (PBUH) and Namrud, ruined towns, revived dead birds, and sprouting seeds in ayat 255 to 261 of Surah Al-Baqarah.

Case Study: Surah Al-Baqarah (255-261)

اللَّهُ لَا إِلَـٰهَ إِلَّا هُوَ الْحَيُّ الْقَيُّومُ ۚ لَا تَأْخُذُهُ سِنَةٌ وَلَا نَوْمٌ ۚ لَّهُ مَا فِي السَّمَاوَاتِ وَمَا فِي الْأَرْضِ ۗ مَن ذَا الَّذِي يَشْفَعُ عِندَهُ إِلَّا بِإِذْنِهِ ۚ يَعْلَمُ مَا بَيْنَ أَيْدِيهِمْ وَمَا خَلْفَهُمْ ۖ وَلَا يُحِيطُونَ بِشَيْءٍ مِّنْ عِلْمِهِ إِلَّا بِمَا شَاءَ ۚ وَسِعَ كُرْسِيُّهُ السَّمَاوَاتِ وَالْأَرْضَ ۖ وَلَا يَئُودُهُ حِفْظُهُمَا ۚ وَهُوَ الْعَلِيُّ الْعَظِيمُ ﴿٢٥٥﴾ لَا إِكْرَاهَ فِي الدِّينِ ۖ قَد تَّبَيَّنَ الرُّشْدُ مِنَ الْغَيِّ ۚ فَمَن يَكْفُرْ بِالطَّاغُوتِ وَيُؤْمِن بِاللَّهِ فَقَدِ اسْتَمْسَكَ بِالْعُرْوَةِ الْوُثْقَىٰ لَا انفِصَامَ لَهَا ۗ وَاللَّهُ سَمِيعٌ عَلِيمٌ ﴿٢٥٦﴾ اللَّهُ وَلِيُّ الَّذِينَ آمَنُوا يُخْرِجُهُم مِّنَ الظُّلُمَاتِ إِلَى النُّورِ ۖ وَالَّذِينَ كَفَرُوا أَوْلِيَاؤُهُمُ الطَّاغُوتُ يُخْرِجُونَهُم مِّنَ النُّورِ إِلَى الظُّلُمَاتِ ۗ أُولَـٰئِكَ أَصْحَابُ النَّارِ ۖ هُمْ فِيهَا خَالِدُونَ ﴿٢٥٧﴾ أَلَمْ تَرَ إِلَى الَّذِي حَاجَّ إِبْرَاهِيمَ فِي رَبِّهِ أَنْ آتَاهُ اللَّهُ الْمُلْكَ إِذْ قَالَ إِبْرَاهِيمُ رَبِّيَ الَّذِي يُحْيِي وَيُمِيتُ قَالَ أَنَا أُحْيِي وَأُمِيتُ ۖ قَالَ إِبْرَاهِيمُ فَإِنَّ اللَّهَ يَأْتِي بِالشَّمْسِ مِنَ الْمَشْرِقِ فَأْتِ بِهَا مِنَ الْمَغْرِبِ فَبُهِتَ الَّذِي كَفَرَ ۗ وَاللَّهُ لَا يَهْدِي الْقَوْمَ الظَّالِمِينَ ﴿٢٥٨﴾ أَوْ كَالَّذِي مَرَّ عَلَىٰ قَرْيَةٍ وَهِيَ خَاوِيَةٌ عَلَىٰ عُرُوشِهَا قَالَ أَنَّىٰ يُحْيِي هَـٰذِهِ اللَّهُ بَعْدَ مَوْتِهَا ۖ فَأَمَاتَهُ اللَّهُ مِائَةَ عَامٍ ثُمَّ بَعَثَهُ ۖ قَالَ كَمْ لَبِثْتَ ۖ قَالَ لَبِثْتُ يَوْمًا أَوْ بَعْضَ يَوْمٍ ۖ قَالَ بَل لَّبِثْتَ مِائَةَ عَامٍ فَانظُرْ إِلَىٰ طَعَامِكَ وَشَرَابِكَ لَمْ يَتَسَنَّهْ ۖ وَانظُرْ إِلَىٰ حِمَارِكَ وَلِنَجْعَلَكَ آيَةً لِّلنَّاسِ ۖ وَانظُرْ إِلَى الْعِظَامِ كَيْفَ نُنشِزُهَا ثُمَّ نَكْسُوهَا لَحْمًا ۚ فَلَمَّا تَبَيَّنَ لَهُ قَالَ أَعْلَمُ أَنَّ اللَّهَ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ ﴿٢٥٩﴾ وَإِذْ قَالَ إِبْرَاهِيمُ رَبِّ أَرِنِي كَيْفَ تُحْيِي الْمَوْتَىٰ ۖ قَالَ أَوَلَمْ تُؤْمِن ۖ قَالَ بَلَىٰ وَلَـٰكِن لِّيَطْمَئِنَّ قَلْبِي ۖ قَالَ فَخُذْ أَرْبَعَةً مِّنَ الطَّيْرِ فَصُرْهُنَّ إِلَيْكَ ثُمَّ اجْعَلْ عَلَىٰ كُلِّ جَبَلٍ مِّنْهُنَّ جُزْءًا ثُمَّ ادْعُهُنَّ يَأْتِينَكَ سَعْيًا ۚ وَاعْلَمْ أَنَّ اللَّهَ عَزِيزٌ حَكِيمٌ ﴿٢٦٠﴾ مَّثَلُ الَّذِينَ يُنفِقُونَ أَمْوَالَهُمْ فِي سَبِيلِ اللَّهِ كَمَثَلِ حَبَّةٍ أَنبَتَتْ سَبْعَ سَنَابِلَ فِي كُلِّ سُنبُلَةٍ مِّائَةُ حَبَّةٍ ۗ وَاللَّهُ يُضَاعِفُ لِمَن يَشَاءُ ۗ وَاللَّهُ وَاسِعٌ عَلِيمٌ ﴿٢٦١﴾

Translation

255. Allah - there is absolutely none to be worshipped/obeyed/loved except for He - the Living, the Establisher of [all] existence. Neither drowsiness overtakes Him nor sleep. To Him exclusively belongs whatever is in the skies and whatever is on the earth. Who dares to intercede before Him except by His permission? He knows what lies ahead of them and what lies behind them, and they encompass nothing of His knowledge except for what He wills. His Kursi [i.e. throne] extends over the skies and the earth, and guarding both of them does not exhaust Him. And He is the Most High, the Most Great.
256. There is absolutely no compulsion in [the matter of] religion. The correct/straight way has been made abundantly clear/distinct from the deviated [course]. So whoever

disbelieves in the forces of rebellion [Taghut] and [instead] believes in Allah has held on [for dear life] to the strongest anchor whose chain has no break in it. And Allah is Hearing and Knowing.

257. Allah is the protective friend of those who believe. He brings them out from darknesses into the light. And those who disbelieve - their protective friends are the rebellious. They take them out of the light into darknesses. Those are the people of the Fire [in which] they will remain.
258. Have you not considered the one who debated viciously against Ibrahim about his Master [merely] because Allah had given him kingship? When Ibrahim said, "My Master is the one who gives life and causes death," he said, "I [am the one who] gives life and causes death." Ibrahim said, "Certainly, Allah brings up the sun from the east, so bring it up from the west." So the disbeliever was stumped [by astonishment], and Allah does not guide the wrongdoing people.
259. Or [consider such an example] as the one who passed by a town which had turned over its rooftops [i.e. completely dilapidated/fallen into ruin a long time]. He said, "How can Allah bring this to life after its death?" So Allah caused him to die for a hundred years; then He revived him. He said, "How long have you remained?" The man said, "I have remained a day or part of a day." He said, "Rather, you have remained one hundred years. Look at your food and your drink; it has not changed with time. And look at your donkey; and We [have done so to] make you a miracle for the people. And look at the bones [of this donkey] - how We will raise them, then We will dress them with flesh." So when it [all] became clear to him, he said, "I know that Allah is completely capable/in control over all things."
260. And [remember] when Ibrahim said, "My Master, show me how You give life to the dead." [Allah] said, "Have you not [already] believed?" He said, "Of course, but [I ask] only to my heart at ease." [Allah] said, "Take four [kinds of] birds and incline them back [i.e. train them back] to yourself. Then [after slaughtering them] put on each hill a portion of them; then call them - they will come to you in haste. And know that Allah is the Ultimate Authority and Wise."
261. The example of those who spend their wealth in the path of Allah is like the example of a single seed [of grain] which sprouts seven ears of grain; in each ear is a hundred [more] seeds. And Allah multiplies for whom He wills. And Allah is all-Encompassing and Knowing.

Connection: Progression of an idea

One of the themes being developed in these ayat is the theme of life.

- (2:255) Allah is الحَيُّ, the Living – life and death are in His hands; He is the source of all life.
- Allah shows a progression of ideas and teaches multiple lessons about الحَيُّ using different examples.

Anchor (and sea) imagery (2:256-257)

- When someone believes in Allah the Living, he is holding on to an anchor. This imagery suggests a person being off a ship, drowning, and about to die – the anchor keeps him alive, afloat and in the light.
- Similarly, we are holding on to the anchor of faith to keep us alive.
- If we were to let go of the anchor, we would drown into the depths of the sea. The deeper we go, the darker it gets. Taghut wants us to drown into multiple darknesses. The sea imagery is referenced in Surah An-Nur:

  أَوْ كَظُلُمَاتٍ فِي بَحْرٍ لُّجِّيٍّ يَغْشَاهُ مَوْجٌ مِّن فَوْقِهِ مَوْجٌ مِّن فَوْقِهِ سَحَابٌ ۚ ظُلُمَاتٌ بَعْضُهَا فَوْقَ بَعْضٍ إِذَا أَخْرَجَ يَدَهُ لَمْ يَكَدْ يَرَاهَا ۗ وَمَن لَّمْ يَجْعَلِ اللَّهُ لَهُ نُورًا فَمَا لَهُ مِن نُّورٍ ﴿٤٠﴾ (24:40)

  - Or [they are] like darknesses within an unfathomable sea which is covered by waves, upon which are waves, over which are clouds - darknesses, some of them upon others. When one puts out his hand [therein], he can hardly see it. And he to whom Allah has not granted light - for him there is no light.

- Lesson: الْحَيُّ will take those who believe out from darkness into light. He is our Protective Friend (وَلِيُّ).

Prophet Ibrahim and Namrud (2:258)

- Prophet Ibrahim stands in front of King Namrud and declares, "My Master is the one who gives life and gives death." When Namrud denied, he bravely challenged him: "Allah brings the sun from the east, why don't you bring it from the west?"
- Lesson: When you internalize اللَّهُ لَا إِلَـٰهَ إِلَّا هُوَ الْحَيُّ الْقَيُّومُ , you can stand in front of the one who can execute you and still say, "Allah gives life." You will no longer fear for your life in front of anyone else. You become brave in the face of the most tyrannical, knowing that Allah protects your life and you're holding on to the anchor that will never break.

Ruined towns (2:259)

- Parallel for today - the ummah is so corrupted, how can it ever come back to being good again?
- Lesson: Have hope that Allah can revive and restore anything. He is capable over all things (اللَّهُ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ).

Dead birds being brought to life (2:260)

- Lesson: This is not the only life there is. Just like the birds, we will be brought back to life by the Living. One day, Allah will call us and we will be flying back to Him. He is the Ultimate Authority (عَزِيزٌ) and Wise (حَكِيمٌ).

Seed (2:261)

- Lesson: Allah will take our deeds/charities and pour life into them. Just the way He gives life to a seed that is buried underground, He can take our actions (that we may never even see the effects of) and give life to it – and each seed will expand and produce a hundred more seeds. Allah is Vast (وَاسِعٌ) and Knowledgeable (عَلِيمٌ) in the way He gives life.

Concluding Remarks: This notion of progressive ideas inside passages is one of the dimensions of the logic of the Quran and is a very powerful one. Allah does not advocate knowing the Quran (we don't see as much أَفَلَا تَعْلَمُوْنَ – "Why don't you know?"), rather He advocates thinking, pondering, and reflecting (أَفَلَا تَعْقِلُوْنَ – "Why don't you think?"; أَفَلَا يَتَدَبَّرُونَ الْقُرْآنَ – "Why don't they ponder/reflect over the Quran?"). When that happens, only then will revelation come to life for us.

Lesson 09:
Structural Coherence of a Passage:
Al-Baqarah and An-Naba

Lesson 09: Structural Coherence of Passage: Al-Baqarah and An-Naba

The symmetrical structure of Surah Al-Baqarah (122-133) teaches us a profound lesson about the importance of remembering Allah's favors, while the pairing in Surah An-Naba prompts those who reflect to arrive to a powerful conclusion about the afterlife.

Case Study #1: Surah Al-Baqarah (122-133)

Section	Ayah
A	يَا بَنِي إِسْرَائِيلَ اذْكُرُوا نِعْمَتِيَ الَّتِي أَنْعَمْتُ عَلَيْكُمْ وَأَنِّي فَضَّلْتُكُمْ عَلَى الْعَالَمِينَ ﴿١٢٢﴾ وَاتَّقُوا يَوْمًا لَّا تَجْزِي نَفْسٌ عَن نَّفْسٍ شَيْئًا وَلَا يُقْبَلُ مِنْهَا عَدْلٌ وَلَا تَنفَعُهَا شَفَاعَةٌ وَلَا هُمْ يُنصَرُونَ ﴿١٢٣﴾
B	وَإِذِ ابْتَلَىٰ إِبْرَاهِيمَ رَبُّهُ بِكَلِمَاتٍ فَأَتَمَّهُنَّ ۖ قَالَ إِنِّي جَاعِلُكَ لِلنَّاسِ إِمَامًا ۖ قَالَ وَمِن ذُرِّيَّتِي ۖ قَالَ لَا يَنَالُ عَهْدِي الظَّالِمِينَ ﴿١٢٤﴾
C	وَإِذْ جَعَلْنَا الْبَيْتَ مَثَابَةً لِّلنَّاسِ وَأَمْنًا وَاتَّخِذُوا مِن مَّقَامِ إِبْرَاهِيمَ مُصَلًّى ۖ وَعَهِدْنَا إِلَىٰ إِبْرَاهِيمَ وَإِسْمَاعِيلَ أَن طَهِّرَا بَيْتِيَ لِلطَّائِفِينَ وَالْعَاكِفِينَ وَالرُّكَّعِ السُّجُودِ ﴿١٢٥﴾
D	وَإِذْ قَالَ إِبْرَاهِيمُ رَبِّ اجْعَلْ هَـٰذَا بَلَدًا آمِنًا وَارْزُقْ أَهْلَهُ مِنَ الثَّمَرَاتِ مَنْ آمَنَ مِنْهُم بِاللَّهِ وَالْيَوْمِ الْآخِرِ ۖ قَالَ وَمَن كَفَرَ فَأُمَتِّعُهُ قَلِيلًا ثُمَّ أَضْطَرُّهُ إِلَىٰ عَذَابِ النَّارِ ۖ وَبِئْسَ الْمَصِيرُ ﴿١٢٦﴾
C	وَإِذْ يَرْفَعُ إِبْرَاهِيمُ الْقَوَاعِدَ مِنَ الْبَيْتِ وَإِسْمَاعِيلُ رَبَّنَا تَقَبَّلْ مِنَّا ۖ إِنَّكَ أَنتَ السَّمِيعُ الْعَلِيمُ ﴿١٢٧﴾
B	رَبَّنَا وَاجْعَلْنَا مُسْلِمَيْنِ لَكَ وَمِن ذُرِّيَّتِنَا أُمَّةً مُّسْلِمَةً لَّكَ وَأَرِنَا مَنَاسِكَنَا وَتُبْ عَلَيْنَا ۖ إِنَّكَ أَنتَ التَّوَّابُ الرَّحِيمُ ﴿١٢٨﴾ رَبَّنَا وَابْعَثْ فِيهِمْ رَسُولًا مِّنْهُمْ يَتْلُو عَلَيْهِمْ آيَاتِكَ وَيُعَلِّمُهُمُ الْكِتَابَ وَالْحِكْمَةَ وَيُزَكِّيهِمْ ۚ إِنَّكَ أَنتَ الْعَزِيزُ الْحَكِيمُ ﴿١٢٩﴾
A	وَمَن يَرْغَبُ عَن مِّلَّةِ إِبْرَاهِيمَ إِلَّا مَن سَفِهَ نَفْسَهُ ۚ وَلَقَدِ اصْطَفَيْنَاهُ فِي الدُّنْيَا ۖ وَإِنَّهُ فِي الْآخِرَةِ لَمِنَ الصَّالِحِينَ ﴿١٣٠﴾ إِذْ قَالَ لَهُ رَبُّهُ أَسْلِمْ ۖ قَالَ أَسْلَمْتُ لِرَبِّ الْعَالَمِينَ ﴿١٣١﴾ وَوَصَّىٰ بِهَا إِبْرَاهِيمُ بَنِيهِ وَيَعْقُوبُ يَا بَنِيَّ إِنَّ اللَّهَ اصْطَفَىٰ لَكُمُ الدِّينَ فَلَا تَمُوتُنَّ إِلَّا وَأَنتُم مُّسْلِمُونَ ﴿١٣٢﴾ أَمْ كُنتُمْ شُهَدَاءَ إِذْ حَضَرَ يَعْقُوبَ الْمَوْتُ إِذْ قَالَ لِبَنِيهِ مَا تَعْبُدُونَ مِن بَعْدِي قَالُوا نَعْبُدُ إِلَـٰهَكَ وَإِلَـٰهَ آبَائِكَ إِبْرَاهِيمَ وَإِسْمَاعِيلَ وَإِسْحَاقَ إِلَـٰهًا وَاحِدًا وَنَحْنُ لَهُ مُسْلِمُونَ ﴿١٣٣﴾

Section	Translation
A	O Children of Israel, make mention of My favor which I have bestowed upon you and that I gave you preference over all nations. (122) And be mindful of a Day in which no soul will be compensated for another, nor will an equivalent be taken from it, nor will any intercession benefit it, nor will they be aided. (123)
B	And [remember] when his Master thoroughly tested Ibrahim with [certain] commands and he fulfilled them. [Allah] said, "No doubt, I will make you a leader over the people." [Ibrahim] said, "And [what] of my offsprings?" [Allah] said, "My guarantee does not extend to the wrongdoers." (124)
C	And [remember] when We made the House a place of return for the people and [a place of] peace/security. And take, [O believers], by the station of Ibrahim, a place of prayer. And We have taken a covenant from Ibrahim and Ismail, [saying], "Purify My House for those who perform Tawaf and those who are staying [there] for worship and those who bow and prostrate [in prayer]." (125)
D	And [remember] when Ibrahim said, "My Master, make this a peaceful/secure city and provide its people with fruits - whoever of them who believes in Allah and the Last Day." [Allah] said. "And whoever disbelieves - I will grant him enjoyment for a little; then I will force him to the punishment of the Fire, and wretched is the destination [i.e. What a terrible place to be that is!]." (126)
C	And [remember] when Ibrahim was raising the foundations of the House [along with] Ismail, [saying], "Our Master, accept [this] from both of us. Certainly, You are the All-Hearing, All-Knowing. (127)
B	Our Master, and make both of us Muslims [i.e. submissive] before You and from our offspring a Muslim nation [i.e. a submissive nation] to You. And show us our rituals and accept our repentance. Certainly, You are the One who Continually and Repeatedly Accepts Repentance, Always Loving and Caring. (128) Our Master, and appoint from among them a messenger [who comes] from [among] themselves who will recite to Your miraculous signs unto them and teach them the Book and the Wisdom and purify them. Certainly, You are the Ultimate Authority, Ultimately Wise." (129)

A	And who would turn away from the religion of Ibrahim except one who makes a fool of himself. And We had chosen him in this world, and certainly he, in the Hereafter, will be among the righteous. (130) When his Master said to him, "Submit", he said "I have submitted [myself] before the Master of all people." (131) And Ibrahim counselled his children [to do the same] and [so did] Yaaqub, [saying], "O my children, no doubt Allah has chosen for you this religion, so do not dare die except in a state of you being Muslims." (132) Or were you witnesses when death approached Yaaqub, when he said to his sons, "What will you worship after me?" They said, "We will worship your God and the God of your fathers, Ibrahim and Ismail and Ishaq - one God. And we are Muslims [in submission] before Him." (133)

Connection

Associations are drawn between ayat with similar subject matter. *(Note: "Top" refers to the top ayah/ayat in the symmetry, while "Bottom" refers to the bottom ayah/ayat in the symmetry.)*

Section A (122-123, 130-32)

- *Top*: The Israelites were told to be grateful and to mention Allah's favor upon them, that they have been given preference over all other nations.
- *Bottom*: The favor of Islam, that is passed down from Ibrahim (PBUH) to Ishaq (PBUH) to Yaqub/Israel (PBUH) to them (i.e. Bani Israel), is mentioned.

Section B (124, 128-129)

- *Top*: Ibrahim (PBUH) was made a leader over the people. He asked, "What about my kids?" Allah responded, "My promise does not extend to wrongdoers."
- *Bottom*: The two corresponding prayers of Ibrahim are mentioned: (1) let one ummah among my children be Muslim and (2) appoint to them a prophet.

Section C (125, 127)

- *Top*: The purpose of the House (as a place that people can return to; a place of peace and security; of prayer) and its building by Ibrahim (PBUH) and Ismail (PBUH) are mentioned.
- *Bottom*: The corresponding prayer of Ibrahim (PBUH) and Ismail (PBUH), as they are building the House, that their effort is accepted, is mentioned.

Section D (126)

- *Center of section*: The prayer of Ibrahim (PBUH) for the safety & provision of the city. Allah said, "Believe! If not, there is punishment."
- The heart of this passage is the secret which the Israelites were unable to live by.

- The conversation began with the Israelites who have always wanted safety and considered themselves especially provided for. They claimed God has especially promised them (hence the term, Promised Land – the promise that was given to Ibrahim (PBUH)).
- However this passage argues that the actual narrative of Ibrahim (PBUH) is this one. The reason they were suffering a tough history – being exiled, humiliated and degraded – was because they were not making mention of the favor of Allah upon them i.e. Islam itself. If they did, they would have the promise of Ibrahim (PBUH) fulfilled upon them – but "My guarantee does not extend to the wrongdoers" (124).

Symmetry/Ring composition within passages

Case Study #2: Surah An-Naba (6-13)

Section	Ayah
A	أَلَمْ نَجْعَلِ الْأَرْضَ مِهَادًا ﴿٦﴾ وَالْجِبَالَ أَوْتَادًا ﴿٧﴾
B	وَخَلَقْنَاكُمْ أَزْوَاجًا ﴿٨﴾
C	وَجَعَلْنَا نَوْمَكُمْ سُبَاتًا ﴿٩﴾
B	وَجَعَلْنَا اللَّيْلَ لِبَاسًا﴿١٠﴾ وَجَعَلْنَا النَّهَارَ مَعَاشًا ﴿١١﴾
A	وَبَنَيْنَا فَوْقَكُمْ سَبْعًا شِدَادًا﴿١٢﴾ وَجَعَلْنَا سِرَاجًا وَهَّاجًا ﴿١٣﴾

Section	Translation
A	Did We not make the earth into a cradle? (6) And the mountains into pegs? (7)
B	And We created you into pairs (8)
C	And We made your sleep into [something that is] cut-off (9)
B	And We made the night into a garment (10) And We made the day into a means of living (11)
A	And We constructed above you seven intense [heavens] (12) And We made [therein] a burning lamp (13)

Connection

Section A

- *Top*: Vast view – the earth. The thing most prominent that sticks out in that view – the mountains.
- *Bottom*: Vast view – the skies. The thing most prominent that sticks out in that view – the sun.

Section B

- *Top*: Allah makes us into pairs of males and females.
- *Bottom*: Allah makes night and day into pairs.
- In al-Lail, Allah also makes a comparison between night and day with females and males: وَاللَّيْلِ إِذَا يَغْشَىٰ ﴿١﴾ وَالنَّهَارِ إِذَا تَجَلَّىٰ ﴿٢﴾ وَمَا خَلَقَ الذَّكَرَ وَالْأُنثَىٰ ﴿٣﴾ (92:1-3) – *By the night when it covers **(1)** And [by] the day when it appears **(2)** And [by] He who created the male and female **(3)***

- Parallels between Night and Day vs. Women and Men:
    - They complement each other – the exhaustion of the day finds comfort in the night, similar to husbands find comfort in their wives.
    - Men and women seek a living during the day (مَعَاشًا), and become garments (لِبَاسًا) for another at night
    - Lesson: Just the way night and day balance each other, a husband and wife need to find balance between enjoyment and responsibilities. Without either, the marriage institution may collapse.

Section C

- *Center*: Sleep – the only subject being excluded from its pair!
    - This is the heart of the passage. If everything else is paired, then sleep should be paired with *waking up*. Incredibly, the central theme of An-Naba is about the Day of Judgment where humanity will…wake up!
    - This pairing is not mentioned explicitly to suggest that just as we may find it obvious that after sleep comes waking up, it should also be obvious that after death (i.e. 'sleep' in the grave) comes resurrection (i.e. 'waking up')!

Lesson 10:
Linear Coherence of a Surah: Ya-sin, Al-Fatihah, Al-Baqarah, Al-Kahf

Lesson 10: Linear Coherence of a Surah: Ya-sin, Al-Fatihah, Al-Baqarah, Al-Kahf

The coherence of an entire surah can be studied in three ways: linear, anchor and structural. This section focuses on the linear coherence of some surahs where one idea progressively leads to another.

Case Study: Surah Ya-Sin (1-12)

Section	Ayah
A	يس ﴿١﴾ وَالْقُرْآنِ الْحَكِيمِ ﴿٢﴾ إِنَّكَ لَمِنَ الْمُرْسَلِينَ ﴿٣﴾ عَلَىٰ صِرَاطٍ مُّسْتَقِيمٍ ﴿٤﴾ تَنزِيلَ الْعَزِيزِ الرَّحِيمِ ﴿٥﴾
B	لِتُنذِرَ قَوْمًا مَّا أُنذِرَ آبَاؤُهُمْ فَهُمْ غَافِلُونَ ﴿٦﴾
C	لَقَدْ حَقَّ الْقَوْلُ عَلَىٰ أَكْثَرِهِمْ فَهُمْ لَا يُؤْمِنُونَ ﴿٧﴾
D	إِنَّا جَعَلْنَا فِي أَعْنَاقِهِمْ أَغْلَالًا فَهِيَ إِلَى الْأَذْقَانِ فَهُم مُّقْمَحُونَ ﴿٨﴾ وَجَعَلْنَا مِن بَيْنِ أَيْدِيهِمْ سَدًّا وَمِنْ خَلْفِهِمْ سَدًّا فَأَغْشَيْنَاهُمْ فَهُمْ لَا يُبْصِرُونَ ﴿٩﴾
C	وَسَوَاءٌ عَلَيْهِمْ أَأَنذَرْتَهُمْ أَمْ لَمْ تُنذِرْهُمْ لَا يُؤْمِنُونَ ﴿١٠﴾
B	إِنَّمَا تُنذِرُ مَنِ اتَّبَعَ الذِّكْرَ وَخَشِيَ الرَّحْمَٰنَ بِالْغَيْبِ ۖ فَبَشِّرْهُ بِمَغْفِرَةٍ وَأَجْرٍ كَرِيمٍ ﴿١١﴾
A	إِنَّا نَحْنُ نُحْيِي الْمَوْتَىٰ وَنَكْتُبُ مَا قَدَّمُوا وَآثَارَهُمْ ۚ وَكُلَّ شَيْءٍ أَحْصَيْنَاهُ فِي إِمَامٍ مُّبِينٍ ﴿١٢﴾

Section	Translation
1A	Ya, Seen. (1) By the wise Quran. (2) Indeed you, [O Muhammad], are from among the messengers, (3) On a straight path. (4) [This is] a revelation of the Exalted in Might, the Merciful, (5)
1B	That you may warn a people whose forefathers were not warned, so they are unaware. (6)

1C	Already the word has come into effect upon most of them, so they do not believe. (7)
1D	Indeed, We have put shackles on their necks, and they are to their chins, so they are with heads [kept] aloft. (8) And We have put before them a barrier and behind them a barrier and covered them, so they do not see. (9)
1C	And it is all the same for them whether you warn them or do not warn them - they will not believe. (10)
1B	You can only warn one who follows the message and fears the Most Merciful unseen. So give him good tidings of forgiveness and noble reward. (11)
1A	Indeed, it is We who bring the dead to life and record what they have put forth and what they left behind, and all things We have enumerated in a clear register. (12)

Connection

Associations are drawn between ayat with similar subject matter. *(Note: "Top" refers to the top ayah/ayat in the symmetry, while "Bottom" refers to the bottom ayah/ayat in the symmetry.)*

Section A

- *Top*: Revelation
- *Bottom*: All records written down

Section B

- *Top*: Revelation sent so that you may warn
- *Bottom*: Only those fearful of Allah can be warned

Section C

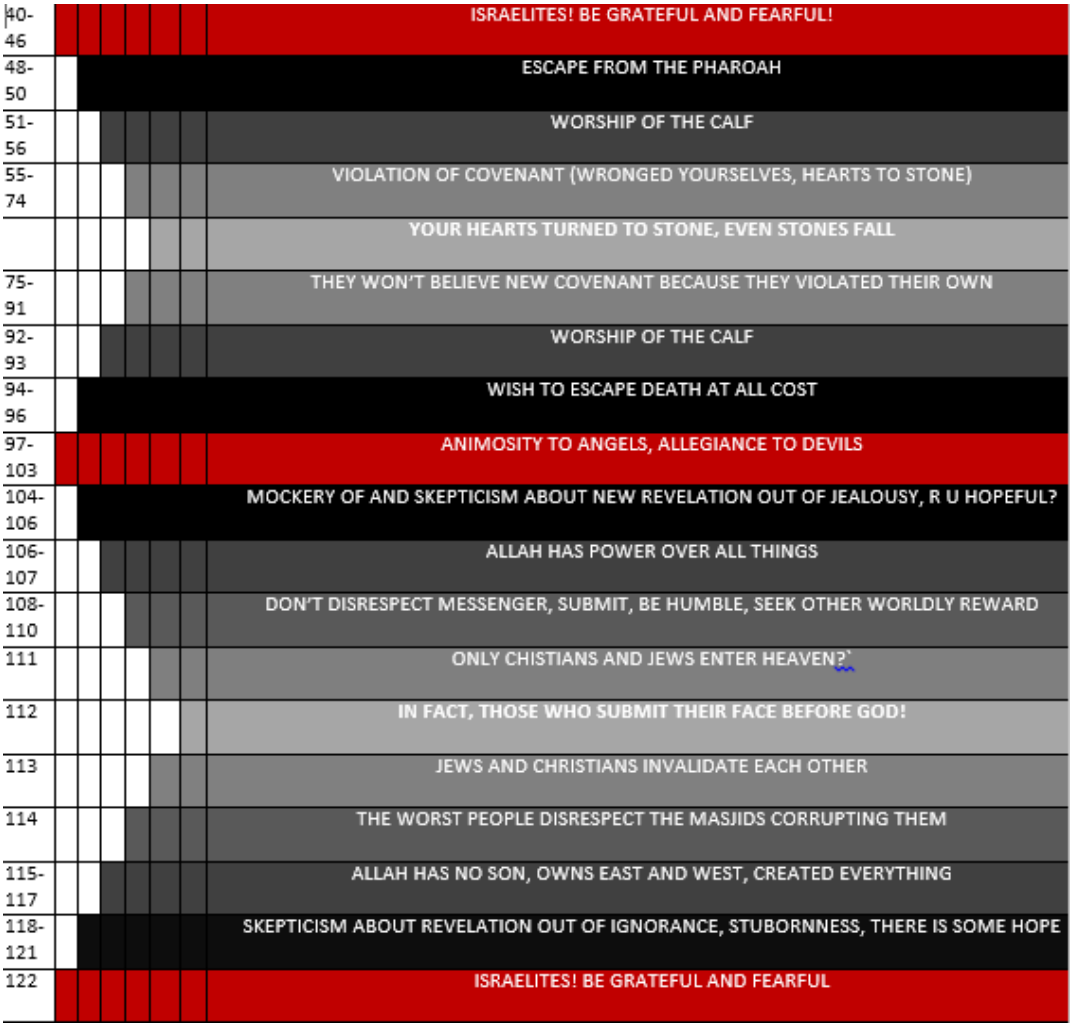
- *Top*: They don't believe
- *Bottom*: Whether warned or not, they will not believe

Section D

- They are blinded from all sides.
- There are three roads to guidance: revelation, history, and what is around you. Guidance from above is revelation, guidance from behind is history, and guidance from around, is whatever surrounds you. Allah mentions that these people described in the ayat are blinded to this guidance and therefore can't see properly.

Symmetry/Ring Composition Within Passages

Case Study: Surah Al-Baqarah (40-122)


40-46
ISRAELITES! BE GRATEFUL AND FEARFUL!
48-50
ESCAPE FROM THE PHAROAH
51-56
WORSHIP OF THE CALF
55-74
VIOLATION OF COVENANT (WRONGED YOURSELVES, HEARTS TO STONE)
YOUR HEARTS TURNED TO STONE, EVEN STONES FALL
75-91
THEY WON'T BELIEVE NEW COVENANT BECAUSE THEY VIOLATED THEIR OWN
92-93
WORSHIP OF THE CALF
94-96
WISH TO ESCAPE DEATH AT ALL COST
97-103
ANIMOSITY TO ANGELS, ALLEGIANCE TO DEVILS
104-106
MOCKERY OF AND SKEPTICISM ABOUT NEW REVELATION OUT OF JEALOUSY, R U HOPEFUL?
106-107
ALLAH HAS POWER OVER ALL THINGS
108-110
DON'T DISRESPECT MESSENGER, SUBMIT, BE HUMBLE, SEEK OTHER WORLDLY REWARD
111
ONLY CHISTIANS AND JEWS ENTER HEAVEN?`
112
IN FACT, THOSE WHO SUBMIT THEIR FACE BEFORE GOD!
113
JEWS AND CHRISTIANS INVALIDATE EACH OTHER
114
THE WORST PEOPLE DISRESPECT THE MASJIDS CORRUPTING THEM
115-117
ALLAH HAS NO SON, OWNS EAST AND WEST, CREATED EVERYTHING
118-121
SKEPTICISM ABOUT REVELATION OUT OF IGNORANCE, STUBORNNESS, THERE IS SOME HOPE
122
ISRAELITES! BE GRATEFUL AND FEARFUL

Linear Coherence of an Entire Surah

This can be studied in three ways:

A. Linear (how A leads to B, B leads to C, etc)

B. Anchors

C. Structural

Case Study: Surah Al-Fatihah

Ayat 1-3: Knowledge (learn something about Allah)
Ayah 4: Action (now you are ready to take action)
Ayat 5-6 : The path of knowledge and action (ask for guidance along the straight path)
Not the path of knowledge without action
Nor the path of action without knowledge

Case Study: Surah Al-Baqarah

Discussions:

A. Faith, disbelief and hypocrisy (comes out by tests)
B. Story of Adam PBUH (Father) (Tested) (Didn't succeed but repented)
C. Children of Israel (Children)(Tested) (Didn't succeed, didn't repent)
D. Ibrahim (Father) (Tested) (Succeeded and repented)
E. Change of Qiblah (Jerusalem to Mecca) (Major test)
F. We are a New Ummah (Children) (Tested) (Succeed or Fail, we don't know)
G. Laws of Islam (15 of them) (Will put you to the test) (Greed is the hardest test)
H. Guidance on greed (how to deal with spending, unacceptable ribah, acceptable business)
I. Prayer for help against tests

Connections:

A & I: Faith, disbelief, and hypocrisy
B & H: Story of Greed
C & G: Don't mess up your laws like the Israelites
E: Change of Qiblah, point where everything changed

Case Study: Surah Al-Kahf

Discussions:

Ayat 1-8 The book stands firm to warn against great trials (Sermon)
Ayat 9-26 Youth of the cave (Divine intervention and apparent relief) (Story)
Ayat 27-31 Stand by the weak companions as they are with Allah! (Sermon)
Ayat 32-44 Story of the gardener and his neighbor (Divine intervention and apparent distress) (Story)
Ayat 45-59 Nothing in life is permanent except your deeds and the afterlife (Sermon)
Ayat 60-82 Musa PBUH's three-stop journey (Story) Ship, boy, and wall (Not visible divine intervention and apparent distress)
Ayat 83-99 Dhul Qarnain's three-stop journey (Not visible intervention and apparent Relief), West to do justice, East leaves alone, and wall
Ayat 100-110 The real punishment for bad people and the real reward for good people is in the afterlife. Words of Allah are an endless ocean (Sermon)

Lesson 11:
Anchors in Surah Ya-Sin

Lesson 11: Anchors in Surah Ya-Sin

Anchors are words and themes that are related to each other in unexpected places and in different contexts in the Quran. These anchors require making a connection between seemingly unrelated ideas.

Case Study: Surah Ya-Sin

- Background Information:
    - There was a nation to which Allah sent three messengers at the same time to call them to Islam. The people disregarded them and thought of them as a bad omen and a curse.
    - Then Allah describes a fourth person who was not a messenger. He came running from another town from the other end of the city.
    - Allah dedicates 11 ayat to what this man says to the people.
    - What's peculiar about this story is that three messengers were calling to Islam but Allah only dedicated a couple of ayat to them, but when this man spoke, his speech was the longest part of the story.
    - You would think that when there's a messenger present, his followers should be quiet because the messenger is more qualified to speak. But Allah focuses more on that man's speech than on the messengers.
    - This teaches us that each one of us has their responsibility and they avoid it just because there might be someone more qualified.
    - The notion that, if there are better people in the community to call and inform people about Islam then you don't have to do it, is completely shattered by this story.
    - Someone else being available and someone else being more qualified are not excuses to shirk our responsibility of spreading the word of Allah.

- The story is finished in the Surah and now Allah switches the topic to signs of the creations (starting from ayah 33)
- There's a particular ayah that uses the word يَنْبَغِي

وَالشَّمْسُ تَجْرِي لِمُسْتَقَرٍّ لَّهَا ۚ ذَٰلِكَ تَقْدِيرُ الْعَزِيزِ الْعَلِيمِ ﴿٣٨﴾
وَالْقَمَرَ قَدَّرْنَاهُ مَنَازِلَ حَتَّىٰ عَادَ كَالْعُرْجُونِ الْقَدِيمِ ﴿٣٩﴾
لَا الشَّمْسُ يَنبَغِي لَهَا أَن تُدْرِكَ الْقَمَرَ وَلَا اللَّيْلُ سَابِقُ النَّهَارِ ۚ وَكُلٌّ فِي فَلَكٍ يَسْبَحُونَ ﴿٤٠﴾

(36:38) - The sun flows according to a station and a schedule that is dedicated for it. That is the decree of the one ultimate authority and the one who knows everything.
(36:39) - And the moon, we break it down into stages, until it looks an old dried up patch of a palm tree.
(36:40) - It's not appropriate for the sun to go to the place of the moon, and nor is it right for the night to get ahead of the day, and all of them have their own circular orbits in which they are swimming.

- The word يَنْبَغِي only occurs twice in this surah; it means for something to be appropriate.
- By the end of this surah Allah says about Prophet Muhammad (PBUH) وَمَا عَلَّمْنَاهُ الشِّعْرَ وَمَا يَنبَغِي لَهُ
- "We didn't teach him poetry at all nor is it something appropriate for him"- (36:69)
- The word يَنْبَغِي comes twice; once for the sun and the other time for Prophet Muhammad (PBUH).
- In another part of the Quran Allah says وَدَاعِيًا إِلَى اللَّهِ بِإِذْنِهِ وَسِرَاجًا مُّنِيرًا "And I have sent you as a caller to Allah by his leave and I have sent you as a brilliant lamp."- (33:46)
- Note that Allah describes Prophet Muhammad (PBUH) as a brilliant lamp.
- Then Allah says تَبَارَكَ الَّذِي جَعَلَ فِي السَّمَاءِ بُرُوجًا وَجَعَلَ فِيهَا سِرَاجًا وَقَمَرًا مُّنِيرًا "How blessed is the one who placed constellations in the sky and put a lamp in it and an illuminating moon" -(25:61)
- Note that the lamp is the sun
- In Surah Ya-Sin يَنْبَغِي is used for the sun and Prophet Muhammad (PBUH), in other places of the Quran the Prophet (PBUH) is called a lamp and so is the sun.
- There seems to be a correlation between the sun and Prophet Muhammad (PBUH) in the Quran.

Connection #1:

- What is the relationship between the sun and the moon? They don't have the same orbit.
- What is the relationship between a messenger and his followers? They don't have the same responsibilities and the messenger's responsibility doesn't absolve the followers of their responsibilities.
- Just because their messengers are doing da'wah the followers that came after them are not relieved from their responsibilities. They both have their own paths that they must take, just like the sun and the moon have their own paths to take.

Connection #2:

- The sun has its own light but the moon doesn't have its own light, the moon simply reflects the light of the sun. The moon depends on the sun for its light.
- There is a parallel between Prophet Muhammad (PBUH) and his followers, and the sun and the moon. Because the followers of the Prophet (PBUH), whatever light they have, is only a reflection of what was given to them by the "sun", the Prophet (PBUH). He's

the lamp that illuminated his followers. So we are to the Prophet (PBUH) what the moon is to the sun.

- When the sun is up, it's brilliant, but eventually the sun sets, and when it goes away there's darkness. The one thing left is the moon; it's not quite like the lamp the way the sun is, but it's still a lamp.
- In the absence of Prophet Muhammad (PBUH) the only reflection of him left in the world will be his followers. We are a glimpse of the Prophet (PBUH) to the world.

Connection #3:

- The sun doesn't necessarily have phases, but the moon does. It has the full moon when it's brilliant and then it starts weakening and weakening to the point where you can hardly see it, and then it starts strengthening again and it's back to a full moon again and so on.
- The ummah, just like the believer, will go through phases. At one point it will be strong and the next time you see it, it will be at its lowest point.

So by this tiny anchor يَنْبَغِي, many profound lessons are taught.

Lesson 12:
Defining "Surah"

Lesson 12: Defining "Surah"

Unlike in common translations, "surah" is not a chapter; rather it is unique terminology unparalleled in any other literature. Ustadh Nouman goes over the root letters, origin, meaning and profound implications of the word “surah.”

- Allah says in the Quran that he didn’t reveal just ayahs, he actually says he revealed “surahs”. In Surah An-Nur, Allah actually calls it a surah. (24:1)
سُورَةٌ أَنزَلْنَاهَا وَفَرَضْنَاهَا وَأَنزَلْنَا فِيهَا آيَاتٍ بَيِّنَاتٍ لَّعَلَّكُمْ تَذَكَّرُونَ

- سَوْرَ - When you have a wine or a liquor that’s extremely heavy or strong, which will intoxicate just after a few sips. The intensity that reaches/affects the head is what this word means.

- سَارَ يَسُورُ - To climb up to a very high place. This word was used to describe the tall walls that would protect a city and were insurmountable.

- تَسَوَّرَ - To scale.

- سَوْرَة - A high status, a level of a building, borders of something.

- A surah can remind you of another surah or of another piece of a surah.

- ”Surah” is used to describe something that rises from the bottom to the top. Like the drink that intoxicates you from the bottom to the top, the wall that’s insurmountable, etc.

- The Quran actually uses the word “surah” as something that’s dropped down, instead of something being raised from the bottom to the top. That means that it is impossible to surmount because you cannot see the top, it is endless. And if you can’t see the top then it’s not prone to attack. This is Allah’s way of saying that the Quran can’t be attacked.

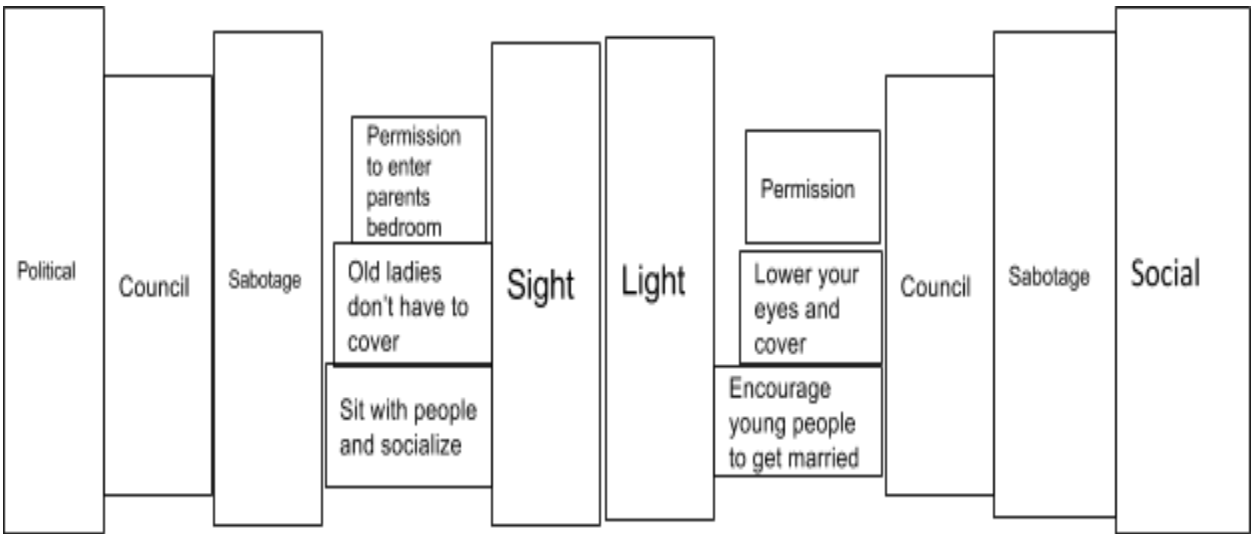
Lesson 13:
Structural Coherence of Surah An-Nur

Lesson 13: Structural Coherence of Surah An-Nur

The Quran, in its grandeur, cannot be caged in a single system. In Surah An-Nur, we see a complicated structure involving not only symmetry, but also parallels in its subject matter.

Case Study: An-Nur

- Only Surah that begins describing itself as a "surah"
- Social Order: Human beings have basic fundamental morality, there's a family structure in society, there are ethics as to how men and women interact with each other. The most extreme example of social chaos is how people are out doing the most shameful things in public.
- The surah begins by protecting society from falling into that chaos.
- A healthy society needs to protect itself with political order and social order.



Lesson 14:
Structural Coherence of Surah Qaf

Lesson 14: Structural Coherence of Surah Qaf

A glaring example of symmetry is shown in Surah Qaf not only in terms of its ideas, but also in terms of word choice.

8.2. Case Study #2: Qaf (Madini)

Section	Ayaats
A	قٓ ۚ وَالْقُرْآنِ الْمَجِيدِ ﴿١﴾ بَلْ عَجِبُوا أَن جَاءَهُم مُّنذِرٌ مِّنْهُمْ فَقَالَ الْكَافِرُونَ هَـٰذَا شَيْءٌ عَجِيبٌ ﴿٢﴾ أَإِذَا مِتْنَا وَكُنَّا تُرَابًا ۖ ذَٰلِكَ رَجْعٌ بَعِيدٌ ﴿٣﴾ قَدْ عَلِمْنَا مَا تَنقُصُ الْأَرْضُ مِنْهُمْ ۖ وَعِندَنَا كِتَابٌ حَفِيظٌ ﴿٤﴾ بَلْ كَذَّبُوا بِالْحَقِّ لَمَّا جَاءَهُمْ فَهُمْ فِي أَمْرٍ مَّرِيجٍ ﴿٥﴾
B	أَفَلَمْ يَنظُرُوا إِلَى السَّمَاءِ فَوْقَهُمْ كَيْفَ بَنَيْنَاهَا وَزَيَّنَّاهَا وَمَا لَهَا مِن فُرُوجٍ ﴿٦﴾ وَالْأَرْضَ مَدَدْنَاهَا وَأَلْقَيْنَا فِيهَا رَوَاسِيَ وَأَنبَتْنَا فِيهَا مِن كُلِّ زَوْجٍ بَهِيجٍ ﴿٧﴾ تَبْصِرَةً وَذِكْرَىٰ لِكُلِّ عَبْدٍ مُّنِيبٍ ﴿٨﴾ وَنَزَّلْنَا مِنَ السَّمَاءِ مَاءً مُّبَارَكًا فَأَنبَتْنَا بِهِ جَنَّاتٍ وَحَبَّ الْحَصِيدِ ﴿٩﴾ وَالنَّخْلَ بَاسِقَاتٍ لَّهَا طَلْعٌ نَّضِيدٌ ﴿١٠﴾ رِّزْقًا لِّلْعِبَادِ ۖ وَأَحْيَيْنَا بِهِ بَلْدَةً مَّيْتًا ۚ كَذَٰلِكَ الْخُرُوجُ ﴿١١﴾
C	كَذَّبَتْ قَبْلَهُمْ قَوْمُ نُوحٍ وَأَصْحَابُ الرَّسِّ وَثَمُودُ ﴿١٢﴾ وَعَادٌ وَفِرْعَوْنُ وَإِخْوَانُ لُوطٍ ﴿١٣﴾ وَأَصْحَابُ الْأَيْكَةِ وَقَوْمُ تُبَّعٍ ۚ كُلٌّ كَذَّبَ الرُّسُلَ فَحَقَّ وَعِيدِ ﴿١٤﴾ أَفَعَيِينَا بِالْخَلْقِ الْأَوَّلِ ۚ بَلْ هُمْ فِي لَبْسٍ مِّنْ خَلْقٍ جَدِيدٍ ﴿١٥﴾ وَلَقَدْ خَلَقْنَا الْإِنسَانَ وَنَعْلَمُ مَا تُوَسْوِسُ بِهِ نَفْسُهُ ۖ وَنَحْنُ أَقْرَبُ إِلَيْهِ مِنْ حَبْلِ الْوَرِيدِ ﴿١٦﴾
D *Passage 1*	إِذْ يَتَلَقَّى الْمُتَلَقِّيَانِ عَنِ الْيَمِينِ وَعَنِ الشِّمَالِ قَعِيدٌ ﴿١٧﴾ مَّا يَلْفِظُ مِن قَوْلٍ إِلَّا لَدَيْهِ رَقِيبٌ عَتِيدٌ ﴿١٨﴾ وَجَاءَتْ سَكْرَةُ الْمَوْتِ بِالْحَقِّ ۖ ذَٰلِكَ مَا كُنتَ مِنْهُ تَحِيدُ ﴿١٩﴾ وَنُفِخَ فِي الصُّورِ ۚ ذَٰلِكَ يَوْمُ الْوَعِيدِ ﴿٢٠﴾ وَجَاءَتْ كُلُّ نَفْسٍ مَّعَهَا سَائِقٌ وَشَهِيدٌ ﴿٢١﴾ لَّقَدْ كُنتَ فِي غَفْلَةٍ مِّنْ هَـٰذَا فَكَشَفْنَا عَنكَ غِطَاءَكَ فَبَصَرُكَ الْيَوْمَ حَدِيدٌ ﴿٢٢﴾ وَقَالَ قَرِينُهُ هَـٰذَا مَا لَدَيَّ عَتِيدٌ ﴿٢٣﴾ أَلْقِيَا فِي جَهَنَّمَ كُلَّ كَفَّارٍ عَنِيدٍ ﴿٢٤﴾ مَّنَّاعٍ لِّلْخَيْرِ مُعْتَدٍ مُّرِيبٍ ﴿٢٥﴾ الَّذِي جَعَلَ مَعَ اللَّهِ إِلَـٰهًا آخَرَ فَأَلْقِيَاهُ فِي الْعَذَابِ الشَّدِيدِ ﴿٢٦﴾ قَالَ قَرِينُهُ رَبَّنَا مَا أَطْغَيْتُهُ وَلَـٰكِن كَانَ فِي ضَلَالٍ بَعِيدٍ ﴿٢٧﴾ قَالَ لَا تَخْتَصِمُوا لَدَيَّ وَقَدْ قَدَّمْتُ إِلَيْكُم بِالْوَعِيدِ ﴿٢٨﴾ مَا يُبَدَّلُ الْقَوْلُ لَدَيَّ وَمَا أَنَا بِظَلَّامٍ لِّلْعَبِيدِ ﴿٢٩﴾
D *Passage 2*	يَوْمَ نَقُولُ لِجَهَنَّمَ هَلِ امْتَلَأْتِ وَتَقُولُ هَلْ مِن مَّزِيدٍ ﴿٣٠﴾ وَأُزْلِفَتِ الْجَنَّةُ لِلْمُتَّقِينَ غَيْرَ بَعِيدٍ ﴿٣١﴾ هَـٰذَا مَا تُوعَدُونَ لِكُلِّ أَوَّابٍ حَفِيظٍ ﴿٣٢﴾ مَّنْ خَشِيَ الرَّحْمَـٰنَ بِالْغَيْبِ وَجَاءَ بِقَلْبٍ مُّنِيبٍ ﴿٣٣﴾ ادْخُلُوهَا بِسَلَامٍ ۖ ذَٰلِكَ يَوْمُ الْخُلُودِ ﴿٣٤﴾ لَهُم مَّا يَشَاءُونَ فِيهَا وَلَدَيْنَا مَزِيدٌ ﴿٣٥﴾

C	وَكَمْ أَهْلَكْنَا قَبْلَهُم مِّن قَرْنٍ هُمْ أَشَدُّ مِنْهُم بَطْشًا فَنَقَّبُوا فِي الْبِلَادِ هَلْ مِن مَّحِيصٍ ﴿٣٦﴾ إِنَّ فِي ذَٰلِكَ لَذِكْرَىٰ لِمَن كَانَ لَهُ قَلْبٌ أَوْ أَلْقَى السَّمْعَ وَهُوَ شَهِيدٌ ﴿٣٧﴾
B	وَلَقَدْ خَلَقْنَا السَّمَاوَاتِ وَالْأَرْضَ وَمَا بَيْنَهُمَا فِي سِتَّةِ أَيَّامٍ وَمَا مَسَّنَا مِن لُّغُوبٍ ﴿٣٨﴾
A	فَاصْبِرْ عَلَىٰ مَا يَقُولُونَ وَسَبِّحْ بِحَمْدِ رَبِّكَ قَبْلَ طُلُوعِ الشَّمْسِ وَقَبْلَ الْغُرُوبِ ﴿٣٩﴾ وَمِنَ اللَّيْلِ فَسَبِّحْهُ وَأَدْبَارَ السُّجُودِ ﴿٤٠﴾ ﴿٤١﴾ يَوْمَ يَسْمَعُونَ الصَّيْحَةَ بِالْحَقِّ ۚ ذَٰلِكَ يَوْمُ الْخُرُوجِ ﴿٤٢﴾ إِنَّا نَحْنُ نُحْيِي وَنُمِيتُ وَإِلَيْنَا الْمَصِيرُ ﴿٤٣﴾ يَوْمَ تَشَقَّقُ الْأَرْضُ عَنْهُمْ سِرَاعًا ۚ ذَٰلِكَ حَشْرٌ عَلَيْنَا يَسِيرٌ ﴿٤٤﴾ نَّحْنُ أَعْلَمُ بِمَا يَقُولُونَ ۖ وَمَا أَنتَ عَلَيْهِم بِجَبَّارٍ ۖ فَذَكِّرْ بِالْقُرْآنِ مَن يَخَافُ وَعِيدِ ﴿٤٥﴾

Section	Translation
A	Qaf. By the honored Qur'an... (1) But they wonder that there has come to them a warner from among themselves, and the disbelievers say, "This is an amazing thing. (2) When we have died and have become dust, [we will return to life]? That is a distant return." (3) We know what the earth diminishes of them, and with Us is a retaining record. (4) But they denied the truth when it came to them, so they are in a confused condition. (5)
B	Have they not looked at the heaven above them - how We structured it and adorned it and [how] it has no rifts? **(6)** And the earth - We spread it out and cast therein firmly set mountains and made grow therein [something] of every beautiful kind, **(7)** Giving insight and a reminder for every servant who turns [to Allah]. **(8)** And We have sent down blessed rain from the sky and made grow thereby gardens and grain from the harvest **(9)** And lofty palm trees having fruit arranged in layers - **(10)** As provision for the servants, and We have given life thereby to a dead land. Thus is the resurrection. **(11)**
C	The people of Noah denied before them, and the companions of the well and Thamud **(12)** And 'Aad and Pharaoh and the brothers of Lot **(13)** And the companions of the thicket and the people of Tubba'. All denied the messengers, so My threat was justly fulfilled. **(14)** Did We fail in the first creation? But they are in confusion over a new creation. **(15)**And We have already created man and know what his soul whispers to him, and We are closer to him than [his] jugular vein **(16)**
D *Passage 1*	When the two receivers receive, seated on the right and on the left. (17) Man does not utter any word except that with him is an observer prepared [to record]. (18) And the intoxication of death will bring the truth; that is what you were trying to avoid. (19) And the Horn will be blown. That is the Day of [carrying out] the threat. (20) And every soul will come, with it a driver and a witness. (21) [It will be said], "You were certainly in unmindfulness of this, and We have removed from you your cover, so your sight, this Day, is sharp." (22) And his companion, [the angel], will say, "This [record] is what is with me, prepared." (23) [Allah will say], "Throw into Hell every obstinate

	disbeliever, (24) Preventer of good, aggressor, and doubter, (25) Who made [as equal] with Allah another deity; then throw him into the severe punishment." (26) His [devil] companion will say, "Our Lord, I did not make him transgress, but he [himself] was in extreme error." (27) [Allah] will say, "Do not dispute before Me, while I had already presented to you the warning. (28) The word will not be changed with Me, and never will I be unjust to the servants." (29)
D *Passage 2*	On the Day We will say to Hell, "Have you been filled?" and it will say, "Are there some more," **(30)** And Paradise will be brought near to the righteous, not far, **(31)** [It will be said], "This is what you were promised - for every returner [to Allah] and keeper [of His covenant] **(32)** Who feared the Most Merciful unseen and came with a heart returning [in repentance]. **(33)** Enter it in peace. This is the Day of Eternity." **(34)** They will have whatever they wish therein, and with Us is more. **(35)**
C	And how many a generation before them did We destroy who were greater than them in [striking] power and had explored throughout the lands. Is there any place of escape? **(36)** Indeed in that is a reminder for whoever has a heart or who listens while he is present [in mind]. **(37)**
B	And We did certainly create the heavens and earth and what is between them in six days, and there touched Us no weariness. **(38)**
A	So be patient, [O Muhammad], over what they say and exalt [Allah] with praise of your Lord before the rising of the sun and before its setting, (39) And [in part] of the night exalt Him and after prostration. (40) And listen on the Day when the Caller will call out from a place that is near - (41) The Day they will hear the blast [of the Horn] in truth. That is the Day of Emergence [from the graves]. (42) Indeed, it is We who give life and cause death, and to Us is the destination (43) On the Day the earth breaks away from them [and they emerge] rapidly; that is a gathering easy for Us. (44) We are most knowing of what they say, and you are not over them a tyrant. But remind by the Qur'an whoever fears My threat. (45)

- It is a complex symmetrical organization, the parallels that happen are in subject matters
- Here it is not like the three ayaats in the beginning are parallel to the three ayaats at the end
- It is going to be in terms of subject matter, parallel or mirror effect (what is in one order is reverse in the other order, like in Surat Noor, the beginning was a mirror to the end)

Section A

- Allah is drawing as an evidence the nobility and the majesty of the Quran. He is then expressing the fact that disbelievers have two things to say: they find the Quran very strange and doubt about resurrection
- Allah responds: “the earth is already taking you little by little every day”. We are already part of slow dying process (aging every day and getting weak)

- By the end of the surah Allah says « be patient over what they say », at the end again the word « saying » is also mention نَّحْنُ أَعْلَمُ بِمَا يَقُولُونَ, « we know what they say », so Allah is reassuring the Prophet (PBUH) that he will find patience in whatever they are saying since He Himself knows
- The majesty of the Quran is cited at the beginning and the end, ق ۚ وَالْقُرْآنِ الْمَجِيدِ , «Qaf by the honored Quran». At the end فَذَكِّرْ بِالْقُرْآنِ مَن يَخَافُ وَعِيدِ, «but remind by the Quran whoever fears the promise»
- They say ذَٰلِكَ رَجْعٌ بَعِيد, «this is a distant return», and Allah responds وَاسْتَمِعْ يَوْمَ يُنَادِ الْمُنَادِ مِن مَّكَانٍ قَرِيبٍ, «and listen on the Day when the caller will call out from a place that is nearby», so "far" is contrasted with "near"
- They were questioning revelation and Allah answers إِنَّا نَحْنُ نُحْيِي وَنُمِيتُ , «Indeed, it is We who give life and cause death»
- The Prophet PBUH is told in response to all of their sayings, to declare Allah's perfection وَسَبِّحْ بِحَمْدِ رَبِّكَ قَبْلَ طُلُوعِ الشَّمْسِ وَقَبْلَ الْغُرُوبِ, «and exalt Allah with praise of your Lord before the rising of the sun and before its setting»
- You see how the opening of the Surah is completed and responded to by the end of the Surah

Section B

- Observe reality around you , look at the sky and the earth and remind yourself that is how resurrection will happened
- Then they said that Allah must be tired (ma3ad Allah), since He created a lot of things, so Allah response to that وَلَقَدْ خَلَقْنَا السَّمَاوَاتِ وَالْأَرْضَ وَمَا بَيْنَهُمَا, and «We certainly created the heavens and the earth and what is between them». And He gives more precision فِي سِتَّةِ أَيَّامٍ وَمَا مَسَّنَا مِن لُّغُوبٍ, «in six days, and there touched Us no weariness», so Allah will not be too tired to bring them back again
- The second passage correspond to the second last

Section C

- Then you find a switch in the Surah, with the mention of previously destroyed nations, all of whom denied the Messengers
- The answer is found in the third last passage: وَكَمْ أَهْلَكْنَا قَبْلَهُم مِّن قَرْنٍ هُمْ أَشَدُّ مِنْهُم بَطْشًا فَنَقَّبُوا فِي الْبِلَادِ هَلْ مِن مَّحِيصٍ, «And how many a generation before them did We destroy who were greater than them (the Quraysh) in power and had explored throughout the lands. Is there any place of escape?»
- This is opposing to the third passage from the beginning.
- Then it is said إِنَّ فِي ذَٰلِكَ لَذِكْرَىٰ لِمَن كَانَ لَهُ قَلْبٌ أَوْ أَلْقَى السَّمْعَ وَهُوَ شَهِيدٌ, «Indeed in that is a reminder for whoever has a heart or who listens while he is present in mind»
- On the flip side we were told there is a spiritual crisis and waswasa happening inside the nafs, وَنَعْلَمُ مَا تُوَسْوِسُ بِهِ نَفْسُهُ, «and We know what his soul whispers to him»
- Now we are told, yes, there is a nafs, there is an inner self, there is constant whisper happening in the wrong direction, but you have also been empowered with a heart

capable of reminder that is very powerful. So the response to the waswasa (whispering) is لِمَن كَانَ لَهُ قَلْبٌ, «for whoever has a heart», listening reinforce the heart who change as a result أَوْ أَلْقَى السَّمْعَ, «or who listens»

Section D

D1-Symmetrical structure of part 1 of the middle passage

- Then you come to the center of the surah, we are inside the heart of the Surah that is surrounded by 3 sections in the beginning A-B-C and followed by 3 sections in the end C-B-A
- Inside the earth of the surah there are 2 scenes:
  -One passage takes you from death all the way to judgment Day
  -Second passage contrast Hell with the life in Heaven
- The first ayaats of this passage depicts the fact that not a single word will remain unrecorded, and the last ayaah of this passage says the word will not be changed
- The second ayaah in the beginning, you were warned about the death and you have been heedless about all of this, now the covers have been removed and you can see. On the flip side, don't argue in front of me, the warning already came to you
- In the middle are the statements of the Qarin (devil friend that accompanied him on earth), on the one hand wants you to go to Hell and on the other hand there is another one that goes to Hell himself

Ayaat from the top	Question/Observation	Answer	Ayaat from the bottom
First	إِذْ يَتَلَقَّى الْمُتَلَقِّيَانِ عَنِ الْيَمِينِ وَعَنِ الشِّمَالِ قَعِيدٌ ۝ مَّا يَلْفِظُ مِن قَوْلٍ إِلَّا لَدَيْهِ رَقِيبٌ عَتِيدٌ	مَا يُبَدَّلُ الْقَوْلُ لَدَيَّ وَمَا أَنَا بِظَلَّامٍ لِّلْعَبِيدِ	***First***
Second	وَجَاءَتْ سَكْرَةُ الْمَوْتِ بِالْحَقِّ ۖ ذَٰلِكَ مَا كُنتَ مِنْهُ تَحِيدُ	قَالَ لَا تَخْتَصِمُوا لَدَيَّ وَقَدْ قَدَّمْتُ إِلَيْكُم بِالْوَعِيدِ	***Second***
Third	وَقَالَ قَرِينُهُ هَٰذَا مَا لَدَيَّ عَتِيدٌ أَلْقِيَا فِي جَهَنَّمَ كُلَّ كَفَّارٍ عَنِيدٍ مَّنَّاعٍ لِّلْخَيْرِ مُعْتَدٍ مُّرِيبٍ الَّذِي جَعَلَ مَعَ اللَّهِ إِلَٰهًا آخَرَ فَأَلْقِيَاهُ فِي الْعَذَابِ الشَّدِيدِ	قَالَ قَرِينُهُ رَبَّنَا مَا أَطْغَيْتُهُ وَلَٰكِن كَانَ فِي ضَلَالٍ بَعِيدٍ	***Third***

D2-Symmetrical structure of part 2 of the middle passage

- This passage simply contrast Heaven and Hell. Hell asks « is there any more? » and Allah answers « We have more »

Ayaat from the top	Question/Observation	Answer	Ayaat from the bottom
First	يَوْمَ نَقُولُ لِجَهَنَّمَ هَلِ امْتَلَأْتِ وَتَقُولُ هَلْ مِن مَّزِيدٍ	لَهُم مَّا يَشَاءُونَ فِيهَا وَلَدَيْنَا مَزِيدٌ	***First***

Lesson 15:
Structural Coherence of Surah Al-Fath

Lesson 15: Structural Coherence of Surah Al-Fath

Surah Al-Fath was revealed in the context of the conquest of Mecca, when Muslims felt disparaged after the Treaty of Hudaibiyah. The perfect symmetry in this surah reveals how Allah intended the ultimate goal of Muslims to be much greater than conquering Mecca.

Case Study: Surah Al-Fath (Madani)

Section	Ayat
A	إِنَّا فَتَحْنَا لَكَ فَتْحًا مُّبِينًا ﴿١﴾ لِّيَغْفِرَ لَكَ اللَّهُ مَا تَقَدَّمَ مِن ذَنبِكَ وَمَا تَأَخَّرَ وَيُتِمَّ نِعْمَتَهُ عَلَيْكَ وَيَهْدِيَكَ صِرَاطًا مُّسْتَقِيمًا ﴿٢﴾ وَيَنصُرَكَ اللَّهُ نَصْرًا عَزِيزًا ﴿٣﴾
B	هُوَ الَّذِي أَنزَلَ السَّكِينَةَ فِي قُلُوبِ الْمُؤْمِنِينَ لِيَزْدَادُوا إِيمَانًا مَّعَ إِيمَانِهِمْ ۗ وَلِلَّهِ جُنُودُ السَّمَاوَاتِ وَالْأَرْضِ ۚ وَكَانَ اللَّهُ عَلِيمًا حَكِيمًا ﴿٤﴾ لِّيُدْخِلَ الْمُؤْمِنِينَ وَالْمُؤْمِنَاتِ جَنَّاتٍ تَجْرِي مِن تَحْتِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا وَيُكَفِّرَ عَنْهُمْ سَيِّئَاتِهِمْ ۚ وَكَانَ ذَٰلِكَ عِندَ اللَّهِ فَوْزًا عَظِيمًا ﴿٥﴾ وَيُعَذِّبَ الْمُنَافِقِينَ وَالْمُنَافِقَاتِ وَالْمُشْرِكِينَ وَالْمُشْرِكَاتِ الظَّانِّينَ بِاللَّهِ ظَنَّ السَّوْءِ ۚ عَلَيْهِمْ دَائِرَةُ السَّوْءِ ۖ وَغَضِبَ اللَّهُ عَلَيْهِمْ وَلَعَنَهُمْ وَأَعَدَّ لَهُمْ جَهَنَّمَ ۖ وَسَاءَتْ مَصِيرًا ﴿٦﴾ وَلِلَّهِ جُنُودُ السَّمَاوَاتِ وَالْأَرْضِ ۚ وَكَانَ اللَّهُ عَزِيزًا حَكِيمًا ﴿٧﴾
C	إِنَّا أَرْسَلْنَاكَ شَاهِدًا وَمُبَشِّرًا وَنَذِيرًا ﴿٨﴾ لِّتُؤْمِنُوا بِاللَّهِ وَرَسُولِهِ وَتُعَزِّرُوهُ وَتُوَقِّرُوهُ وَتُسَبِّحُوهُ بُكْرَةً وَأَصِيلًا ﴿٩﴾ إِنَّ الَّذِينَ يُبَايِعُونَكَ إِنَّمَا يُبَايِعُونَ اللَّهَ يَدُ اللَّهِ فَوْقَ أَيْدِيهِمْ ۚ فَمَن نَّكَثَ فَإِنَّمَا يَنكُثُ عَلَىٰ نَفْسِهِ ۖ وَمَنْ أَوْفَىٰ بِمَا عَاهَدَ عَلَيْهُ اللَّهَ فَسَيُؤْتِيهِ أَجْرًا عَظِيمًا ﴿١٠﴾
D	سَيَقُولُ لَكَ الْمُخَلَّفُونَ مِنَ الْأَعْرَابِ شَغَلَتْنَا أَمْوَالُنَا وَأَهْلُونَا فَاسْتَغْفِرْ لَنَا ۚ يَقُولُونَ بِأَلْسِنَتِهِم مَّا لَيْسَ فِي قُلُوبِهِمْ ۚ قُلْ فَمَن يَمْلِكُ لَكُم مِّنَ اللَّهِ شَيْئًا إِنْ أَرَادَ بِكُمْ ضَرًّا أَوْ أَرَادَ بِكُمْ نَفْعًا ۚ بَلْ كَانَ اللَّهُ بِمَا تَعْمَلُونَ خَبِيرًا ﴿١١﴾ بَلْ ظَنَنتُمْ أَن لَّن يَنقَلِبَ الرَّسُولُ وَالْمُؤْمِنُونَ إِلَىٰ أَهْلِيهِمْ أَبَدًا وَزُيِّنَ ذَٰلِكَ فِي قُلُوبِكُمْ وَظَنَنتُمْ ظَنَّ السَّوْءِ وَكُنتُمْ قَوْمًا بُورًا ﴿١٢﴾ وَمَن لَّمْ يُؤْمِن بِاللَّهِ وَرَسُولِهِ فَإِنَّا أَعْتَدْنَا لِلْكَافِرِينَ سَعِيرًا ﴿١٣﴾
E	وَلِلَّهِ مُلْكُ السَّمَاوَاتِ وَالْأَرْضِ ۚ يَغْفِرُ لِمَن يَشَاءُ وَيُعَذِّبُ مَن يَشَاءُ ۚ وَكَانَ اللَّهُ غَفُورًا رَّحِيمًا ﴿١٤﴾
D	سَيَقُولُ الْمُخَلَّفُونَ إِذَا انطَلَقْتُمْ إِلَىٰ مَغَانِمَ لِتَأْخُذُوهَا ذَرُونَا نَتَّبِعْكُمْ ۖ يُرِيدُونَ أَن يُبَدِّلُوا كَلَامَ اللَّهِ ۚ قُل لَّن تَتَّبِعُونَا كَذَٰلِكُمْ قَالَ اللَّهُ مِن قَبْلُ ۖ فَسَيَقُولُونَ بَلْ تَحْسُدُونَنَا ۚ بَلْ كَانُوا لَا يَفْقَهُونَ إِلَّا قَلِيلًا ﴿١٥﴾ قُل لِّلْمُخَلَّفِينَ مِنَ الْأَعْرَابِ سَتُدْعَوْنَ إِلَىٰ قَوْمٍ أُولِي بَأْسٍ شَدِيدٍ تُقَاتِلُونَهُمْ أَوْ يُسْلِمُونَ ۖ فَإِن تُطِيعُوا يُؤْتِكُمُ اللَّهُ أَجْرًا حَسَنًا ۖ وَإِن تَتَوَلَّوْا كَمَا تَوَلَّيْتُم مِّن قَبْلُ يُعَذِّبْكُمْ عَذَابًا أَلِيمًا ﴿١٦﴾ لَّيْسَ عَلَى الْأَعْمَىٰ حَرَجٌ وَلَا عَلَى الْأَعْرَجِ حَرَجٌ وَلَا عَلَى الْمَرِيضِ حَرَجٌ ۗ وَمَن يُطِعِ اللَّهَ وَرَسُولَهُ يُدْخِلْهُ جَنَّاتٍ تَجْرِي مِن تَحْتِهَا الْأَنْهَارُ ۖ وَمَن يَتَوَلَّ يُعَذِّبْهُ عَذَابًا أَلِيمًا ﴿١٧﴾

C	لَّقَدْ رَضِيَ اللَّهُ عَنِ الْمُؤْمِنِينَ إِذْ يُبَايِعُونَكَ تَحْتَ الشَّجَرَةِ فَعَلِمَ مَا فِي قُلُوبِهِمْ فَأَنزَلَ السَّكِينَةَ عَلَيْهِمْ وَأَثَابَهُمْ فَتْحًا قَرِيبًا ﴿١٨﴾ وَمَغَانِمَ كَثِيرَةً يَأْخُذُونَهَا ۗ وَكَانَ اللَّهُ عَزِيزًا حَكِيمًا ﴿١٩﴾ وَعَدَكُمُ اللَّهُ مَغَانِمَ كَثِيرَةً تَأْخُذُونَهَا فَعَجَّلَ لَكُمْ هَٰذِهِ وَكَفَّ أَيْدِيَ النَّاسِ عَنكُمْ وَلِتَكُونَ آيَةً لِّلْمُؤْمِنِينَ وَيَهْدِيَكُمْ صِرَاطًا مُّسْتَقِيمًا ﴿٢٠﴾ وَأُخْرَىٰ لَمْ تَقْدِرُوا عَلَيْهَا قَدْ أَحَاطَ اللَّهُ بِهَا ۚ وَكَانَ اللَّهُ عَلَىٰ كُلِّ شَيْءٍ قَدِيرًا ﴿٢١﴾ وَلَوْ قَاتَلَكُمُ الَّذِينَ كَفَرُوا لَوَلَّوُا الْأَدْبَارَ ثُمَّ لَا يَجِدُونَ وَلِيًّا وَلَا نَصِيرًا ﴿٢٢﴾ سُنَّةَ اللَّهِ الَّتِي قَدْ خَلَتْ مِن قَبْلُ ۖ وَلَن تَجِدَ لِسُنَّةِ اللَّهِ تَبْدِيلًا ﴿٢٣﴾
B	وَهُوَ الَّذِي كَفَّ أَيْدِيَهُمْ عَنكُمْ وَأَيْدِيَكُمْ عَنْهُم بِبَطْنِ مَكَّةَ مِن بَعْدِ أَنْ أَظْفَرَكُمْ عَلَيْهِمْ ۚ وَكَانَ اللَّهُ بِمَا تَعْمَلُونَ بَصِيرًا ﴿٢٤﴾ هُمُ الَّذِينَ كَفَرُوا وَصَدُّوكُمْ عَنِ الْمَسْجِدِ الْحَرَامِ وَالْهَدْيَ مَعْكُوفًا أَن يَبْلُغَ مَحِلَّهُ ۚ وَلَوْلَا رِجَالٌ مُّؤْمِنُونَ وَنِسَاءٌ مُّؤْمِنَاتٌ لَّمْ تَعْلَمُوهُمْ أَن تَطَئُوهُمْ فَتُصِيبَكُم مِّنْهُم مَّعَرَّةٌ بِغَيْرِ عِلْمٍ ۖ لِّيُدْخِلَ اللَّهُ فِي رَحْمَتِهِ مَن يَشَاءُ ۚ لَوْ تَزَيَّلُوا لَعَذَّبْنَا الَّذِينَ كَفَرُوا مِنْهُمْ عَذَابًا أَلِيمًا ﴿٢٥﴾ إِذْ جَعَلَ الَّذِينَ كَفَرُوا فِي قُلُوبِهِمُ الْحَمِيَّةَ حَمِيَّةَ الْجَاهِلِيَّةِ فَأَنزَلَ اللَّهُ سَكِينَتَهُ عَلَىٰ رَسُولِهِ وَعَلَى الْمُؤْمِنِينَ وَأَلْزَمَهُمْ كَلِمَةَ التَّقْوَىٰ وَكَانُوا أَحَقَّ بِهَا وَأَهْلَهَا ۚ وَكَانَ اللَّهُ بِكُلِّ شَيْءٍ عَلِيمًا ﴿٢٦﴾
A	لَّقَدْ صَدَقَ اللَّهُ رَسُولَهُ الرُّؤْيَا بِالْحَقِّ ۖ لَتَدْخُلُنَّ الْمَسْجِدَ الْحَرَامَ إِن شَاءَ اللَّهُ آمِنِينَ مُحَلِّقِينَ رُءُوسَكُمْ وَمُقَصِّرِينَ لَا تَخَافُونَ ۖ فَعَلِمَ مَا لَمْ تَعْلَمُوا فَجَعَلَ مِن دُونِ ذَٰلِكَ فَتْحًا قَرِيبًا ﴿٢٧﴾ هُوَ الَّذِي أَرْسَلَ رَسُولَهُ بِالْهُدَىٰ وَدِينِ الْحَقِّ لِيُظْهِرَهُ عَلَى الدِّينِ كُلِّهِ ۚ وَكَفَىٰ بِاللَّهِ شَهِيدًا ﴿٢٨﴾ مُّحَمَّدٌ رَّسُولُ اللَّهِ ۚ وَالَّذِينَ مَعَهُ أَشِدَّاءُ عَلَى الْكُفَّارِ رُحَمَاءُ بَيْنَهُمْ ۖ تَرَاهُمْ رُكَّعًا سُجَّدًا يَبْتَغُونَ فَضْلًا مِّنَ اللَّهِ وَرِضْوَانًا ۖ سِيمَاهُمْ فِي وُجُوهِهِم مِّنْ أَثَرِ السُّجُودِ ۚ ذَٰلِكَ مَثَلُهُمْ فِي التَّوْرَاةِ ۚ وَمَثَلُهُمْ فِي الْإِنجِيلِ كَزَرْعٍ أَخْرَجَ شَطْأَهُ فَآزَرَهُ فَاسْتَغْلَظَ فَاسْتَوَىٰ عَلَىٰ سُوقِهِ يُعْجِبُ الزُّرَّاعَ لِيَغِيظَ بِهِمُ الْكُفَّارَ ۗ وَعَدَ اللَّهُ الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ مِنْهُم مَّغْفِرَةً وَأَجْرًا عَظِيمًا ﴿٢٩﴾

Section	Translation
A	Indeed, We have given you, [O Muhammad], a clear conquest (1) That Allah may forgive for you what preceded of your sin and what will follow and complete His favor upon you and guide you to a straight path (2) And [that] Allah may aid you with a mighty victory. (3)
B	It is He who sent down tranquility into the hearts of the believers that they would increase in faith along with their [present] faith. And to Allah belong the soldiers of the heavens and the earth, and ever is Allah Knowing and Wise. **(4)** [And] that He may admit the believing men and the believing women to gardens beneath which rivers flow to abide therein eternally and remove from them their misdeeds - and ever is that, in the sight of Allah, a great attainment - **(5)** And [that] He may punish the hypocrite men and hypocrite women, and the polytheist men and polytheist women - those who assume about Allah an assumption of evil nature. Upon them is a misfortune of evil nature; and Allah has become angry with them and has cursed them and prepared for them Hell, and evil it is as a destination. **(6)** And to Allah belong the soldiers of the heavens and the earth. And ever is Allah Exalted in Might and Wise. **(7)**
C	Indeed, We have sent you as a witness and a bringer of good tidings and a warner **(8)** That you [people] may believe in Allah and His Messenger and honor him and respect the Prophet and exalt Allah morning and afternoon. **(9)**Indeed, those who pledge allegiance to you, [O Muhammad] - they are actually pledging allegiance to Allah. The

	hand of Allah is over their hands. So he who breaks his word only breaks it to the detriment of himself. And he who fulfills that which he has promised Allah - He will give him a great reward. **(10)**
D	Those who remained behind of the bedouins will say to you, "Our properties and our families occupied us, so ask forgiveness for us." They say with their tongues what is not within their hearts. Say, "Then who could prevent Allah at all if He intended for you harm or intended for you benefit? Rather, ever is Allah, with what you do, Acquainted. **(11)** But you thought that the Messenger and the believers would never return to their families, ever, and that was made pleasing in your hearts. And you assumed an assumption of evil and became a people ruined." **(12)** And whoever has not believed in Allah and His Messenger - then indeed, We have prepared for the disbelievers a Blaze. **(13)**
E	And to Allah belongs the dominion of the heavens and the earth. He forgives whom He wills and punishes whom He wills. And ever is Allah Forgiving and Merciful. **(14)**
D	Those who remained behind will say when you set out toward the war booty to take it, "Let us follow you." They wish to change the words of Allah. Say, "Never will you follow us. Thus did Allah say before." So they will say, "Rather, you envy us." But [in fact] they were not understanding except a little. (15)Say to those who remained behind of the bedouins, "You will be called to [face] a people of great military might; you may fight them, or they will submit. So if you obey, Allah will give you a good reward; but if you turn away as you turned away before, He will punish you with a painful punishment." **(16)** There is not upon the blind any guilt or upon the lame any guilt or upon the ill any guilt [for remaining behind]. And whoever obeys Allah and His Messenger - He will admit him to gardens beneath which rivers flow; but whoever turns away - He will punish him with a painful punishment. **(17)**
C	Certainly was Allah pleased with the believers when they pledged allegiance to you, [O Muhammad], under the tree, and He knew what was in their hearts, so He sent down tranquillity upon them and rewarded them with an imminent conquest **(18)** And much war booty which they will take. And ever is Allah Exalted in Might and Wise. **(19)** Allah has promised you much booty that you will take [in the future] and has hastened for you this [victory] and withheld the hands of people from you - that it may be a sign for the believers and [that] He may guide you to a straight path. **(20)** And [He promises] other [victories] that you were [so far] unable to [realize] which Allah has already encompassed. And ever is Allah, over all things, competent. **(21)** And if those [Makkans] who disbelieve had fought you, they would have turned their backs [in flight]. Then they would not find a protector or a helper. (22) [This is] the established way of Allah which has occurred before. And never will you find in the way of Allah any change. **(23)**
B	And it is He who withheld their hands from you and your hands from them within [the

	area of] Makkah after He caused you to overcome them. And ever is Allah of what you do, Seeing. **(24)** They are the ones who disbelieved and obstructed you from al-Masjid al-Haram while the offering was prevented from reaching its place of sacrifice. And if not for believing men and believing women whom you did not know - that you might trample them and there would befall you because of them dishonor without [your] knowledge - [you would have been permitted to enter Makkah]. [This was so] that Allah might admit to His mercy whom He willed. If they had been apart [from them], We would have punished those who disbelieved among them with painful punishment **(25)** When those who disbelieved had put into their hearts chauvinism - the chauvinism of the time of ignorance. But Allah sent down His tranquillity upon His Messenger and upon the believers and imposed upon them the word of righteousness, and they were more deserving of it and worthy of it. And ever is Allah, of all things, Knowing. **(26)**
A	Certainly has Allah showed to His Messenger the vision in truth. You will surely enter al-Masjid al-Haram, if Allah wills, in safety, with your heads shaved and [hair] shortened, not fearing [anyone]. He knew what you did not know and has arranged before that a conquest near [at hand]. (27) It is He who sent His Messenger with guidance and the religion of truth to manifest it over all religion. And sufficient is Allah as Witness. **(28)** Muhammad is the Messenger of Allah; and those with him are forceful against the disbelievers, merciful among themselves. You see them bowing and prostrating [in prayer], seeking bounty from Allah and [His] pleasure. Their mark is on their faces from the trace of prostration. That is their description in the Torah. And their description in the Gospel is as a plant which produces its offshoots and strengthens them so they grow firm and stand upon their stalks, delighting the sowers - so that Allah may enrage by them the disbelievers. Allah has promised those who believe and do righteous deeds among them forgiveness and a great reward. (29)

Context of Revelation: Muslim are returning to Medina after the Treaty of Hudaibiyah. The surah was revealed in one shot. This Surah is divided into 9 sections:

Section A (from the top)

- Allah has promised victory and the goal of victory is to earn forgiveness and guidance
- Allah will help His Messenger PBUH in a mighty aid, نَصْرًا عَزِيزًا
- Allah says He will guide His Messenger وَيَهْدِيَكَ صِرَاطًا مُّسْتَقِيمًا, at the end, guidance is also mentioned.

Section A (end of the surah)

- Allah says that He told His Messenger a dream that was true, even if it was not realized that year, لَتَدْخُلُنَّ الْمَسْجِدَ الْحَرَامَ إِن شَاءَ اللَّهُ آمِنِينَ مُحَلِّقِينَ ۖ لَّقَدْ صَدَقَ اللَّهُ رَسُولَهُ الرُّؤْيَا بِالْحَقِّ, you are going to be entering the Sacred Masjid safely.

- The word used was فَتْحًا ,fath, meaning the door is open. It is to reassure the Messenger of Allah PBUH about coming to Mecca, قَرِيبًا ,very very soon.
- Again, reference to guidance هُوَ الَّذِي أَرْسَلَ رَسُولَهُ بِالْهُدَىٰ وَدِينِ الْحَقِّ. It is He, who sent His Messenger with guidance and the religion of truth to manifest it over all religion.
- Our understanding of victory is linked to power, taking over lands, but here Allah depicts victory mentioning those who are intense with the disbelievers and merciful among themselves, those sahaba that only seek to accompany you and to earn Allah's contentment, you will find the mark of sajda in their foreheads, they have noor on their face.
- Allah gives biblical examples. He is describing how the Prophet's companions have matured.

Section B (top)

- Allah knows when the Muslims will enter Mecca and why it didn't happen at that time.
- They didn't enter Mecca, but Allah promised them jannah, لِّيُدْخِلَ الْمُؤْمِنِينَ وَالْمُؤْمِنَاتِ جَنَّاتٍ , and that their sins will be forgiven.

- Important elements highlighted in this second passage:
    - Tranquility in the heart of the believers
    - Increase of iman qualitatively
    - End goal is more important (jannah)
    - Disbelievers who have bad thoughts about Allah deserve Allah's anger

Section B (end of the surah)

Second passage from the end:

- Now Allah gives us the reasons why they couldn't enter Mecca: وَلَوْلَا رِجَالٌ مُّؤْمِنُونَ وَنِسَاءٌ مُّؤْمِنَاتٌ لَّمْ تَعْلَمُوهُمْ , had it not be for the believing men and women that you didn't even know.
- Inside Mecca, there were men and women that secretly took shahada and nobody knew, so attacking Mecca would have put their life in danger.
- Allah says, them attacking and taking over Mecca without knowing who is Muslim or not would have put ugliness in their faces فَتُصِيبَكُم مِّنْهُم مَّعَرَّةٌ بِغَيْرِ عِلْمٍ
- So nowadays when Muslims look bad in front of non-Muslims, we understand that it is because Muslims are killing other Muslims around the world.
- We can't blame propaganda or anything else.
- In the second passage Allah says if you have iman, Allah will give you even more iman. Here, He says you have مُؤْمِنُون, Allah has given you even more مُؤْمِنُون that you don't even know.
- In the second passage there was a qualitative increase here (iman), in the second to last passage, it is about a quantitative increase (مُؤْمِنُون).

- Allah also wants more people to enter His mercy لِّيُدْخِلَ اللَّهُ فِي رَحْمَتِهِ مَن يَشَاءُ, which reflects on the entrance into jannah in the second passage as the main goal (not entering Mecca).
- The anchors inside this surah: entrance, jannah, Mecca, forgiveness.
- Allah is teaching us a powerful lesson: a civilian population like Makkah, we don't have the right to attack them, لَوْ تَزَيَّلُوا لَعَذَّبْنَا الَّذِينَ كَفَرُوا مِنْهُمْ عَذَابًا أَلِيمًا, if they had been apart from them, We would have punished those who disbelieved among them with painful punishment. To this day, it is not permissible to attack a civilian population.
- One of the elements in the second passage was the tranquility Allah put into the hearts of the believers. Another contrast here is the tranquility of the believers versus the disbelievers, whose hearts are full of bigotry إِذْ جَعَلَ الَّذِينَ كَفَرُوا فِي قُلُوبِهِمُ الْحَمِيَّةَ حَمِيَّةَ الْجَاهِلِيَّةِ فَأَنزَلَ اللَّهُ سَكِينَتَهُ عَلَىٰ رَسُولِهِ وَعَلَى الْمُؤْمِنِينَ, a bigotry rooted in ignorance.
- Even though they were defeated they did not have a bad opinion of Allah وَأَلْزَمَهُمْ كَلِمَةَ التَّقْوَىٰ, we see a contrast about the disbelievers that were worthy of Allah's anger in the second passage, because they had a bad opinion of Allah.
- Tranquility is directly linked to the fact that Allah knows and we don't know كَانَ اللَّهُ بِكُلِّ شَيْءٍ عَلِيمًا

Section C (top)

Third passage from the beginning:

- Performing the Hajj is part of declaring Allah's perfection and Allah says to them, you do تَسْبِيح of Allah by honoring the Messenger PBUH وَتُسَبِّحُوهُ بُكْرَةً وَأَصِيلً
- Pledging allegiance to the Messenger PBUH is also the same as pledging allegiance to Allah, يَدُ اللَّهِ فَوْقَ أَيْدِيهِمْ, Allah's hand is above their hands.
- So the three highlighted elements in this third section are: the pledge of allegiance, honoring the Messenger PBUH and Allah's support.

Section C (end of the surah)

Third passage from the end:

- This section begins with Allah expressing how He is pleased with the believers when they took the pledge of allegiance under the tree, لَّقَدْ رَضِيَ اللَّهُ عَنِ الْمُؤْمِنِينَ إِذْ يُبَايِعُونَكَ تَحْتَ الشَّجَرَةِ. That pledge took place under a tree when the believers thought that Uthman (RA) was killed by the Quraysh. Knowing the purpose of their trip, performing Hajj, they were unarmed and would have put their lives at risk by attacking Mecca.
- Allah saw their willingness to support the Messenger PBUH and told them that they deserve a reward in the next life by giving them a lot of spoils of war without them fighting for it, they will just grab them without exerting any effort وَمَغَانِمَ كَثِيرَةً يَأْخُذُونَهَا
- When jannah was their goal, Allah gave them the word.

Section D (top)

Fourth passage from the beginning:

- When the Prophet PBUH went to Mecca, some of the Bedouins didn't want to leave Medina and made up different excuses when the Prophet PBUH came back.
- Allah had full account of what they were doing, they were convinced that the Messenger of Allah and the believers will never come back to their home again بَلْ ظَنَنتُمْ أَن لَّن يَنقَلِبَ الرَّسُولُ وَالْمُؤْمِنُونَ إِلَىٰ أَهْلِيهِمْ أَبَدًا
- They were hoping the Prophet PBUH would get killed. These people are called "the ones that are left behind" in this passage, الْمُخَلَّفُونَ

Section D (end of the surah)

Fourth passage from the end:

- Again, this passage cites the مُخَلَّفُونَ, the مُخَلَّفُونَ that want to benefit from the spoils of war promised by Allah. After Hudaibiyah, taking over the small tribes around them became easier for the Muslims.
- مُخَلَّف has two meanings:
    1) the one left behind (it describes their behavior)
    2) they will be مُخَلَّفُونَ for the rest of the word now
- Allah then says to tell these Bedouins that stayed behind that they missed an opportunity, but that they will be invited to another, that is to face the Roman Empire. They will fight them or they will enter the religion, قُل لِّلْمُخَلَّفِينَ مِنَ الْأَعْرَابِ سَتُدْعَوْنَ إِلَىٰ قَوْمٍ أُولِي بَأْسٍ شَدِيدٍ تُقَاتِلُونَهُمْ أَوْ يُسْلِمُونَ
- If they are ready for the challenge, then Allah will give them a great compensation, فَإِن تُطِيعُوا يُؤْتِكُمُ اللَّهُ أَجْرًا حَسَنًا, but if they turn their back again like they did before, then they will be severely punished, وَإِن تَتَوَلَّوْا كَمَا تَوَلَّيْتُم مِّن قَبْلُ يُعَذِّبْكُمْ عَذَابًا أَلِيمًا
- The goal here is to earn Allah's forgiveness.

Section E (middle passage)

The fifth passage from the beginning, the middle section:

- This passage talks about forgiveness, it completes the two other passages, one in the beginning and one at the end, concerning that subject يَغْفِرُ لِمَن يَشَاءُ وَيُعَذِّبُ مَن يَشَاءُ ۚ وَلِلَّهِ مُلْكُ السَّمَاوَاتِ وَالْأَرْضِ وَكَانَ اللَّهُ غَفُورًا رَّحِيمًا, and to Allah belongs the dominion of the heavens and the earth. He forgives whom He wills and punishes whom He wills. And ever is Allah Forgiving and Merciful.
- It confirms again that the ultimate goal is forgiveness itself.

Lesson 16:
Structural Coherence of Surah Al-Buruj

Lesson 16: Structural Coherence of Surah Al-Buruj

A deep analysis of the structure of Surah Al-Buruj reveals how Allah gives hope to the oppressed and warns the oppressors.

Case Study: Surah Al-Buruj

Section	Ayah
A	وَالسَّمَاءِ ذَاتِ الْبُرُوجِ ﴿١﴾
B	وَالْيَوْمِ الْمَوْعُودِ ﴿٢﴾
C	وَشَاهِدٍ وَمَشْهُودٍ ﴿٣﴾
D	قُتِلَ أَصْحَابُ الْأُخْدُودِ ﴿٤﴾
E	النَّارِ ذَاتِ الْوَقُودِ ﴿٥﴾ إِذْ هُمْ عَلَيْهَا قُعُودٌ ﴿٦﴾
F	وَهُمْ عَلَىٰ مَا يَفْعَلُونَ بِالْمُؤْمِنِينَ شُهُودٌ ﴿٧﴾
G	وَمَا نَقَمُوا مِنْهُمْ إِلَّا أَن يُؤْمِنُوا بِاللَّهِ الْعَزِيزِ الْحَمِيدِ ﴿٨﴾
H	الَّذِي لَهُ مُلْكُ السَّمَاوَاتِ وَالْأَرْضِ ۚ
I	وَاللَّهُ عَلَىٰ كُلِّ شَيْءٍ شَهِيدٌ ﴿٩﴾
J	إِنَّ الَّذِينَ فَتَنُوا الْمُؤْمِنِينَ وَالْمُؤْمِنَاتِ ثُمَّ لَمْ يَتُوبُوا فَلَهُمْ عَذَابُ جَهَنَّمَ وَلَهُمْ عَذَابُ الْحَرِيقِ ﴿١٠﴾
J	إِنَّ الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ لَهُمْ جَنَّاتٌ تَجْرِي مِن تَحْتِهَا الْأَنْهَارُ ۚ ذَٰلِكَ الْفَوْزُ الْكَبِيرُ ﴿١١﴾
I	إِنَّ بَطْشَ رَبِّكَ لَشَدِيدٌ ﴿١٢﴾
H	إِنَّهُ هُوَ يُبْدِئُ وَيُعِيدُ ﴿١٣﴾
G	وَهُوَ الْغَفُورُ الْوَدُودُ ﴿١٤﴾ ذُو الْعَرْشِ الْمَجِيدُ ﴿١٥﴾
F	فَعَّالٌ لِّمَا يُرِيدُ ﴿١٦﴾

E	هَلْ أَتَاكَ حَدِيثُ الْجُنُودِ ﴿١٧﴾ فِرْعَوْنَ وَثَمُودَ ﴿١٨﴾
D	بَلِ الَّذِينَ كَفَرُوا فِي تَكْذِيبٍ ﴿١٩﴾
C	وَاللَّهُ مِن وَرَائِهِم مُّحِيطٌ ﴿٢٠﴾
B	بَلْ هُوَ قُرْآنٌ مَّجِيدٌ ﴿٢١﴾
A	فِي لَوْحٍ مَّحْفُوظٍ ﴿٢٢﴾

Section	Translation
A	[I swear by] the sky that contains protective constellations/military tower (1)
B	And [by] the promised Day (2)
C	And [by] the witness and the witnessed, (3)
D	The people of the trenches were destroyed/May the people of the trenches be destroyed (4)
E	[The trench containing] the fire full of fuel, (5) When they were sitting over it (6)
F	And they, to what they were doing against the believers, were witnesses. (7)
G	And they took vengeance against them only because they believed in Allah, the Exalted in Might, the Praiseworthy, (8)
H	To whom belongs the dominion of the skies and the earth.
I	And Allah, over all things, is Witness. (9)
J	Indeed, those who have put the believing men and believing women to trial and then have not repented will have the punishment of Hell, and they will have the punishment of the Sparking Fire. (10)
J	Indeed, those who have believed and done righteous deeds will have gardens beneath which rivers flow. That is the great success. (11)
I	Indeed, the grip of your Master is severe. (12)
H	Indeed, it is He who originates [creation] and repeats. (13)
G	And He is the Forgiving, the Affectionate, (14) the Owner of the Majestic Throne, (15)
F	He does as He pleases [over and over again]. (16)

E	Has the story of the soldiers reached you - (17) [Those of] Firaun and Thamud? (18)
D	But they who disbelieve are in [persistent] denial, (19)
C	While Allah, from behind them, has encircled [them]. (20)
B	No, this is a majestic Quran (21)
A	[Inscribed] in a guarded tablet. (22)

Connection

Associations are drawn between ayat with similar subject matter. *(Note: "Top" refers to the top ayah/ayat in the symmetry, while "Bottom" refers to the bottom ayah/ayat in the symmetry.)*

Section A

- *Top*: Significance of buruj (constellations/military power). Allah swears by the sky with constellations that are guarded by angels, which jinns cannot cross. The surah begins with the sky being secured.
- *Bottom*: The surah concludes with the Quran being secured in لَوْحٍ مَّحْفُوظٍ in the highest of heavens.

Section B

- *Top*: The day that has been promised.
- *Bottom*: Where has it been promised? In the noble Quran.
  Significance: Different traditions and corrupted forms of the religion (what is left of the scripture) have different accounts as to what the Day of Judgment looks like. However, the message in the Quran regarding the Day of Judgment is uncorrupted, unlike in other scriptures, because it is being channeled by way of the angels through the secured constellations/heavens directly.

Section C

- *Top*: The witness and the witnessed.
- *Bottom*: Allah is encircling the perpetrators – they are under watch by Allah more than others. Allah is the witness (شَاهِد); they are the witnessed (مَشْهُود).

Section D

- *Top*: There are two interpretations as to who أَصْحَٰبُ ٱلْأُخْدُود are – the victims or the perpetrators.

- Arguments for victims: Similar wordings are found in the hadith narrating the story of the boy, the king, the monk, and the magician – https://sunnah.com/search/?q=الاخدود
- Arguments for perpetrators: While the ayat of Quran were widespread, the hadith of the Prophet (PBUH) was not – it may be localized to a certain few to whom the Prophet (PBUH) narrated the story. Surah Al-Buruj is a Meccan surah with the goal is of inviting people to Islam. It is meant to be wide-reaching not only to the companions, but also to the enemies of Islam and those who have not yet come to Islam. The ditch that arguably most would relate to, and is consistent with other narratives of the Quran, is the ditch of hellfire. This is Ustadh Nouman's position.

Top: (following the above argument) May the people of the trench be killed!

- *Bottom*: Who are these people? The disbelievers. And they are in denial that they are heading towards the trench (i.e. hellfire).

Section E

- Matching rhyme scheme: ٱلْوَقُود, قُعُود, ٱلْجُنُود, وَثَمُود
- *Top*: The fire with its fuel as they sat over it.
- *Bottom*: Who will be sitting at that fire? The likes of Pharaoh and Thamud. (This ayah is also an ayah of hope for the Prophet (PBUH) and the believers. The perpetrators seem to be getting away with their crime, but they were not the first to be dealt with.)

Section F

- Similar wording: يَفْعَلُونَ , فَعَّالٌ
- *Top*: They were witnesses over what they did to the believers – they thought they could do as they wanted.
- *Bottom*: But the truth is, only Allah can do as He wants.

Section G

- *Top*: Two attributes of Allah are mentioned: His Praiseworthiness and His Might.
- *Bottom*: What makes Him Praiseworthy? His forgiveness and love. What is part of His Might? His Majestic Throne.

Section H

- *Top*: Two attributes of Allah are mentioned: He is the Owner of the skies *and* the earth.
- *Bottom*: Two attributes of Allah are mentioned: He is the Originator of creation and He is the One who will Resurrect.

Section I

- Matching rhyme scheme: شَهِيدٌ, لَشَدِيدٌ
- *Top*: Allah is watching.
- *Bottom*: Allah is reminding that His grab is intense.

Section J

- *Top*: The people of hell.
- *Bottom*: Contrasted with the people of heaven.

Lesson 17:
Structural Coherence of a Surah: Surah Ya-Sin

Lesson 17: Structural Coherence of a Surah: Surah Ya-Sin

Surah Ya-Sin's 83 ayat display a remarkable symmetry not only between passages, but also within each passage.

Case Study: Surah Ya-Sin

Surah Ya-Sin can be divided into six passages or distinct subject matter. The discussion begins by looking at the connection within each section individually, then by looking at the connection between all sections as a whole.

Connection Within Passages

Section 1 (Ayat 1-12): Quran and our record

This section highlights the writings of Allah.

Section	Ayah
1A	يس ﴿١﴾ وَالْقُرْآنِ الْحَكِيمِ ﴿٢﴾ إِنَّكَ لَمِنَ الْمُرْسَلِينَ ﴿٣﴾ عَلَىٰ صِرَاطٍ مُّسْتَقِيمٍ ﴿٤﴾ تَنزِيلَ الْعَزِيزِ الرَّحِيمِ ﴿٥﴾
1B	لِتُنذِرَ قَوْمًا مَّا أُنذِرَ آبَاؤُهُمْ فَهُمْ غَافِلُونَ ﴿٦﴾
1C	لَقَدْ حَقَّ الْقَوْلُ عَلَىٰ أَكْثَرِهِمْ فَهُمْ لَا يُؤْمِنُونَ ﴿٧﴾
1D	إِنَّا جَعَلْنَا فِي أَعْنَاقِهِمْ أَغْلَالًا فَهِيَ إِلَى الْأَذْقَانِ فَهُم مُّقْمَحُونَ ﴿٨﴾ وَجَعَلْنَا مِن بَيْنِ أَيْدِيهِمْ سَدًّا وَمِنْ خَلْفِهِمْ سَدًّا فَأَغْشَيْنَاهُمْ فَهُمْ لَا يُبْصِرُونَ ﴿٩﴾
1C	وَسَوَاءٌ عَلَيْهِمْ أَأَنذَرْتَهُمْ أَمْ لَمْ تُنذِرْهُمْ لَا يُؤْمِنُونَ ﴿١٠﴾
1B	إِنَّمَا تُنذِرُ مَنِ اتَّبَعَ الذِّكْرَ وَخَشِيَ الرَّحْمَٰنَ بِالْغَيْبِ ۖ فَبَشِّرْهُ بِمَغْفِرَةٍ وَأَجْرٍ كَرِيمٍ ﴿١١﴾
1A	إِنَّا نَحْنُ نُحْيِي الْمَوْتَىٰ وَنَكْتُبُ مَا قَدَّمُوا وَآثَارَهُمْ ۚ وَكُلَّ شَيْءٍ أَحْصَيْنَاهُ فِي إِمَامٍ مُّبِينٍ ﴿١٢﴾

Section	Translation
1A	Ya, Seen. (1) By the wise Quran. (2) Indeed you, [O Muhammad], are from among the messengers, (3) On a straight path. (4) [This is] a revelation of the Exalted in Might, the Merciful, (5)
1B	That you may warn a people whose forefathers were not warned, so they are unaware. (6)
1C	Already the word has come into effect upon most of them, so they do not believe. (7)
1D	Indeed, We have put shackles on their necks, and they are to their chins, so they are with heads [kept] aloft. (8) And We have put before them a barrier and behind them a barrier and covered them, so they do not see. (9)
1C	And it is all the same for them whether you warn them or do not warn them - they will not believe. (10)
1B	You can only warn one who follows the message and fears the Most Merciful unseen. So give him good tidings of forgiveness and noble reward. (11)
1A	Indeed, it is We who bring the dead to life and record what they have put forth and what they left behind, and all things We have enumerated in a clear register. (12)

Connection

Associations are drawn between ayat with similar subject matter. *(Note: "Top" refers to the top ayah/ayat in the symmetry, while "Bottom" refers to the bottom ayah/ayat in the symmetry.)*

Section 1A

- There are two divine documents:
  - *Top*: the document of revelation that is sent down from the skies to the earth (i.e. the Quran).
  - *Bottom*: the book of our deeds that is written on earth and is headed up to the skies.

Section 1B

- Same wording used: لِتُنذِرَ and تُنذِرُ (you warn)

Section 1C

- Same wording used: لَا يُؤْمِنُونَ (they don't believe)

Section 1D

- Highlights their stubbornness to believe even when the truth has been made clear.

- In the Quran, Allah highlights three avenues for guidance:
    1. From the front – by reflecting on the world in front of us
    2. From the back – by reflecting on the history behind us
    3. From above – by reflecting on revelation (we are incapable of observing certain realities such as the reality of the Day of Judgment, heaven, hell, etc – these can only come from Allah).

- In this section, Allah says for those who disbelieve that He has put a wall in front of them and behind them, and He has put collars on their neck. They look up, yet they have been covered (ayah 9) and they cannot see. Guidance has been cut-off for them in all three directions.

- In the following section/passages, Allah further expands upon this notion of the three avenues for guidance.

Section 2 (Ayat 13-32): Lessons from History / The Wall Behind Them

This section highlights their refusal to learn from history.

Section	Ayah
2A	وَاضْرِبْ لَهُم مَّثَلًا أَصْحَابَ الْقَرْيَةِ إِذْ جَاءَهَا الْمُرْسَلُونَ ﴿١٣﴾ إِذْ أَرْسَلْنَا إِلَيْهِمُ اثْنَيْنِ فَكَذَّبُوهُمَا فَعَزَّزْنَا بِثَالِثٍ فَقَالُوا إِنَّا إِلَيْكُم مُّرْسَلُونَ ﴿١٤﴾
2B	قَالُوا مَا أَنتُمْ إِلَّا بَشَرٌ مِّثْلُنَا وَمَا أَنزَلَ الرَّحْمَـٰنُ مِن شَيْءٍ إِنْ أَنتُمْ إِلَّا تَكْذِبُونَ ﴿١٥﴾ قَالُوا رَبُّنَا يَعْلَمُ إِنَّا إِلَيْكُمْ لَمُرْسَلُونَ ﴿١٦﴾ وَمَا عَلَيْنَا إِلَّا الْبَلَاغُ الْمُبِينُ ﴿١٧﴾ قَالُوا إِنَّا تَطَيَّرْنَا بِكُمْ ۖ لَئِن لَّمْ تَنتَهُوا لَنَرْجُمَنَّكُمْ وَلَيَمَسَّنَّكُم مِّنَّا عَذَابٌ أَلِيمٌ ﴿١٨﴾ قَالُوا طَائِرُكُم مَّعَكُمْ ۚ أَئِن ذُكِّرْتُم ۚ بَلْ أَنتُمْ قَوْمٌ مُّسْرِفُونَ ﴿١٩﴾
2C	وَجَاءَ مِنْ أَقْصَى الْمَدِينَةِ رَجُلٌ يَسْعَىٰ قَالَ يَا قَوْمِ اتَّبِعُوا الْمُرْسَلِينَ ﴿٢٠﴾ اتَّبِعُوا مَن لَّا يَسْأَلُكُمْ أَجْرًا وَهُم مُّهْتَدُونَ ﴿٢١﴾ وَمَا لِيَ لَا أَعْبُدُ الَّذِي فَطَرَنِي وَإِلَيْهِ تُرْجَعُونَ ﴿٢٢﴾ أَأَتَّخِذُ مِن دُونِهِ آلِهَةً إِن يُرِدْنِ الرَّحْمَـٰنُ بِضُرٍّ لَّا تُغْنِ عَنِّي شَفَاعَتُهُمْ شَيْئًا وَلَا يُنقِذُونِ ﴿٢٣﴾ إِنِّي إِذًا لَّفِي ضَلَالٍ مُّبِينٍ ﴿٢٤﴾ إِنِّي آمَنتُ بِرَبِّكُمْ فَاسْمَعُونِ ﴿٢٥﴾ قِيلَ ادْخُلِ الْجَنَّةَ ۖ قَالَ يَا لَيْتَ قَوْمِي يَعْلَمُونَ ﴿٢٦﴾ بِمَا غَفَرَ لِي رَبِّي وَجَعَلَنِي مِنَ الْمُكْرَمِينَ ﴿٢٧﴾
2B	وَمَا أَنزَلْنَا عَلَىٰ قَوْمِهِ مِن بَعْدِهِ مِن جُندٍ مِّنَ السَّمَاءِ وَمَا كُنَّا مُنزِلِينَ ﴿٢٨﴾ إِن كَانَتْ إِلَّا صَيْحَةً وَاحِدَةً فَإِذَا هُمْ خَامِدُونَ ﴿٢٩﴾
2A	يَا حَسْرَةً عَلَى الْعِبَادِ ۚ مَا يَأْتِيهِم مِّن رَّسُولٍ إِلَّا كَانُوا بِهِ يَسْتَهْزِئُونَ ﴿٣٠﴾ أَلَمْ يَرَوْا كَمْ أَهْلَكْنَا قَبْلَهُم مِّنَ الْقُرُونِ أَنَّهُمْ إِلَيْهِمْ لَا يَرْجِعُونَ ﴿٣١﴾ وَإِن كُلٌّ لَّمَّا جَمِيعٌ لَّدَيْنَا مُحْضَرُونَ ﴿٣٢﴾

Section	Translation
2A	And give them an example of the people of the town, when the messengers came to it - (13) When We sent to them two but they denied them, so We reinforced them with a third, and they said, "Indeed, we are messengers to you." (14)
2B	They said, "You are just human beings like us, and the Most Merciful has not revealed a thing. You are only telling lies." (15) They said, "Our Master knows that we are messengers to you, (16) And our responsibility is nothing but communicating clearly." (17) They said, "Indeed, we consider you a curse. If you do not stop, we will surely stone you, and there will surely touch you, from us, a painful punishment." (18) They said, "Your omen is with yourselves. Is [all of this aggression] because you were being reminded? Rather, you are a people who transgress." (19)
2C	And from the farthest end of the city, a man came running. He said, "O my people, follow the messengers. (20) Follow those who do not ask of you [any] payment, and they are committed to guidance. (21) And why should I not worship He who created me and to whom you will be returned? (22) Should I take other than Him [false] deities [while], if the Most Merciful intends for me some adversity, their intercession will not avail me at all, nor can they save me? (23) Indeed, I would then be clearly lost. (24) Indeed, I have believed in your Master, so listen to me." (25) It was said, "Enter Paradise." He said, "I wish my people could know (26) Of how my Master has forgiven me and placed me among the honored." (27)
2B	And We did not send down upon his people after him any soldiers from the heaven, nor would We have done so. (28) It was not but one loud cry, and they were extinguished [like a blown-out candle]. (29)
2A	How regretful for the servants. There did not come to them any messenger except that they used to ridicule him. (30) Have they not considered how many generations We destroyed before them - that they to them will not return? (31) And indeed, all of them will yet be brought present before Us. (32)

Connection

Section 2A

- *Top*: Give them an example of a town.
- *Bottom*: How many other towns are there? How many more examples do you need?

Section 2B

- *Top*: Messengers came, speaking softly and lovingly to their ears – they made fun and cursed them.
- *Bottom*: As a consequence, they got destroyed by a loud cry that brought death.

Section 2C

- A man from the furthest part of the city came and delivered a message.

Section 3 (Ayat 33-44): World Around Us/The Wall in Front of them

This section represents their inability to observe creation.

Section	Ayah
3A	وَآيَةٌ لَّهُمُ الْأَرْضُ الْمَيْتَةُ أَحْيَيْنَاهَا وَأَخْرَجْنَا مِنْهَا حَبًّا فَمِنْهُ يَأْكُلُونَ ﴿٣٣﴾ وَجَعَلْنَا فِيهَا جَنَّاتٍ مِّن نَّخِيلٍ وَأَعْنَابٍ وَفَجَّرْنَا فِيهَا مِنَ الْعُيُونِ ﴿٣٤﴾ لِيَأْكُلُوا مِن ثَمَرِهِ وَمَا عَمِلَتْهُ أَيْدِيهِمْ ۖ أَفَلَا يَشْكُرُونَ ﴿٣٥﴾ سُبْحَانَ الَّذِي خَلَقَ الْأَزْوَاجَ كُلَّهَا مِمَّا تُنبِتُ الْأَرْضُ وَمِنْ أَنفُسِهِمْ وَمِمَّا لَا يَعْلَمُونَ ﴿٣٦﴾
3B	وَآيَةٌ لَّهُمُ اللَّيْلُ نَسْلَخُ مِنْهُ النَّهَارَ فَإِذَا هُم مُّظْلِمُونَ ﴿٣٧﴾
3C	وَالشَّمْسُ تَجْرِي لِمُسْتَقَرٍّ لَّهَا ۚ ذَٰلِكَ تَقْدِيرُ الْعَزِيزِ الْعَلِيمِ ﴿٣٨﴾ وَالْقَمَرَ قَدَّرْنَاهُ مَنَازِلَ حَتَّىٰ عَادَ كَالْعُرْجُونِ الْقَدِيمِ ﴿٣٩﴾
3C	لَا الشَّمْسُ يَنبَغِي لَهَا أَن تُدْرِكَ الْقَمَرَ
3B	وَلَا اللَّيْلُ سَابِقُ النَّهَارِ ۚ وَكُلٌّ فِي فَلَكٍ يَسْبَحُونَ ﴿٤٠﴾
3A	وَآيَةٌ لَّهُمْ أَنَّا حَمَلْنَا ذُرِّيَّتَهُمْ فِي الْفُلْكِ الْمَشْحُونِ ﴿٤١﴾ وَخَلَقْنَا لَهُم مِّن مِّثْلِهِ مَا يَرْكَبُونَ ﴿٤٢﴾ وَإِن نَّشَأْ نُغْرِقْهُمْ فَلَا صَرِيخَ لَهُمْ وَلَا هُمْ يُنقَذُونَ ﴿٤٣﴾ إِلَّا رَحْمَةً مِّنَّا وَمَتَاعًا إِلَىٰ حِينٍ ﴿٤٤﴾

Section	Translation
3A	And a miraculous sign for them is the dead earth. We have brought it to life and brought forth from it grain, and from it they eat. (33) And We placed therein gardens of palm trees and grapevines and caused to burst forth therefrom some springs - (34) That they may eat of His fruit. And their hands have not produced it, so will they not be grateful? (35) Exalted is He who created all pairs - from what the earth grows and from themselves and from that which they do not know. (36)

3B	And a miraculous sign for them is the night. We remove from it [the light of] day, so they are [left] in darkness. (37)
3C	And the sun runs [on course] toward its stopping point. That is the determination of the Exalted in Might, the Knowing. (38) And the moon - We have determined for it phases, until it returns [appearing] like the old date stalk. (39)
3C	It is not appropriate for the sun to reach the moon,
3B	nor does the night overtake the day, but each, in an orbit, is swimming. (40)
3A	And a miraculous sign for them is that We carried their children in a laden ship. (41) And We created for them from the likes of it that which they ride. (42) And if We should will, We could drown them; then no one responding to a cry would there be for them, nor would they be saved (43) Except as a mercy from Us and provision for a time. (44)

Connection

Section 3A

The following connections can be made between the top and bottom sets of ayat:

- *Top*:
    - Earth was dead, We brought it to life;
    - Provision/fruits is mentioned;
    - Water comes from the sky and gives life (sustenance);
    - Allah created pairs/spouses

- *Bottom*:
    - In the middle of the sea, you were as good as dead, We kept you alive;
    - You were off on a ship to seek provision;
    - If Allah decides, water can also be a source of death;
    - Children/offspring are mentioned as they boarded onto a ship

Section 3B

- Contrasting wording used: اللَّيْلُ and النَّهَار

Section 3C

- Contrasting wording used: الشَّمْسُ and الْقَمَرَ

Section 4 (Ayat 45-47): The Blind/The Covering Above

This section can be paired with section 3 because the most obvious of guidance to see is the world in front of us. If we do not look at it, we are as good as blind.

Section	Ayah
4A	وَإِذَا قِيلَ لَهُمُ اتَّقُوا مَا بَيْنَ أَيْدِيكُمْ وَمَا خَلْفَكُمْ لَعَلَّكُمْ تُرْحَمُونَ ﴿٤٥﴾
4B	وَمَا تَأْتِيهِم مِّنْ آيَةٍ مِّنْ آيَاتِ رَبِّهِمْ إِلَّا كَانُوا عَنْهَا مُعْرِضِينَ ﴿٤٦﴾
4A	وَإِذَا قِيلَ لَهُمْ أَنفِقُوا مِمَّا رَزَقَكُمُ اللَّهُ قَالَ الَّذِينَ كَفَرُوا لِلَّذِينَ آمَنُوا أَنُطْعِمُ مَن لَّوْ يَشَاءُ اللَّهُ أَطْعَمَهُ إِنْ أَنتُمْ إِلَّا فِي ضَلَالٍ مُّبِينٍ ﴿٤٧﴾

Section	Translation
4A	But when it is said to them, "Beware of what is before you and what is behind you; perhaps you will be shown mercy... " (45)
4B	And no sign comes to them from the signs of their Master except that they are from it turning away. (46)
4A	And when it is said to them, "Spend from that which Allah has provided for you," those who disbelieve say to those who believe, "Should we feed one whom, if Allah had willed, He would have fed? You are not but in clear error." (47)

Connection

Section 4A

- Same wording used: وَإِذَا قِيلَ لَهُم
- *Top*: Reference to section 3 (what is in front) and section 2 (what is behind). The disbelievers' crime being highlighted is their lack of consciousness of Allah.
- *Bottom*: The disbelievers' crime being highlighted is their of lack care for humanity.

Section 4B

- Signs of their Master = what is above.
- No matter what advice/miracle is given, they have made up their mind; they will remain blind.

Section 5 (Ayat 48-68): Judgment in the Afterlife/Guidance from Above

This section describes the warnings about the future and knowledge about resurrection that can only come from Allah.

Section	Ayah
5A	وَيَقُولُونَ مَتَىٰ هَـٰذَا الْوَعْدُ إِن كُنتُمْ صَادِقِينَ ﴿٤٨﴾
5B	مَا يَنظُرُونَ إِلَّا صَيْحَةً وَاحِدَةً تَأْخُذُهُمْ وَهُمْ يَخِصِّمُونَ ﴿٤٩﴾ فَلَا يَسْتَطِيعُونَ تَوْصِيَةً وَلَا إِلَىٰ أَهْلِهِمْ يَرْجِعُونَ ﴿٥٠﴾
5C	وَنُفِخَ فِي الصُّورِ فَإِذَا هُم مِّنَ الْأَجْدَاثِ إِلَىٰ رَبِّهِمْ يَنسِلُونَ ﴿٥١﴾ قَالُوا يَا وَيْلَنَا مَن بَعَثَنَا مِن مَّرْقَدِنَا ۖ هَـٰذَا مَا وَعَدَ الرَّحْمَـٰنُ وَصَدَقَ الْمُرْسَلُونَ ﴿٥٢﴾
5D	إِن كَانَتْ إِلَّا صَيْحَةً وَاحِدَةً فَإِذَا هُمْ جَمِيعٌ لَّدَيْنَا مُحْضَرُونَ ﴿٥٣﴾ فَالْيَوْمَ لَا تُظْلَمُ نَفْسٌ شَيْئًا وَلَا تُجْزَوْنَ إِلَّا مَا كُنتُمْ تَعْمَلُونَ ﴿٥٤﴾
5E	إِنَّ أَصْحَابَ الْجَنَّةِ الْيَوْمَ فِي شُغُلٍ فَاكِهُونَ ﴿٥٥﴾ هُمْ وَأَزْوَاجُهُمْ فِي ظِلَالٍ عَلَى الْأَرَائِكِ مُتَّكِئُونَ ﴿٥٦﴾ لَهُمْ فِيهَا فَاكِهَةٌ وَلَهُم مَّا يَدَّعُونَ ﴿٥٧﴾ سَلَامٌ قَوْلًا مِّن رَّبٍّ رَّحِيمٍ ﴿٥٨﴾
5D	وَامْتَازُوا الْيَوْمَ أَيُّهَا الْمُجْرِمُونَ ﴿٥٩﴾ أَلَمْ أَعْهَدْ إِلَيْكُمْ يَا بَنِي آدَمَ أَن لَّا تَعْبُدُوا الشَّيْطَانَ ۖ إِنَّهُ لَكُمْ عَدُوٌّ مُّبِينٌ ﴿٦٠﴾ وَأَنِ اعْبُدُونِي ۚ هَـٰذَا صِرَاطٌ مُّسْتَقِيمٌ ﴿٦١﴾ وَلَقَدْ أَضَلَّ مِنكُمْ جِبِلًّا كَثِيرًا ۖ أَفَلَمْ تَكُونُوا تَعْقِلُونَ ﴿٦٢﴾ هَـٰذِهِ جَهَنَّمُ الَّتِي كُنتُمْ تُوعَدُونَ ﴿٦٣﴾ اصْلَوْهَا الْيَوْمَ بِمَا كُنتُمْ تَكْفُرُونَ ﴿٦٤﴾
5C	الْيَوْمَ نَخْتِمُ عَلَىٰ أَفْوَاهِهِمْ وَتُكَلِّمُنَا أَيْدِيهِمْ وَتَشْهَدُ أَرْجُلُهُم بِمَا كَانُوا يَكْسِبُونَ ﴿٦٥﴾
5B	وَلَوْ نَشَاءُ لَطَمَسْنَا عَلَىٰ أَعْيُنِهِمْ فَاسْتَبَقُوا الصِّرَاطَ فَأَنَّىٰ يُبْصِرُونَ ﴿٦٦﴾ وَلَوْ نَشَاءُ لَمَسَخْنَاهُمْ عَلَىٰ مَكَانَتِهِمْ فَمَا اسْتَطَاعُوا مُضِيًّا وَلَا يَرْجِعُونَ ﴿٦٧﴾
5A	وَمَن نُّعَمِّرْهُ نُنَكِّسْهُ فِي الْخَلْقِ ۖ أَفَلَا يَعْقِلُونَ ﴿٦٨﴾

Section	Translation
5A	And they say, "When is this promise, if you should be truthful?" (48)
5B	They will not see anything but a single loud cry which will seize them while they are disputing. (49) And they will not be able [to leave] any will, nor to their people can they return. (50)

5C	And the Horn will be blown; and at once from the graves to their Master they will hasten. (51) They will say, "O [what terrible destruction has fallen upon] us! Who has raised us up from our sleeping place?" [The reply will be], "This is what the Most Merciful had promised, and the messengers told the truth." (52)
5D	It will not be but a single loud cry, and at once they are all brought present before Us. (53) So today no soul will be wronged at all, and you will not be recompensed except for what you used to do. (54)
5E	Indeed the companions of Paradise, that Day, will be amused in [joyful] occupation - (55) They and their spouses - in shade, reclining on adorned couches. (56) For them therein is fruit, and for them is whatever they request [or wish] (57) [And] "Peace," a word from a Merciful Master. (58)
5D	[Then He will say], "But stand apart today, you criminals. (59) Did I not enjoin upon you, O children of Adam, that you not worship Satan - [for] indeed, he is to you a clear enemy - (60) And that you worship [only] Me? This is a straight path. (61) And he had already led astray from among you much of creation, so did you not use reason? (62) This is the Hellfire which you were promised. (63) [Enter to] burn therein today for what you used to deny." (64)
5C	That Day, We will seal over their mouths, and their hands will speak to Us, and their feet will testify about what they used to earn. (65)
5B	And if We willed, We could have obliterated their eyes, and they would race to [find] the path, and how could they see? (66) And if We willed, We could have deformed them, [paralyzing them] in their places so they would not be able to proceed, nor could they return. (67)
5A	And whomever We give old age, We reverse him in creation; so will they not understand? (68)

Connection

Section 5A

- *Top*: They questioned: “When is this promise going to be fulfilled?”
- *Bottom*: The response: Don’t look far. Look at your body deteriorating. As you age, this promise is being fulfilled.

Section 5B

- Same wording used: وَلَا يَرْجِعُونَ

- Reference to sight: يَنظُرُونَ, أَعْيُنِهِمْ, يُبْصِرُونَ
- Side note: In the Quran, there are 3 kinds of punishment described:
    - The destruction of nations – short term
    - The Day of Judgement – medium term
    - Hellfire – long term

  The destruction of nations and hellfire are considered عَذَاب in the Quran. The Day of Judgment itself is not called عَذَاب.

Section 5C

- A scene on the Day of Judgment is described (resurrection, sealing of mouths, speaking of limbs).

Section 5D

- The scene is further developed (gathering before Allah, criminals being separated and compensated with hell).

Section 5E

- Discussion of the people of heaven.

Section 6 (Ayat 69-83): Quran and Allah's Decree

This section emphasizes that the Quran is not poetry and highlights humanity's arrogance in forgetting their origin.

Section	Ayah
6A	وَمَا عَلَّمْنَاهُ الشِّعْرَ وَمَا يَنبَغِي لَهُ ۚ إِنْ هُوَ إِلَّا ذِكْرٌ وَقُرْآنٌ مُّبِينٌ ﴿٦٩﴾ لِّيُنذِرَ مَن كَانَ حَيًّا وَيَحِقَّ الْقَوْلُ عَلَى الْكَافِرِينَ ﴿٧٠﴾
6B	أَوَلَمْ يَرَوْا أَنَّا خَلَقْنَا لَهُم مِّمَّا عَمِلَتْ أَيْدِينَا أَنْعَامًا فَهُمْ لَهَا مَالِكُونَ ﴿٧١﴾ وَذَلَّلْنَاهَا لَهُمْ فَمِنْهَا رَكُوبُهُمْ وَمِنْهَا يَأْكُلُونَ ﴿٧٢﴾ وَلَهُمْ فِيهَا مَنَافِعُ وَمَشَارِبُ ۖ أَفَلَا يَشْكُرُونَ ﴿٧٣﴾
6C	وَاتَّخَذُوا مِن دُونِ اللَّهِ آلِهَةً لَّعَلَّهُمْ يُنصَرُونَ ﴿٧٤﴾ لَا يَسْتَطِيعُونَ نَصْرَهُمْ وَهُمْ لَهُمْ جُندٌ مُّحْضَرُونَ ﴿٧٥﴾
6D	فَلَا يَحْزُنكَ قَوْلُهُمْ ۘ إِنَّا نَعْلَمُ مَا يُسِرُّونَ وَمَا يُعْلِنُونَ ﴿٧٦﴾
6C	أَوَلَمْ يَرَ الْإِنسَانُ أَنَّا خَلَقْنَاهُ مِن نُّطْفَةٍ فَإِذَا هُوَ خَصِيمٌ مُّبِينٌ ﴿٧٧﴾ وَضَرَبَ لَنَا مَثَلًا وَنَسِيَ خَلْقَهُ ۖ قَالَ مَن يُحْيِي الْعِظَامَ وَهِيَ رَمِيمٌ ﴿٧٨﴾

6B	قُلْ يُحْيِيهَا الَّذِي أَنشَأَهَا أَوَّلَ مَرَّةٍ ۖ وَهُوَ بِكُلِّ خَلْقٍ عَلِيمٌ ﴿٧٩﴾ الَّذِي جَعَلَ لَكُم مِّنَ الشَّجَرِ الْأَخْضَرِ نَارًا فَإِذَا أَنتُم مِّنْهُ تُوقِدُونَ ﴿٨٠﴾ أَوَلَيْسَ الَّذِي خَلَقَ السَّمَاوَاتِ وَالْأَرْضَ بِقَادِرٍ عَلَىٰ أَن يَخْلُقَ مِثْلَهُم ۚ بَلَىٰ وَهُوَ الْخَلَّاقُ الْعَلِيمُ ﴿٨١﴾
6A	إِنَّمَا أَمْرُهُ إِذَا أَرَادَ شَيْئًا أَن يَقُولَ لَهُ كُن فَيَكُونُ ﴿٨٢﴾ فَسُبْحَانَ الَّذِي بِيَدِهِ مَلَكُوتُ كُلِّ شَيْءٍ وَإِلَيْهِ تُرْجَعُونَ ﴿٨٣﴾

Section	Translation
6A	And We did not give Prophet Muhammad, knowledge of poetry, nor is it befitting for him. It is not but a message and a clear Quran (69) To warn whoever is alive and so that the verdict will become deserving on the disbelievers. (70)
6B	Did they not see that We have created for them from what Our hands have made, cattles, and [then] they are their owners? (71) And We have tamed them for them, so from it [are the ones] they ride, and from it [are the ones] they eat. (72) And for them therein are benefits and drinks, so will they not be grateful? (73)
6C	But they have taken besides Allah [false] deities that perhaps they would be helped. (74) They cannot help them, and they [themselves] are going to be soldiers present against them. (75)
6D	So do not let their speech grieve you. Indeed, We know what they hide and what they declare. (76)
6C	Has the human being not observed that We created him from a [mere] sperm-drop - then all of a sudden he makes clear arguments [against Allah]? (77) And he presents for Us an example [i.e. false philosophies against Us] and forgets his [own] creation. He says, "Who will bring bones back to life while they are decaying?" (78)
6B	Say, "The one who brought them to life the first time will give them life [again]; and He is Knowledgeable over all [manner of] creation." (79) [It is] He who made for you from the green tree, fire, and then from it you ignite. (80) Is not He who created the skies and the earth Able to create the likes of them? Of course, [it is so]; and He is the Ultimate Creator, Entirely Knowledgeable. (81)
6A	His command/decision is only when He intends a thing that He says to it, "Be," and it is. (82) How perfect is the one in whose hand belongs the kingdom of all things, and to Him alone you will be returned. (83)

Connection

Section 6A

- *Top*: The writing of Allah (Quran) is highlighted.
- *Bottom*: The word of Allah (His decree) is highlighted.

Section 6B

- *Top*: Allah mentions His favors and creation. Rizq is highlighted (cattle).
- *Bottom*: Allah mentions He will bring creation back to life just as He did the first time. Rizq is also highlighted (tree, fire).

Section 6C

- *Top*: Tragedy of human beings taking gods besides Allah even though they can't help them.
- *Bottom*: Tragedy of human beings forgetting their own creation; they have no humility left.

Section 6D

- *Center*: The word of Allah: "Do not worry about what they say." This is tied with the opening and closing of the passage (section 6A).

Connections Between Sections of Surah Ya-Sin:

Section 1. Quran and Our Record
Section 2. History – the wall behind
Section 3. World Around Us – the wall in front
Section 4. Blind
Section 5. Judgment / Afterlife – the wall above
Section 6. Quran and Allah's Decree

Ring Structure

- Sections 1 and 6 – Surah opens and closes with the document and amr (command) of Allah.
- Sections 2 and 5 – History in the past is coupled with judgment in the future.
- Sections 3 and 4 – Observing the world around us, is coupled with blindness.

Linear Structure

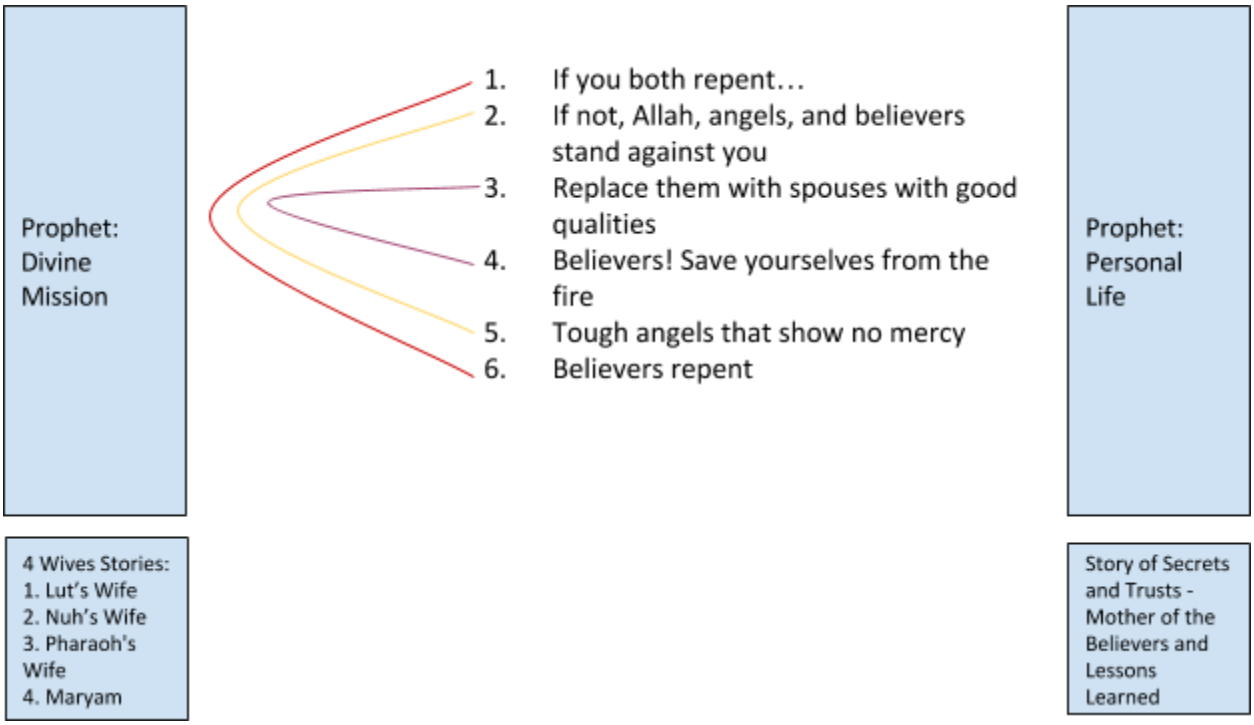
- Between the mention of “Quran” at the beginning and the end of Surah Ya-Sin, we have a chronological timeline of events (past history, current world, and future afterlife).

Lesson 18:
Structural Coherence of Surah At-Tahrim

Lesson 18: Structural Coherence of Surah At-Tahrim

In Surah At-Tahrim, there is a balance between the personal life of Prophet Muhammad (PBUH) and his divine mission; and the story of Our Mother Aisha (PBUH), as contrasted with four other women that Allah had used as examples in the Quran.

Case Study: Surah At-Tahrim


Prophet: Divine Mission
1. If you both repent…
2. If not, Allah, angels, and believers stand against you
3. Replace them with spouses with good qualities
4. Believers! Save yourselves from the fire
5. Tough angels that show no mercy
6. Believers repent
Prophet: Personal Life
4 Wives Stories:
1. Lut's Wife
2. Nuh's Wife
3. Pharaoh's Wife
4. Maryam
Story of Secrets and Trusts - Mother of the Believers and Lessons Learned

Rightmost Box: Prophet Muhammad's (PBUH) Personal Life

-Don't deny yourself things that have been made halal for you; you especially shouldn't do that in order to please someone (spouse).

-Depriving ourselves/sacrificing ourselves for others is not emotionally healthy. By thinking that we're doing something to make them happy, eventually resentment builds up inside us towards that person.

Lesson: Don’t guilt someone about things that the Prophet (PBUH) allowed. It’s a lot of burdensome emotion that isn't healthy. Guilt is only healthy when you’ve actually done something wrong, otherwise, our guilt programming will become corrupted; our moral compass will be destroyed.

Leftmost Box: Prophet Muhammad’s (PBUH) Divine Mission

Lesson: If our personal life isn’t in order then we can’t undertake other tasks.

-The Prophet (PBUH)'s personal life very distinctly different from our personal lives. We have to always respect The Prophet (PBUH), he had more burden on his shoulders than anyone of us will ever carry. He still had to deliver the message of the Quran in spite of internal or external opposition. If there’s anything that gets in his way, Allah will remove it from his path.

-The Prophet (PBUH) was in multiple marriages.

-So when he would get home there may be drama going on and because he's kind he’ll listen. But then eventually he becomes exhausted.

-Allah said to the mothers of the believers that if they keep this up He’ll have the Prophet (PBUH) divorce all of them.

-Ifk/slander: The Prophet (PBUH) sought the counsel of Zayd whether to divorce Our Mother Aisha or not. He knew she was innocent but because 30 days had gone by and no Quran was revealed, he was worried that it was because of the scandal. Even though divorcing her was a very painful possibility, the mission would always come before anything.

Lesson 19:
Relationship between Pairs and Groups of Surahs

Lesson 19: Relationship between Pairs and Groups of Surahs

Zooming out of the detailed analysis of the Quran, we see compelling evidence that there is also a connection between pairs and groups of surahs.

Surah Al-Baqarah and Surah Ali 'Imran

- Both begin with الم and with the description of the Book.
- The account dealing with the Jews is in Surah Al-Baqarah, in contrast, in Surah Ali 'Imran the Christians are discussed.
- Surah Al-Baqarah has the pre battle commentary for the Battle of Badr.
- Surah Ali 'Imran has references for what happened after the battle ended. It mainly discusses the crisis of the Battle of Uhud.
- Both surahs wrap up with a dua'a.
- Surah Al-Baqarah has a repetition of iman and Surah Ali 'Imran has a repetition of Islam.

Surah Al-Isra and Surah Al-Kahf

One of Prophet Muhammad's (PBUH) most common remembrances of Allah was:
سُبْحَانَ اللَّه وَالْحَمْدُ لِلَّه وَلَا إِلَهَ إِلَّا اللَّه وَاللَّهُ أَكْبَرْ

- Surah Al-Isra starts with the first part of it (سُبْحَانَ اللَّه), and Surah Al-Kahf starts with the second part (وَالْحَمْدُ لِلَّه). The end of Surah Al-Kahf is وَلَا إِلَهَ إِلَّا اللَّه and the end of Surah Al-Isra is وَاللَّهُ أَكْبَرْ.
- Surah Al-Isra in the beginning highlights Jewish history and in Surah Al-Kahf a famous Christian story is mentioned.
- Surah Al-Isra is about how Prophet Musa (PBUH) challenged the Pharaoh. Surah Al-Kahf is about Prophet Musa (PBUH) again but focuses on his personal spiritual quest.
- Surah Al-Isra and Surah Al-Kahf both begin talking about how shaytan didn't bow to Adam but Surah Al-Isra highlights the arrogance of shaytan and in Surah Al-Kahf, Allah highlights that he was from the jinn and violated the command of Allah.
- Jews are the ones who earned Allah's anger because of pride and when Allah mentioned the story of shaytan not bowing down, He highlighted that arrogant characteristic.

- Christians had an issue of confusion about the nature of shaytan, so Allah in Surah Al-Kahf clarified that shaytan was a jinn, not an angel.

Surah An-Nur and Surah Al-Ahzab

- Both surahs deal with incidents in Prophet Muhammad's (PBUH) personal life, they discuss problems with the hypocrites, and also contain spiritual passages.
- In both surah, clothing of women is mentioned and complete each other: خمار and بجلبا

Relationship Between Groups of Surahs

Az-Zalzala, Al-Adiyat, Al-Qari'a, At-Takathur

- Surah Az-Zalzala and Al-Qari'a are about the Day of Judgement.
- Surah Al-Adiyat and At-Takathur are about human greed.
- Surah Az-Zalzala describes the way every small atom of deed is seen, while Surah Al-Qari'a describes the way every small atom of deed is weighed.
- Surah Al-Adiyat describes the human love of wealth (quality), while Surah At-Takathur describe the human love of wanting more (quantity).

Hamiduddin Farahi's 7-Group Separation

He divided the Quran into 7 groups, each start with a Meccan surah and end with a Madani surah.

- Seven groups: Surahs 1-5, 6-9, 10-24, 25-33, 34-49, 50-66, 67-114

- In his book *Pondering Over the Quran*, Amin Ahsan Islahi claims that every surah has one central ayah that everything ties back and converges to.

Lesson 20:
Development of Arguments in Sequences of Surahs

Lesson 20: Development of Arguments in Sequences of Surahs

The series ends with an examination of how consecutive surahs in the Quran are harmoniously interwoven by a progression of arguments, style of language, and complementary and parallel subject matters.

First Ten Surahs

Surah Al-Fatihah, Surah Al-Baqarah and Surah Ali 'Imran:

- In Surah Al-Fatihah we ask Allah for guidance and we ask Allah for the straight path and to keep us away from the path of those who earn Allah's anger and the path of the people who are lost.
- It is exactly these sentiments that are captured powerfully in Surah Al-Baqarah and Surah Ali 'Imran.
- In Surah Al-Baqarah the straight path is highlighted through an examination of the Israelites and their mistakes.
- There was an exhaustive discourse on what the Christians did wrong in Surah Ali 'Imran.
- So we're taking what was discussed in Surah Al-Fatihah and then guidance is being elaborated in contrast with the mistakes of the nations that came before us.

Surah An-Nisa:

- The earliest formations of Islamic Law come in this surah. Inheritance, dealing with hypocrites, organizing Muslim society, social interactions, etc. Basically the early phase of shariah.

Surah Al-Ma'idah:

- The final touches of Islamic Law come in this surah along with how to carry out the message of Islam.

Surah Al-An'am and Surah Al-A'raf:

- Meccan surahs that take us back to the beginning of Islam.
- Surah Al-An'am is focused entirely on the arguments for Allah himself. Why should you believe in one god and one god alone? And what should compel you to be grateful to that god? This is part of what's talked about in this surah.

- Surah Al-A'raf has a huge emphasis on أَيَّامِ اللَّه which means "Days of Allah".
- "Days of Allah" are remarkable moments in history that teach us many lessons, the story of Prophet Adam (PBUH), Prophet Musa (PBUH), perished nations, the mistakes of the past, etc.
- Basically the entire range of what it means to do da'wah is covered is Surah Al-An'am and Surah Al-A'raf, from the positive to the negative.
- These two surahs are also an entire sirah of the Meccan period of Prophet Muhammad's (PBUH) life.

Surah Al-Anfal and Surah Al-Tawba:

- The beginning and the end of the entire Madani sirah of Prophet Muhammad (PBUH).
- Surah Al-Anfal deals with what happened right after the Battle of Badr and Surah At-Tawba deals with the Battle of Uhud.

So you can say that Surah Al-An'am, Surah Al-A'raf, Surah Al-Anfal, and Surah At-Tawba are the entire sirah of the Prophet (PBUH).

Surahs with Similar Style and Complementary Subjects

- Surah Yunus and Surah Hud are paired together, they're very similar in their style and complement each other.

- Surah Yusuf stands alone, it doesn't pair with anything.

- Surah Ar-Ra'd and Surah Ibrahim are another pair, they're similar in style also.

- Surah Al-Hijr and Surah An-Nahl are also pairs.

- Surah Al-Isra and Surah Al-Kahf are pairs.

- Then there's a strange pair, Surah Maryam (surah number 19) and Surah Al-Anbya (surah number 21) are pairs. Surah Taha was skipped.

- Surah Al-Haj and Surah Al-Mu'minun are also pairs.

- Surah An-Nur and Surah Al-Furqan are pairs.

- Going back to Surah Yusuf and Surah Taha, they weren't paired with anything but interestingly enough they are pairs to each other. Surah Yusuf is the story of how the Israelites ended up in Egypt. Surah Taha is the story of how they got out of Egypt.

Last Ten Surahs

To understand the coherence between the last 10 surahs all you need to do is understand the dua'a of Prophet Ibrahim (PBUH). His dua'a was for Mecca to be safe and it should be given all kinds of fruit. Basically *safety* and *prosperity*.

Surah Al-Fil:

- Shows that Allah fulfilled the promise of Prophet Ibrahim (PBUH) because he kept the city safe.

Surah Quraysh:

- Allah fulfills the promise of Prophet Ibrahim (PBUH) because he ensures that they have prosperity.

These two surahs (Al-Fil and Quraysh) have basically shown that Allah fulfilled his promise to Prophet Ibrahim (PBUH)

Surah Al-Ma'un:

- Shows that even though Allah fulfilled his end of the promise, the children of Prophet Ibrahim (PBUH) that are currently in charge of the Kaabah are not fulfilling their end of the promise (of being believers).
- Basically this shows that they are not worthy of the gifts that came as a result of the dua'a of Prophet Ibrahim (PBUH). The proof of their disqualification is in this surah. But if they are not the qualified ones, the question arises of who the qualified ones are. That question is answered in Surah Al-Kawthar.

Surah Al-Kawthar:

- Prophet Muhammad (PBUH) is supposed to be the custodian of the Kaabah, the rightful heir to the house of Allah that his father Prophet Ibrahim (PBUH) prayed for.
- He is supposed to be the custodian because he is going to restore the legacy of Prophet Ibrahim (PBUH) and that legacy is two things fundamentally: Prayer and sacrifice.

Now there are two sides in the city, the Quraysh and the Prophet (PBUH). Allah is saying that only one of them is worthy. So now there's a clash. That clash is spelled out explicitly in Surah Al-Kafirun.

Surah Al-Kafirun:

- Says that even though they both (Quraysh and the Prophet PBUH) go to the same place for worship, they don't have the same religion.
- This surah basically denounces the disbelievers.
- So now the Prophet (PBUH) is an enemy to his tribe. Because he called them the disbelievers he let go of his loyalty to his tribe and when that happened basically a war has sprung up between the two parties. And when there's a war someone will win and someone will lose and the answer to that is shown in Surah An-Nasr.

Surah An-Nasr:

- "The aid of Allah and victory is on its way." The Prophet (PBUH) is going to win this war and when he does, their religion is going to be gone and even though they're the majority and you're the minority, you're going to see something different. You're going to see people coming into the religion in huge numbers.

Surah Al-Masad:

- A small token of victory is a sign that the major victory is possible and it's on its way.
- Allah guarantees that He will get rid of one of his most staunch enemies as a sign that the major victory is coming. That enemy is Abu Lahab.

Surah Al-Ikhlas:

- Now that the promise of victory is there and a small guarantee of that victory is there, then a question arises.
- When you're fighting for a cause for a long time, you sometimes forget what you were doing it for to begin with.
- Once victory was guaranteed it was essential to remind the believers what this was all about. This was about the legacy of Prophet Ibrahim (PBUH) for which he built the Kaabah, that there is only one god to be worshipped.
- That's why you go back to the most fundamental truth that Allah is One and everything is for Him and Him alone. Surah Al-Ikhlas is the objective that should never be forgotten, this is above all else why the entire nation of Islam is there.

Surah Al-Falaq:

- Now that Allah gave us the ultimate prize (Surah Al-Ikhlas) the problem arises that sincerity, cleanliness, purity of intention, faith etc doesn't always stay firm and healthy on its own, it's always under attack.
- To protect our faith from the outside we get Surah Al-Falaq.

Surah An-Nas:

- To protect our faith from the inside we get Surah An-Nas.

The Quran starts and ends with a prayer. It starts with Surah Al-Fatihah and ends with Surah An-Nas. It begins with a prayer for guidance and it ends with two prayers that protect that guidance in our hearts.